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EZEKIEL REDIK YARBROUGH

Exegesis Umbrae – Speculum
Intimum – Project AngelBook –
Volume XIII – Part 6
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

Indigo

Grey-blue-green

Livid indigo (like Back of live lobster)

Libra. Grass green

Blue

Blue green

Light pale green

Scorpio. Blue green

Sky blue

Pale greenish blue.

Dk. vivid blue.

Saggit Deep blue with hidden red

Pale slate grey

Pale grey blue.

Red-grey to mauve

Capri. Indigo

Yellow

Pale grey

Dark greenish brown

Aquar. Amethyst

Dove colour

Mauvish grey

Buff flecked with white.

Pisces. Crimson

Warm golden brown

Brownish crimson

Violet, or plum colour.

NOTE.

The 5=6 Tree gives Sephiroth in the Queen Scale and Paths in the King Scale.

The Prince Scale is usually a blend of King and Queen.

The Princess Scale is very often flecked or rayed.

LECTURE ON THE FOUR SCALES OF COLOUR.

By G.H. Chief M.C.

You have in the Order notes a list of the 7 rainbow colours & their corresponding notes in the Scale, but I would like to suggest that while the King Scale of Colour is cognate to the Major Scale of sound, the Queen Scale is akin to the Minor, and the Prince to the chromatic. That leaves the Princess unaccounted for unless we seek out the half or quarter tones of the East; are they not related to the flecked and rayed colours of the Princess, blurred let us say one imposed on the other.

In actually depicting this scale the colours are represented as sharply divided, but if you consider them clairvoyantly you will see that they waver and mingle as the colours of moving water shift and blend as you look at them, or as lights interplay with the movement of clouds.

So on a windy day in Spring have you seen colours interchange in a wood as the young leaves rustle, and the shadows play over a mass of wild hyacinths or primroses.

The Princess must always be taken as something changing, unstable, evanescent; the flecked and rayed colours should actually be so cunningly interwoven that they would change with each movement of the canvas like shot silk.

Now as you consider the Four Scales of Colour, passing imperceptibly from one to another, so must you also learn to pass from one Plane to another, gradually raising

and transmuting that upon which thoughts and desires dwell.

As the colours of the Princess scale are mingled, and those of the Prince clear, the Queen Scale soft and negative, but those of the King deep and rich, so it is with other things. If, for instance, you concentrate on Love, you will see how mixed and doubtful a thing earthly love is. But if you raise it up through the aspects of loyalty and devotion, you presently become aware that above all these lies the pure and selfless ardour of Divine Love.

Of the Four Trees you must further consider that two are positive, two negative, two masculine, two feminine. Therefore it follows that two correspond to the waking consciousness, two to the sleeping. But while at the first glance that seems perfectly simply and clear, a little reflection will show you that it is less so than you thought.

We have already seen that the Princess scale which belongs to the lowest of the four is negative, must therefore belong to the sleeping consciousness.

Let us examine this statement more clearly, closely. The Princess in the Taro is represented as a young person; but a young person from the Occult standpoint is one who is yet unawakened, therefore the Princess Scale and lowest Tree must correspond to one who is as yet immersed in the material.

From that it will follow that the Scale of the Prince signifies one who has awakened, how are we to interpret the Queen Scale? This takes us a step farther into psychology. An ordinary undeveloped man dreams very little, his dreams are fragmentary; they have no spiritual significance. But when a man awakens to the underlying realities of life, he becomes sensitised, his soul is set free, and he begins to stretch out groping hands in search of guidance.

The response comes through dreams, and though he may be unable to bring through clear consecutive memories of his sleep experiences to the physical brain, yet he can and does receive as much teaching as he can assimilate. This is the vitalising of the Queen Scale.

Therefore when you wish to receive teaching on a particular subject during sleep, it is a good plan to dwell upon the appropriate Sephira or Path in the Tree of the Queen.

Of the King Scale it is more difficult to speak, for it belongs to the region of pure light, the source of all colour and music. To that region only the Initiate has access, and that which he receives is in the nature of light and life.

LECTURE ON MEDITATION AND CONTEMPLATION

By G.H. CHIEF M.C.

You do not practise rising in the planes sufficiently, you should form the habit of doing this daily, until it becomes so natural as to be spontaneous. Learn to look, not only at daily life, but more especially at ceremonies, from this point of view.

But to do this you must fully understand that . rising in the planes. is not a kind of mental aeroplane; if you are in an aeroplane the higher you go the flatter the landscape appears, until it is veiled by clouds or becomes indistinguishable through the layer of atmosphere; your horizon widens, but to all intents and purposes your view becomes two dimensionable.

But where you . rise in the Planes. you do not go up in the sense of looking down on things, you move into the midst, and enter upon multi-dimensional consciousness.

Remember that when Christ appeared to the Disciples after His Resurrection, He was in their midst. From this viewpoint you perceive the interior life and meaning of all things; instead of becoming small and flat they gain an entirely new significance; and this is true, not only in relation to space and life, but also to time, and what we are accustomed to calling inanimate objects.

- - - - -

The 1st. Exercise: To begin with polarise your own sphere of sensation; visualise as clearly as you can the four Trees, one within the other, but all with the axis coinciding with your own plummet line.

Now gradually withdraw your consciousness into the centre of Tiphareth and hold it there while you breathe 6 times; then rise up into Daath (coincides with the pineal gland) and from there look out as from a watch tower through the rainbow network of your sphere as it revolves slowly round you. Do this each day until it ceases to demand effort. That is the 1st. exercise.

2nd. Exercise (not to be attempted until you have attained to a degree of ease in the 1st.)

Look at an inanimate object (table) seek for the inner force which holds it together, and see with your inward eye the tremendous unceasing movement which is necessary to produce the apparent immobility of the outward form.

Stand in the garden and look at the house with the same inner vision. If that ordered activity should cease or no longer co-ordinate the whole would crumble to dust before your eyes, as our bodies crumble when the governing soul withdraws.

Learn to look through the external form to the interior force. The true craftsman does this unconsciously, and uses this internal force to guide his hand in sympathy with it, so as to produce the harmonious expression; that is why the great craftsman select certain woods to work with. The activity of each wood is fitly expressed in certain lines and types.

3rd. Exercise: A natural sequence to the last.

Concentrate upon a series of living things one by one. A tree, a flowering shrub in bloom, an animal, an insect. In each case try to follow out the life processes, first from without then from within, so that you look at the world from their point of view.

When you have done this say for one month, return to the 1st. exercise of folding up into your own Tiphareth, and rising into Daath, only now you must look out from Daath and reach out to all these other forms of existence until you fully realise the unity in diversity that exists in all around you; not to lose yourself in them but so that you are in perfect harmony with their rhythm, just as you instinctively keep in step with a passing band.

When you have caught the cadences of life immediately surrounding you then you can reach out further.

The next step is more difficult for now you have to reach out from the known to the unknown. Just as you begin by formulating the four trees in your own sphere, so now you must formulate them in the sphere of the earth. In doing this you should be conscious of other Trees beyond those with which you are familiar. You cannot see them for they belong to planes as yet beyond your knowledge, and their range of colour is beyond your vision but you may be dimly aware of their presence.

Polarise your own central pillar with that of Earth; conceive Earth's Tiphareth to correspond to the equator while Daath lies within that zone which we call temperate. When you have done this, then as before withdraw into Tiphareth and thence ascend to Daath and look out, not through your own personal sphere, but through the sphere of earth, and gaze abroad till the inner sight penetrates to the depths of space, then turn to your text books and assure yourself of the direction in which the particular fixed star you seek lies. Be sure you have a clear general idea of the relative positions of earth and

star, at what ever time you propose to follow up this step in our series.

Find the position of earth, sun and star in relation to each other from the point of view of Daath of Earth. Having this clear in your mind then at the appointed time withdraw as I have described into Tiphareth of Earth, pause there breathing quietly and rhythmically while you count 36, then ascend to Daath, breath quietly counting 12, and turn your vision toward that Path which corresponds to the Sign through which we must travel to reach the Star.

Project your consciousness along that Path, first in the Princess then the Prince, then the Queen, then the King Scales. Then bid your consciousness pursue the same Path through the successive Scales beyond your vision but not altogether beyond your comprehension, since they exist also in your own finer Sphere.

Do not attempt this all at once, go slowly step by step, practise Princess Scale until you have mastered it, then going through that attack the next, each day a little farther, until at last you can speed along swiftly and surely beyond Earth's Sphere & cast your vision out to the Star itself. Then reverse the process & penetrate further and further to the heart and essence of its life.

THE CROSS.

0=0. P.1.

Rejoicing I come to thee, thou Cross, the Life-Giver, Cross whom I now know to be mine. I know thy mystery, for thou hast been planted in this world to make fast things unstable.

Let us strive to understand the divine Ideas underlying these ceremonies, and the use of the Cross as the Master-Symbol by which all transmutation is effected. Our Lord said: 'Ye must be born again of water and the spirit, and He referred, no doubt, to Initiation, and the great Master-Symbol of initiation is the Cross.

As a symbol it is as old as the planet for it has been used in one form or another by almost every nation, in every civilisation. The 3rd Root Race formed it from the ash-tree, whence issued the men of Bronze. They called it the Tzite Cross. There was also the Swastika, the most sacred symbol of India, sometimes called by the Masons the Jaina Cross, the Greeks the Tau Cross.

In our Order in the 0=0 Ceremony, we see the cross of the four elements in perfect balance. It is balanced because it holds at its centre the spiritual power of the Hegemon, the symbol of balance in the Piscean Age as shown by the fish-headed sceptre - in Egypt by the feather of Truth head-dress, in the Aquarian Age no doubt, by the symbol of balance.

There are four lustrations, markings of the Cross upon the candidate; his bodies, physical and psychic, are consecrated simultaneously. Eventually, the lustrations flower upon the altar, for he himself handles the Cross of the Four Elements. There are four lustrations, and in the middle of the Temple is the Cubical Cross: the Candidate as yet unfolded for service - nevertheless he flowers In the Mystic Repast.

1=10

The Order by its drama, enacts the evolution of the race - from animal man to divine man, and its magic is in the Tree - the Cross, by the Cross, which in a certain sense represents the personality of man, the slow emergence of the useful and proper faculties takes place.

After the first purification, we rise from our knees and seal our promises by the oblation of salt - the emblem of purified earth. We are beginning to grow the wood of the Cross - its upright beam; in the choice of the central pathway we know that the arms of the Cross are still beyond our ken.

The Master Symbol junctions in the 1=10 by means of the whirling Cross, the Swastica, the Hermetic Cross, which bears upon its arms 17 squares as the ritual explains; the Sun, the Four Elements and the 12 Signs of the Zodiac - all the powers requiring integration by the initiate on his long journey. Such a symbol, by its whirling brings to life the latent powers within those who contemplate it. And so we start our journey.

Therefore, with Jesus Christ, true God, ascend the Cross, the One and only Word.

2=9

The Word in truth is symbolled forth, by that straight stem on which I hang.

Lo! The Central Cross, the cubical Cross is unfolded, it bears upon it all the signs and powers for thy redemption!

The Candidate has within him a stirring, a budding of life, he has purified the soil where the tender roots of the cross shall sojourn and grow. He can be trusted to contemplate a glyph of its perfected man, his powers unfolded, to which he is pledged to attain; his mind therefore must be purified before a further step on the journey can be attempted. The Light-bearer, therefore, guides him to the abode of the Kerubim, the guardians of the arms of the Cross, with whose symbols he is sealed. He begins to hear the sweet voice of the Master as he chants the litany of the Cross: 'Thy head stretched forth and up into heaven that thou mayest symbol forth the Heavenly Logos, the Head-of all things. Thy middle parts are stretched forth as it were hands to right and left, that thou mayest gather together into one thoses that are scattered abroad.'

Thy foot is set in the earth, sunk in the deep, the abyss - that thou mayest draw up

those that lie beneath the earth, and mayest join them to those in heaven.

Hear, therefore, my brothers, the Truth expounded; the path Tau is the Ladder of Jacob, and the sure testimony that man was made for the heights.

In the Cubical Cross the whole destiny of man is revealed, every path is indicated, every Sephirah named.

So by the Path Tau does the candidate finally emerge from Malkuth, and begins his outward and upward Journal.

3=8

Our candidate has become the poet, the artist, discovers in himself hidden faculties; from the solid Greek Cross he gains balance, from one arm power, another vision, another strength, another energy, from the Sun in the midst he rises like Casmillos to the trumpet call of the Archangel; on the bitter Cross of his personality he may place the great symbol of the Star of the Grade, the Planet Mercury - he must learn to hold his soul sup-like to receive the divine-love, that he may give of its fulness to others, From the portals of Shin, Tau and he gains balance in diversity, he begins to hear the voices of the elementals: the organ-like notes of the water, the flute-like notes of air, the sibilant sighing of air, the drum-like beat of the heart of the Mother of the earth.

He has a great vista before him, for in this grade he can find power in perfect balance, but he must hold the Cross with both hands! 'For power in no way differs from thought, and yet are one; from the things above is discovered power, from those below Thought.' We presume that the candidate can now be trusted with power, for he is given the first of the planetary symbols to contemplate, the planet Mercury - the Messenger of the gods. Upon the Cross of his own weak personality is superimposed this mighty symbol. Dedicated power is of the armour of God.

Light looked down and beheld darkness, Thither shall I go said Light. Peace looked down and beheld war; Thither shall I go said Peace! Love looked down and beheld hate, Thither shall I go, said Love! So came Light and shone, So came Peace and gave ease, So came Love and brought Life! And the Word was made flesh And dwelt among us.

4=7

The Candidate has become the Warrior, he is one of the great company of Warriors; those who wrested from the Tree, the Cross, the Sword, to fight for righteousness. He aspires to be one with the Warriors of the past.

Arthur and his gallant company, the Black Prince, Baldwin, first King of Jerusalem, whose body was buried near the Holy Sepulchre, Coeur-de Lion, who is entrusted with the Sword Excalibur, which he gave to Tancred - the Maiden - Knight Sir Galahad. ALL

those who fought for the Cross, with Divine fire.

The Calvary Cross of 12 squares to my poor mind the symbolism is lost in the Waters of Nu! Perhaps the ancients juggled with the Zodiac, and the symbol settled hap-hazard!

The Calvary Cross of 10 squares refers to the ten Sephiroth in balanced disposition as the ritual sets forth - therefore, we assume that the candidate's Sephiroth, those peaceful Chakras are in active motion - the candidate is ready for service because he has attained to a certain degree of equilibrium.

There is much profound teaching hidden in this symbol, and the Candidate has now access to their treasures, and it is a very beautiful Cross for contemplation.

I kneel at its feet and feel the stability of our Lord In Malkuth; in Yesod I see His exalted Vision; in Hod I gather His tears for the purification of mankind; in Netzach I bathe in His purifying fire, in Tiphareth I feel the beat of His Heart, in Kether I am filled with the perfume of roses - therefore I say:

O fairest Queen of Roses! flower
Bedew our parched ground from out Thy Heart
Whence soul-reviving Waters flow increasing
Till Mercy's dower makes each of us a part
Of Thy true Self - each soul a pure reflection
Of Love's red, flaming Rose, its own Perfection.

The Calvary Cross of 6 squares is a tremendously powerful symbol containing as it does, the old form of the Cubical Cross and the unfolded Calvary Cross. This grade is a synthesising of the Candidate's powers in the fires of the Spirit, enabling him to lift the small cross of his personality to receive the exalted symbol of Venus, for only through the door of Love can he pass into the heights. All the great mystery traditions set forth chiefly the mystery of Man; and the Order in its wisdom chooses the greatest of the four great Initiations: the Egyptian, Jewish, Chaldean and Persian to bring the Candidate from darkness to light, to give him a glimpse of his past, and by the power of the Cross to correct those ancient failings - by the power of the Cross to overcome them. By the fire in the heart which purifies the fires of the mind which enlightens the fire of the will when the Spirit is turned to God, may you be carried up the Holy Mountain.

THE PORTAL.

The candidate's Cross has budded, put on colour, turned inwards for service - he carries the dedicated Cross of the great human Orders the Knights of Malta, of St. John of Jerusalem - the Maltese Cross.

He advances alone, he is ready for his personal Gethsemene, he sees three strange

officers, and one Valiant one the Hieres, his own dedicated self.

By the power of his Cross he is permitted to invoke the Deity Names of the four Elements, and be sealed by that great ancient form of the Cross, the Qabalistic Cross - to have the 4 Elements of his body consecrated and strengthened for service. He is ready in the Spirit of Sacrifice for service, but can he face the World Karma, the world Gethsemene?

Slowly the great monsters of the world's subconscious arise - with such he must be willing to cope.

He who would dare beyond his strength, the Path of Kaph - Beware! thunders the Valient One, his own purified lower self. He who would dare beyond his strength the Path of Nun. Beware! Again - He who would dare along the middle path armed with a bright and glowing Cross, the Spirit in its centre, receives the confirmation of his aspirations, buries his old self beneath the Cross' shadow.

The-5=6.

And then at the dawn of the cosmic year, when the Cross of wood has become the Cross of Light, we shall discern them - on not only the radiant figure of our Lord, but our own features mingled with His, and the features of our friends; then the divine secret shall have been revealed, and the Cross of transmutation become the weapon of the Warrior of Christ.

This is a stark drama, this drama of the Cross; men flee from it in horror because they cannot bear this tragedy of love. Let us learn the secret of this divine alchemy.

We see the sins of the nations before the judgment seat of Pilate, staggering along the Via Dolorosa, becoming absorbed in a multitudinous figure, even you and I my brothers, and countless brothers and sisters, striving to mount Golgotha, striving to lay ourselves upon the Cross.

This meditation upon the drama of the crucifixion is no new philosophical speculation, it is a preparation we are receiving, those added spiritual powers enabling mankind to pass from the state of self-seeking to the stage of enlightenment. By the contemplation of the life and passion of Christ the divine Love is engendered in the crucible of the heart, and in that crucible all that is unworthy perishes. - In therefore the secret of transmutation!

But we, who have been in turn the mystified women, the careless onlookers, the blaspheming thief, if we be content to bear our burdens to carry our Cross, shall see, when that Cross is lifted up on the Golgotha of our woe, our own dear shining Christ appear, and shall pass, with Him into the Paradise of a new day!

Gethsemene.

Four timid disciples went to the Mount of Olives - they had an Arab guide, a tall, quiet, dignified man who had a special devotion to our Lord.

They passed by the sleeping disciples, penetrated deeper into the wood, where the young olive trees blustered about a large stone, and there they saw Him lost in an agony of prayer: 'Father, if Thou be willing, remove this cup from me!' Whereon a great multitude arose, the poor, the forlorn, the forsaken, the sinner, the criminals, and a great murmuring, a great cry met our ears - and then - the Golden Voice: 'Nevertheless, not my will but Thine be done.' And He was among them - the Healer, the Comforter.

There was a flash of light and a drawn sword: 'Come no closer said a voice,' Your Lord has conquered.

We saw no more - not the bewildered disciples, nor the miracle of the High Priest's servant, nor the trial, nor the scourging - but we saw the Cross being lowered, and Jesus received into His Mother's arms -- then the slow descent along the stony path to the Garden - and we heard the piercing wailing of the Magdalene.

Once more we were In the Garden - the moon was rising serene and milk-like, shadowy and gentle like the early Church, and the almond trees were in bloom.

Presently there arose a little gurgle of water from the brook near by, the birds stirred, there was a sound of running feet, and the great stone moved away.

This then, fratres and sorores is the ardour and the vision the Order gives its children, and those who form His bodyguard in the past, the present and the future have in their hearts the passion and pain of the Cross, the triumph and the majesty of His Resurrection - for all such we give thanks.

To us, Fratres and Sorores, we who are cross-bearers, await the touch of Pentcostal Fire, that Fire which touched the Tree, the Cross, and turned it to a Rose - whose shining petals are the adoring saints; Whose stem we are, Whose thorny stem mayhap - yet carrying the sap of everlasting Love.

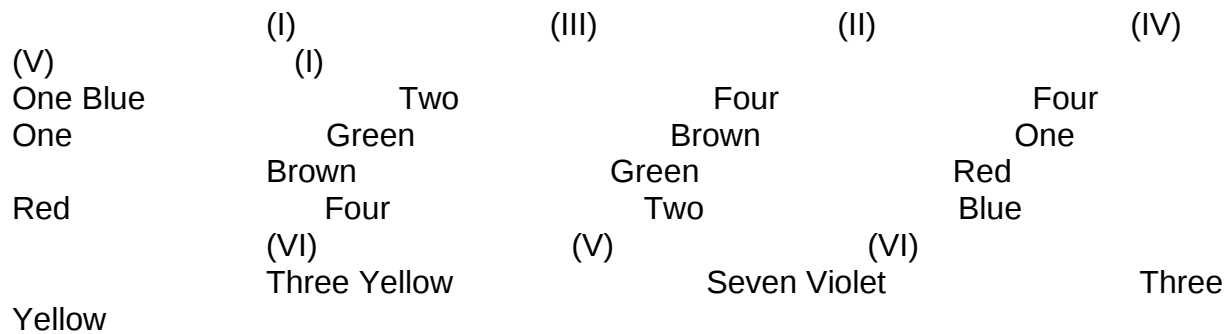
We have studied the Fatherhood of God, speaking through the Cross - now let us picture the Method of God on the descending Cross-bearers.

ARRANGEMENT OF CANDLES.

In Second Point

6=5

One White



Note. The Roman figures above each set indicates the order of extinguishing.

Behold now, the mystery of the thirty-three lights upon the white and gold Altar. The Altar itself you may perceive is of rhomboidal form, implying thereby that you have consecrated your whole being to the Divine inspiration. The five lights in the midst are the five senses and their red colour denotes the passions of which in the past they have been the vehicle, while their exalted position signifies their purification through sacrifice.

The two pairs of brown candles are the four somatic divisions while the two sets of four are the four Zoa and the Four Archangels of the Revelation which are their counterparts in the Yetziratic and Briatic Worlds, as green is the etherial counterpart of Earth.

The two threes symbolise the six divisions of Ruach in the Kabalistic divisions of the soul, the Logos or Microprosopus.

The seven are the seven chakras, the seven steps to the Throne. And finally the three single lights are the three divisions of the Higher Soul or Spirit - Neschamah, Chiah, and Yechidah.

6 = 5 ADDRESS BY M.C. 6.8.25.

I want you to consider the preparation of the Light which the Shekinah carries. Before the Shekinah comes at all into the Rubric she has to prepare the Light. She has to pour forth the oil; she has to mingle the oil with her own blood, and kindle the light in the oil. As she pours forth the oil she says: 'The oil is the life of the Tree, let the Tree give its Life.' As she mingles her blood with the oil she says: 'The blood is the life of the Man, let the Man give his Life..'. As she kindles the light in the oil she says: 'The Light is the Life of the World, let all the living rejoice.

Consider the sequence of those three aspects of life. First, the Life of the Tree is the

symbol of the whole visible world. Second, the Life of Man represents all living beings on the Earth. Third the Light which enlightens every man coming into the world. In each case life must be given, must be poured forth in holy sacrifice. For only through giving can we reach joy.

Now consider what Shekinah says as she administers the oil to the Postulant. She touches his feet and says: . The oil is the Life of the Tree, arise and walk.. She touches his solar plexus which represents the whole life of man, and says: 'the life of the man is thine, receive and give.' She touches his lips and says: 'The Life of the Word is thine, receive the Spirit.' And last, she touches his upraised hands and says: 'The Life of the Stars is thine, be filled with joy.' So you have the giving from the lowest up to the highest blossoms out into joy.

We are all accustomed to the thought that oil is the symbol of joy and peace: and the the cup, the Alabaster cup, which the Shekinah carries, is the essence of the peace which passes understanding. But if we are truly receiving the Ritual, if we are not only passing through it as a curious and interesting experience, we must take the peace of the Shekinah into our hearts and out into the world, it is only for a little time that We can stay withdrawn in the Palace of Mars, in the absorption of the Pastos: we must go forth again: we must arise and shine because the Light has come to us. We must be the alabaster lamps of joy, bearing peace and the light of holy living. It is not the mere passing through of a Ritual which can enable any of us to do these things. We do not in the vault end the old and begin the new. Each ceremony, each Ritual we pass through on the Path of initiation marks the awakening of a new Chakra, a stage in the rising of Kundalini. And as the seed takes weeks, or even months to germinate, so these rituals must germinate in our hearts and thoughts before they can grow up and blossom. Yet if we pass through with understanding, that seed is -planted: it is watered, and it lies with us to cherish its growth. A seed can only grow if it is given peace, quiet and nourishment. If it is too roughly stirred about, if neglected and left dry and unwatered, it will perish. So with us, we must cherish the growth. We must remember that the alabaster lamp is within us as it is within the hand of the Shekinah.

The path of Mars is war, but the Palace of Mars is Peace. It is only when we are ready to fight that we are also ready to dwell in peace. The man who says he is too proud to fight, the pacifist who refuses to fight, while profiting by the battles of others, has no true peace within or without. 'I came not to bring peace, but a Sword.'

We must fight with the Sword of the Spirit before we can enter the Peace of the Lord. Only when we are ready to fight, to pour out our own blood it need be, may we dwell in perfect peace. Then the sword of the spirit becomes a shaft of Light, no longer for the wounding of others, but for their enlightenment. The sword must pierce our own hearts if we are to become truly sanctified. Each of us is not only a son of God, but the Mother of God, for within each of us the Christ must be born. Therefore, when the Shekinah withdraws, the Postulant is raised up his bonds loosened, he is brought out of the Pastos, he is drawn forth from the Palace of Peace. And that he may have strength and wisdom he is given the secret food of the Spirit, milk, honey and butter. It is not only by

bread and wine that man should live but by the Word of God and the Holy Wisdom.

Bearing that Light within him, the Postulant goes out into his daily life prepared to grow into the fulness of the stature of Christ.

Sunday 4 November,_34.

To go more slowly, to think more kindly, to speak more truly, are the prerogatives of old age. I say prerogatives for when old age has arrived one should be free to choose what is best. To hurry is to miss the tiny things of beauty which strew the way: To think other than kindly is to inflict upon others little pinpricks of pain: Not to think more truly is to deface the wonderful form of Christ which old age must at least begin to build up in itself.

This is a vignette, of old age - a cameo beaten out of the solid rock of the life now fading behind you. There are some lives beaten out of the rock, some wrought and chiselled in gold and there are some others of exquisite beauty that it takes a magnifying glass to see their manifold attractions and of this last the mystic is the best exponent. Despise not the contradictions of life - its lights and shades which make character. Seek rather to see in every individual the great personal ideal towards which he is striving and if you do so your own idea of GOD will become more and more many sided and with that appreciation will come a variety of power which you did not before possess. For you must apprehend before you can use, you must see before you can transmit, you must feel before you can love.

During this week look upon the tomb as a well of water into which you can plunge not only your bodies for cleansing but your souls for regeneration. Look upon this 6=5 ceremony as a great cleansing breath of GOD sweeping away all difficulties in your lives with the impact of that cleansing springlike freshness which the Shekinah brings in her two hands and be ready to receive each day and every day all along the line the blessing of the moment. The Shekinah moves, spring is here, the Shekinah speaks, the buds burst, the Shekinah shows her lamp and the celestial fires and the terrestrial fires begin to glow in unison. Who are we to be out of focus - out of harmony with the Divine Plan? Gather round our frater, like a close band of brothers that he may feel the impregnable wall of your friendship and your love, in this journey to the grave and let the Chief remember that though he is small and weak, yet he is great and strong; though he is tired and old yet he is young and virile. He has cast about him the cloak of Christ and upon his head is the seal of Knowledge and Understanding. He is no more the lower personality, he is one with the Gods, not in a spirit of vaunting, but in a spirit of loving fellowship. The 2nd. Ad. is as the Chief though different in that he fixes forever in the candidate's sphere of sensation the clearest truth. The 3rd. Ad. bears the trembling body, sealing it to the triumphant Ego.

Now this fresh influx of power which you will receive at dawn will be different in

character and you must ray it forth as a child scatters blossoms - a subtlety and fragrance about it which will act as a compelling attraction drawing those who seek to the feet of the Teacher. Strive therefore to scatter its fragrance and its beauty as a child scatters flowers. The Christ of the new age is the eternally young & the eternally beautiful - the Apollo of the Christian faith. One to whom the young will be able to turn in adoration and joyous service.

Sunday 29th November, _36.

With the approach of the 6=5, the thought of transmutation must be present in the minds of the initiates. Year by year as the soul advances on its quest it is more and more aware of a change of vibration which occurs within the psychic aura of the initiate.

The first bell sounding at the beginning of the Ceremony is an indication that the vibrations of Earth have ceased and the vibrations or the abode between Tiphareth and Geburah are stealing over the consciousness of the disciple. It is with something of a shock that the bell reaches the consciousness of the waiting postulant. He feels it within the heart because the heart centre is the abode of Tiphareth, and with St. John of the Cross he ventures forth alone unseen, upon the purgatorial path which is also the path of balance, towards the unexpected goal. There are great saints who have trodden this path who have made it their special abode, and a study of St. John's writings will reveal to you that he was one of the guardians of this exalted path.

In fear and trembling he leaves his cherished abode. He leaves his known surroundings: he ventures forth unseen, unknown, but within him his heart has become a lantern - a burning light of love which lights his way. It is with anguish that he tries to find familiar landmarks. He is, as it were, disintegrated. There is only a shadowy part of him which treads the path. He is, as yet, unaware that this great drama is the enactment of a secret play between himself and GOD. He sees before him only dimly his other higher bodies, and it is only when he has time to reflect in the silence of the pastos that these other parts of him return and become unified. It is a painful and at the same time a great experience. Slowly the lights are dimmed and the centres of life are muted. There is a little thread only of consciousness which responds to the increasing urgency of the sounding, clanging bells. But with the first sentence the sound of which is wafted to him from Earth as he speeds on his celestial journey he realises that there is for him no way of escape into this bliss, but rather that he must ponder upon the urgency of the tasks he should accomplish on his return. It is only when the soul has made that supreme renunciation that the MOTHER appears. It is only then he is fit to receive the Divine Food. So slowly and silently she withdraws, and he returns to life and to the task of living.

The swathing bands go back to the ancient custom of the embalmers, but they have a deeper significance for they protect the body from too rapid disintegration which would follow if the etheric body were severed too rapidly. They are the shadow of the etheric

and serve to affect a more gradual severance than would occur were it omitted. In Egypt the bands were dipped in herbs, spices and gums on which the etheric was fed, for we are dependent on the purity of the atmosphere than you have any conception of. Therefore is the binding a bar to disintegration as are also the sentences. The Lantern contains a light that can never be extinguished. Hold it high in your hands that its light may fall on all and sundry that more may follow the gleam.

Sunday 14th November, 1936.

Every Secret Order expressed some aspect of the Earth's consciousness. As the years advance the aspect may gain deeper and more varied scope, but it is always confined to one aspect, that is the undertone to that great sea of consciousness which is the Divine. The work of this Order is to illustrate demonstrate the varied and many wonderful characteristics of the four elements & the countless influences bearing upon them. To do this it is necessary that the member should in his path of initiation be content to learn, not only humbly, but patiently, the elementary knowledge to do with the scientific aspect as well as the more profound Kabalistic and esoteric. When the esoteric knowledge is superimposed upon an already trained and equipped member we have as a rule a balanced and useful adept, but when this is not so, the result is slow and only painstaking care can accomplish much in this incarnation. It may be that the technical knowledge, such as a professional man acquires, is purposely withheld so that more sympathy may be engendered, but whatever the mental equipment, the adept can always, if he strives, attain to a high degree of spiritual light, and that is a treasure which he acquires in this treasure house. From the many coloured planes the Light is focussed upon each candidate at a certain grade and especially after the 6=5, and the spiritual power attained there is so blended and scintillating that thereafter the adept needs to be a centre of life in whatever assembly he chooses to enter. This state of spiritual radiation is always present, but can be increased at will, but there comes with it a great responsibility for it must always command the attentive attitude of the adept. You have been told that the sentences are as spirals in the ascending consciousness of the postulant, in reality, they are knots in the rope ladder on which he mounts to spiritual realms, and at each group of sentences the consciousness alters and becomes more illuminated with the Divine, less responsive to the human, so that when the least sentence is proclaimed the postulant is in the proper spiritual condition to contact the Divine Mother.

This ceremony is elaborate and carefully worked out, and you will notice there is nothing left to chance, in other words, the postulant's interior powers are so carefully externalised that the proper results must accrue from such an initiation. The experience of the postulant in the pastos is a foretaste of the experience of the soul at death, when it passes on to that place which has been prepared for it, hence the soul treads no untried path, but when called upon to leave the body swiftly ascends to its rightful place in peace and gladness.

To some is given the vision of St. Stephen, to others whose eyes are not sufficiently opened on the Spiritual Plane is given nevertheless a consciousness of life after death in realms beyond this Earth, which sinking deep into the sub-consciousness remains for ever there.

May the Peace of GOD which passes understanding fill the hearts of all who have passed through this valley of the shadow of death and bring to them illumination and enlightenment.

8th November,_1936.

Peace profound. In the profound gloom of the tomb the candidate undergoes a complete transformation. Indeed, in that short space of time a recapitulation of all his former deaths is undergone, nay more, for he feels in himself the death of all humanity on this planet. Therefore is the 6=5 Grade a much greater and deeper experience than would appear even to the eye of one who views in it the death of the self and resurrection of a new type of Life. The 6=5 grade actually accomplishes the flowering of life on this planet - it is the apotheosis of initiations on your earth. The higher grades can only be given to older initiates because they are, as it were, the habiliments which would only fit on the shoulders of those initiates who have borne them before. The 7=4, the 8=3, the 9=2 do not belong to this Earth as we understand it, but are suggestions great and beautiful, portrayed in ritual as an illustration to which the flower of humanity its pressing.

Therefore, when the candidate enters the pastos, strive if you can to help her, that against the retina of her aura may be etched the profound lessons which not only she has learnt in the past, but which she has been previewing in the dim ages of the Earth. s history. It is a great expansion of consciousness, also a tremendous restriction of consciousness in a sense - it is both and then with the aid of and through the power of Elohim Gebur she is given the strength to return to Earth, which she would not do of her own volition, and to take up the new resurrection life. Elohim Gebur mighty and terrible, that intangible backbone of personality which defies dissection, is potent to help, but difficult of understanding, and his work in this grade is purposely veiled that it may become an inner secret intercourse between Him and the candidate, that not even a sign or a regretful feeling may cloud the mirror of the candidate's mind and soul.

There are two forces operating in the Vault representative of the Fatherhood and Motherhood of God, without which no birth on any Plane can take place. But the MOTHER is the deliverer from darkness and the MOTHER must nourish the child with the Divine food and mystery of mysteries, the MOTHER is purposely veiled. Why? That veiling sets the trail for a long process of meditation. Strive, therefore, to lift yourselves from the things of Earth with its restrictions and its inhibitions and move freely and graciously in the beautiful plane which the 6=5 symbolises.

DEDICATED TO THE DIVINE MOTHER

With my mantle I compass the Earth,
I am the Star of Night,
I am the Pearl of Ocean:
I am the Sea:
By my compassion
I fill the seas and the rivers,
The brooks, lakes and rivulets.

I have gathered from the swelling tides, -
From the ebbing, fainting tides, -
From the passionate, raging waters, -
Billow heaped upon billow, -
Wave shattered against rock, upon shore, -
Roaring, thund. ring flood echoing unto flood:
I have gathered all my children to my breast,
Soothed them to the rhythm of a lullaby,
E'en by my down-stealing, soft-distilling tears.

All the griefs and patient suffering,
All the hopes and hidden birth-pangs,
I have drawn up as a cloud mist,
Melting into gladness in the sunlight:
Till my joy is consummated
My cup runs over with the crimson wine
Of my heart-blood, for lo! The Spirit's sword
Pierced through and through - a gleam of Light!
Whence spring the vital Flame, the Heaven born SON.

G.H.S.M.C.MEDITATION 6=5 Dec. 5th, 1939

I will ask you to try to trace the correspondence between the Postulant passing through this Grade and the World to-day.

Look back on the immediate past and compare the nations to the Postulant preparing for the Initiation of Death; not knowing what to expect, but feeling that the inevitable experience must be Death and the Grave.

Look at the Earth itself and see how in every direction are floods, fire, earthquakes, tidal

waves. Every catastrophe to which Earth is subject, she has been and is passing through. Trials by fire and water, the two pillars on either side of the entrance.

Compare the attitude of those nations we call Democracies - the British Empire, U.S.A., France - with the Candidates seated before the two Keys; The Hanged Man - enforced self-sacrifice - submerged of all self-will in the great Ocean, and the Key of Justice - holding the balance and seeking a just way.

Even if you come to individuals, what an extraordinary parallel between the Queen on the throne holding the seals, with the British Premier with the ultimate decision in his hands, who strove, and strove in vain for peace.

We are apt to put the whole blame on the shoulders of the German Nation, and especially on their leader; but remember that we ourselves must bear a share; such a state of things could not be if we, and other nations, had not again and again shown indecision when we should have gone straight forward.

Who knows what Karma of the nations are working out if we look back, or how they are interwoven!

If we are to establish Right and Liberty in the World, we must see that we have our foot on the neck of Covetousness and Desire. We can hear if we listen attentively, the sound of the bell marking the passing of Time, and that bell is in the hands of the recording Angels. We have to look out on one conflict after another and compare them - the destroying of nation after nation, and people after people - compare them with the extinguishing of Lights on the Altar.

It is said that every nation represents a Principle of Humanity; and each Principle must be first evolved, then established, and then extinguished. It is only by the extinction of the Lower that the Higher can burn with a clear uninterrupted light. No one nation can stand alone, no one nation can dominate the others. We must learn that Humanity is One. There may be Head, Hands and feet; but the head cannot carry out work if it is not obeyed by the hands and feet, and taken where the work is to be done.

St. Paul said: 'That which is least honourable is given the greatest honour.' Little nations of to-day - Poland, Finland, Abyssinnia, have been given the privilege of suffering for the whole of humanity.

Surely we must compare these with the extinction of the dark candles of the Flesh, and the scarlet candles of Passion and the green candles of Psychic Vision. We have still candles of the Mind (Lower and Higher), the candles of the Soul, and those of the two great Principles which are symbolised by the Twin Serpents.

It may be that we must yet watch the extinction of at least the Candle of the Mind.

Looking today, we cannot fail to be impressed by the lack of any great outstanding

intellectual Leaders in every country.

Yet the three candles of the great forces and the Christ Principle are left unextinguished and inextinguishable. Not even when the Candidate is laid in the Pastos, not even when the salt of the sublimated Body is sprinkled on him, not even then are these three lights put out. The Light of the Spirit goes with him to the grave itself and burns there. We are to remember that Christ descended to Hell, and while there His Spirit illumined Hell itself!

It would seem that we must be very near to the moment when the Candidate is laid in the Pastos and waits the Coming of the Great Mother. Therefore, I ask you all to look forward to the time when the Great Mother will come with the Word of Power on her lips . Arise, shine, for thy light is come. . And then it depends on us to see we are ready to obey.

Remember, we are but one small group of an organism far greater than we know. We have been told that even now those great Masters in charge of the destiny of humanity are preparing for coming forth by day. If the Work is to be efficient, those privileged to partake of training and preparation, whether in this Order or in others must be ready to obey and co-operate when the sign comes.

The Masters are human, though far in advance of us, but they require and demand the help of all able and willing to work for and with them. They ask :for no enforced service, but all who are willing may now proclaim their allegiance and willingness.

I will ask you to study the 36 sentence which mark the passing of the Hours whilst the Postulant remains in the Pastos and apply them to our work in this time of preparation.

Remember the four statements made as a warning and an injunction.

Before the eyes can see they must be incapable of tears

Before the ears can hear they must have been desensitised.

Before the voice can speak in the presence of the Masters, it must have lost its power to wound

Before the feet can stand in the presence of the Master, they must be bathed in the heart's blood.

Die Sol 7-5-16

Michael Sothis Baldur Persis Hyacintha.

A.B.S. came in a grey-blue cloak and hood that he has worn once or twice before.

Can he give us any teaching about the 6=5?

He speaks of the whole system of the Order as it corresponds with the Life Cycle. Of the 0=0 as being the first awakening; and the four minor grades as corresponding to the four seasons of the year. But those grades are all as it were bringing things to the candidate. All given to the candidate on this material plane. The Portal and 5=6 are so to speak the opening of a door or window and showing the Candidate something which he looks at. But the 6=5 is the actual raising of the candidate to a different plane himself.

Persis got a picture of the candidate looking two ways. In the 6=5 he looks a different way for the first time.

The 33 Lights correspond to some Cosmic process. As the 33 lights on the Altar correspond to the 33 segments of Kundalini and the corresponding divisions of the man, so also they correspond to each 33 centres of Life in the Cosmic Man, Adam Cadmon, Adonai, and those also govern the 33 Races and Geographical divisions of the Globe.

Psychically as the lights of the lower divisions are extinguished their light passes on to the higher ones, so that if we could see the process on the higher plane we would see that whereas to begin with the White Light burned dimly smothered underneath the others, and the two blue ones only glimmered faintly, as the others were voluntarily extinguished by the Will which is the third Adept, so the higher lights burn more and more brightly and steadily and the Second Adept who corresponds to the Soul responds to the demand of the Will by helping.

The 3rd Ad. is the Will and gives the command to extinguish, and the 2nd Ad. is the Soul or Desire who passes it on and vivifies it. The Chief is the Higher Genius the Christ Principle, but also the Great High Priest who with the swinging incense consecrates the offering of the lower Principles. The Cosmic correspondence of the Three Adepts is Sandalphon, Michael and Metatron the whole being Adonai just as the three Adepts form the one whole Candidate.

The Ceremony could be done in a way to effect the Cosmic Process.

We five are sitting here moving as one to some point - moving cosmically as it were. This is in the Adam Cadmon form. Stand in Vault in 5 Pent. The person in this grade is beginning for the first time to entering into the pastos, being the conscious muting of humanity which therefore the candidate is then in the position of the Blessed Virgin when she said . Behold the Handmaid of the Lord,. therefore the next process is the preparation for the Divine Birth which will no longer react upon the Candidates themselves but on those who come to them as disciples not of themselves but of the Divine Child of Whom they are the spiritual guardians. It is the dim and confused perception of this spiritual truth which is manifested in those high grades, which is continually being distorted by those clairvoyants and psychics who have neither the

intelligence, intellectual training nor the spiritual development to be able to grasp the true signification, and try to give it a material interpretation, which may become an obsession. For this reason it is necessary to be careful as to those to whom the grades are given.

http://hermetic.com/gdlibrary/whare_ra/7-4_preparation.html

21 captures

3 Jan 2010 - 17 Oct 2017

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About this capture

A booklet of B5 size, cardboard cover. Written on the cover is:

Personal Preparation of a Candidate for Grades 6-5 & 7-4.

Copied by S.S. Sept. 1951

Personal Preparation of a Candidate for the Grades 6-5 and 7-4 of the Order of the R.R.
et A. C.

(Note:- What follows may later need some revision. The information dates from about 1625.)

Before the candidate can proceed with the Great Work, or gain from the Highest, fresh signs of help and further powers to overcome and to attain it is needful that some very definite bodily and Spiritual preparation should be undertaken in order that the candidate may be in a receptive state, to, with all humility and with a mind free from care and a body purged from gross material surfeit, receive the next initiation without undue strain or danger either to body or Spirit.

A trinity of method is indicated. The method affects the external, internal and Spiritual nature.

Consider well then oh candidate the 14 days work which it is thy duty - in the fear of God to endure. (No of Sephira - 5. 14 - 5.) the 7-4 is 16-7.) For work precedes rest. Effort alone deserves success. Those that ask shall have, but they must knock as well.

The date for the ceremony being known - which date shall be fixed according to ancient rule.

On the first day the candidate shall truly purge his body of all inconvenient dross, by means of a saline water of any convenient natural spring. Also be it noted that if need be from time to time repeat this draught and definitely upon the 14 day at Sunrise.

The candidate shall too upon this first day take five hours during which to meditate in silence apart from all worldly distractions he shall duly consider the plan of the preparation and the results to be sought for.

The material body shall be clean, therefore at sunrise and at noon and at sunset let ceremonial ablutions take place.

During the which pray the Lord of Light to cleanse the heart even as the body is outwardly purified.

These ablutions shall take place daily.

The meditation shall be to recall the path hitherto trodden, the knowledge gained shall be recalled.

The desires of the candidate shall be fixed upon progress and the life examined, so that the Soul's progress may be weighed in the balance of a fair but strict Judge.

And now regard with regard to the candidates food.

It shall be sufficient to keep the body in health, but no kind of surfeit may be present.

And the Divine food shall be partaken of for the seven days before the ceremony of initiation.

Now the sacred elements are ten in number and are divided thus into a three and a seven.

A Trinity Divine and a Hexagram.

The Yolk of an egg.

Milk

The best Red Wine

White grapes

Honey

Dates

Figs

Aerated Water (a bubbling spring)

Pure wheaten bread.

Pears

(3. - Laudes Wine, pure claret I think.)

(Sacred elements from another source, it was no use writing out a list of forbidden food.

e.g: - Wild Boar etc.)

Preparation for the 7 - 4 Grade.

This should extend over a period of Four Weeks

During this time the postulant should burn Incense daily.

He should eat beans and peas (the pulse of the bible. Grapes honey, milk & bread. Very little meat and no pork in any form.

Repeat the following daily and learn it perfectly by heart:-

Earthborn and bound our bodies close us in,
Clogged with red clay and shuttered by our sin - We must arise.

Flowers bind us round and grasses catch our feet,
Bird songs allure and blossom scent is sweet - We must arise.

Mountains may beckon and the seas recall,
Cloud-forms delude, and rushing streams enthrall - We must arise.

Planets encircle with their spiral light,
Stars call us upward to our faltering flight - Thus we arise.

Sunrays will lead us higher yet and higher,
Moonbooms our Souls scorch with their purging fire - Thus we arise.

Into the darkness plunge, fearless of pain,
Coldness and silence cleanse us again - Still we arise.

Open ye gates of Light - Doors open wide!
Gaze we within at the glories ye hide - We have arisen!

Get a crystal or moonstone and mark it with Sigil of 6-5 name.

Write a thesis on Resurrection and Life after Death.

Meditate for 40 minutes daily including prayer.

Visit the vault regularly.

Study the Tarot keys, . Fortitude. , . Hermit. and . Wheel of Fortune. .

Preparation during Four Days Immediately Preceding Advancement.

This time should be spent in isolation or retreat, if possible on a height.

Bathe ceremonially with hot water and a little soda or ammonia.

Learn correctly so as to use without prompting during the ceremony: -

Server of Silence is my name.

Earth to earth and body to body - in the Name of Adonai Ha Aretz, Lord and King of the Earth, I dedicate my body to the Service of the Highest.

Water to Water and Soul to Soul, - in the Name of the Great Mother, I dedicate my Soul to the Service of the Highest.

Fire to Fire and Life to Life, - in the Name of Jah, Eternal, I dedicate my life to the Service of the Highest.

Light to Light and Spirit to Spirit, - in the Name that may not be spoken, I dedicate my Spirit to the Service of the Highest.

(An indication will be given by an officer at which time of the ceremony these sentences should be spoken.)

Cues for Postulant.

When the bell sounds four times he will approach the entrance.

When he is asked for his passport he must reply: - . My Brow is like unto the Kings; my lips are open; my heart is upon its throne.

He will be led into the room and must walk backwards when required.

When he is left alone he must repeat the whole of the Mantra which he has already learnt, keeping his eyes upon the wheel.

Let him remember that the Path of Fortitude can only be trodden by the Hermit.

Let him understand that when a door is opened he should prepare to pass through it; he who seeks will find.

When he receives a Light, let him say . Server of Silence is my Name.

Only he who hath dedicated his body may obtain communion with his Soul; ye are the salt of the earth, he who renounces Joy, pouring out the Wine into the Water, shall savour the sweetness of Life, he who shall offer himself as incense cast into the Flame shall approach the Sanctuary, but before entering therein he must dedicate even his inmost Spirit.

http://hermetic.com/gdlibrary/whare_ra/8-3_preparation.html

19 captures

3 Jan 2010 - 17 Oct 2017

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2009 2010 2012

About this capture
This is a single piece of fullscap paper, no cover

Preparation for Receiving 8=3 Grade

We have to lay down one irrevocable law - that he who has resolved, setting all things else aside, to enter the Path of the Quest must look for his progress in proportion as he pursues holiness for its own sake. He who in the Secret Orders dreams of the Adeptship which they claim, ex hypothesi, to impart to those who can receive and who does not say 'Sanctity' in his heart till his lips are cleansed, and then does not say it with his lips, is not so much far from the goal, as without having conceived regarding it.

1. Study the earlier Rituals in their order, especially the 5=6, 6=5, and 7=4, and endeavour to trace out the sequence of developement through which the Initiate passes in receiving them. Do this with special reference to the above quotation. Attend at least one 6=5 and one 7=4 Ceremony.
2. Each day for three weeks spend three periods of eight minutes each In contemplation in the following order. (a) Before you rise in the morning review your past life, seeking out and acknowledging the errors you have made. If you can remember any fragments of past lives, collate them with the present one. (b) Between the hours of noon and 3 p.m. consider your present mode of life and how you may rectify past errors and bring a more spiritual atmosphere into your existence. (c) Look forward fearlessly into the future. Endeavour to comprehend the meaning of repentance and forgiveness of sin - that therein lies the true secret of Alchemic Transmutation of base metal into pure gold. Consider how you desire to return in another life and how you can create least karma injurious to others so that you may be free to be of the greatest service to God and humanity. Try to understand the meaning of the Incarnation and Redemption. This should be done after withdrawing to your own chamber at night.

3. Write out notes on the above and, if you wish to, bring them to the Chiefs and ask their advice.

http://hermetic.com/gdlibrary/whare_ra/four_scales_of_color.html

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About this capture
Lecture on the Four Scales of Colour

By G.H. Chief M.C. 6=5

You have in the Order notes a list of the 7 rainbow colours and their corresponding notes in the Scale, but I would like to suggest that while the King Scale of Colour is cognate to the Major Scale of sound, the Queen Scale is akin to the Minor, and the Prince to the chromatic. That leaves the Princess unaccounted for unless we seek out the half or quarter tones of the East; are they not related to the flecked and rayed colours of the princess, blurred let us say, one imposed on the other.

In actually depicting this Scale the colours are represented as sharply divided, but if you consider them clairvoyantly you will see that they waver and mingle as the colours of moving water shift and blend as you look at them, or as lights interplay with the movement of clouds.

So on a windy day in Spring have you seen colours interchange in a wood as the young leaves fustle, and the shadows play over a mass of wild hyacinths or primroses.

The Princess must always be taken as something changing, unstable, evanescent; the flecked and rayed colours should actually be so cunningly interwoven that they would change with each movement of the canvas like shot silk.

Now as you consider the Four Scales of Colour, passing imperceptibly from one to another, so must you also learn to pass from one Plane to another, gradually raising and transmuting that upon which thoughts and desires dwell.

As the colours of the Princess Scale are mingled, and those of the Prince clear, the Queen Scale soft and negative, but those of the King deep and rich, so it is with other things. If, for instance, you concentrate on Love, you will see how mixed and doubtful a thing earthly love is. But if you raise it up through the aspects of loyalty and devotion, you presently become aware that above all these lies the pure and selfless ardour of Divine Love.

Of the Four Trees you must further consider that two are positive, two negative, two masculine, two feminine. Therefore it follows that two correspond to the waking consciousness, two to the sleeping. But while at the first glance that seems perfectly simple and clear, a little reflection will show you that it is less so than you thought.

We have already seen that the Princess Scale which belongs to the lowest of the four, is negative, must therefore belong to the sleeping consciousness.

Let us examine this statement more clearly, closely. The Princess in the Taro is represented as a young person; but a young person from the Occult standpoint is one who is yet unawakened, therefore the Princess Scale and lowest Tree must correspond

to one who is as yet immersed in the material.

From that it will follow that the Scale of the Prince signifies one who has awakened, how are we to interpret the Queen Scale? This takes us a step farther into psychology. An ordinary undeveloped man dreams very little, his dreams are fragmentary; they have no spiritual significance. But when a man awakens to the underlying realities of life, he becomes sensitised, his soul is set free, and he begins to stretch out groping hands in search of guidance.

The responses comes through dreams, and though he may be unable to bring through clear consecutive memories of his sleep experiences to the physical brain, yet he can and does receive as much teaching as he can assimilate. This is the vitalising of the Queen Scale.

Therefore when you wish to receive teaching on a particular subject during sleep, it is a good plan to dwell upon the appropriate Sephirah or path in the Tree of the Queen.

Of the King Scale it is more difficult to speak, for it belongs to the region of pure light, the source of all colour and music. To that region only the Initiate has access, and that which he receives is in the nature of light and life.

http://hermetic.com/gdlibrary/whare_ra/7-4_preparation.html

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Personal Preparation of a Candidate for the Grades 6-5 and 7-4 of the Order of the R.R.
et A. C.

(Note:- What follows may later need some revision. The information dates from about 1625.)

Before the candidate can proceed with the Great Work, or gain from the Highest, fresh signs of help and further powers to overcome and to attain it is needful that some very definite bodily and Spiritual preparation should be undertaken in order that the candidate may be in a receptive state, to, with all humility and with a mind free from care and a body purged from gross material surfeit, receive the next initiation without undue strain or danger either to body or Spirit.

A trinity of method is indicated. The method affects the external, internal and Spiritual nature.

Consider well then oh candidate the 14 days work which it is thy duty - in the fear of God to endure. (No of Sephira - 5. 14 - 5.) the 7-4 is 16-7.) For work precedes rest. Effort alone deserves success. Those that ask shall have, but they must knock as well.

The date for the ceremony being known - which date shall be fixed according to ancient rule.

On the first day the candidate shall truly purge his body of all inconvenient dross, by means of a saline water of any convenient natural spring. Also be it noted that if need be from time to time repeat this draught and definitely upon the 14 day at Sunrise.

The candidate shall too upon this first day take five hours during which to meditate in silence apart from all worldly distractions he shall duly consider the plan of the preparation and the results to be sought for.

The material body shall be clean, therefore at sunrise and at noon and at sunset let ceremonial ablutions take place.

During the which pray the Lord of Light to cleanse the heart even as the body is outwardly purified.

These ablutions shall take place daily.

The meditation shall be to recall the path hitherto trodden, the knowledge gained shall be recalled.

The desires of the candidate shall be fixed upon progress and the life examined, so that the Soul's progress may be weighed in the balance of a fair but strict Judge.

And now regard with regard to the candidates food.

It shall be sufficient to keep the body in health, but no kind of surfeit may be present.

And the Divine food shall be partaken of for the seven days before the ceremony of initiation.

Now the sacred elements are ten in number and are divided thus into a three and a seven.

A Trinity Divine and a Hexagram.

The Yolk of an egg.

Milk

The best Red Wine

White grapes

Honey

Dates

Figs

Aerated Water (a bubbling spring)

Pure wheaten bread.

Pears

(3. - Laudes Wine, pure claret I think.)

(Sacred elements from another source, it was no use writing out a list of forbidden food.

e.g: - Wild Boar etc.)

Preparation for the 7 - 4 Grade.

This should extend over a period of Four Weeks

During this time the postulant should burn Incense daily.

He should eat beans and peas (the pulse of the bible. Grapes honey, milk & bread. Very little meat and no pork in any form.

Repeat the following daily and learn it perfectly by heart:-

Earthborn and bound our bodies close us in,

Clogged with red clay and shuttered by our sin - We must arise.

Flowers bind us round and grasses catch our feet,

Bird songs allure and blossom scent is sweet - We must arise.

Mountains may beckon and the seas recall,

Cloud-forms delude, and rushing streams enthrall - We must arise.

Planets encircle with their spiral light,

Stars call us upward to our faltering flight - Thus we arise.

Sunrays will lead us higher yet and higher,

Moonbooms our Souls scorch with their purging fire - Thus we arise.

Into the darkness plunge, fearless of pain,
Coldness and silence cleanse us again - Still we arise.

Open ye gates of Light - Doors open wide!
Gaze we within at the glories ye hide - We have arisen!

Get a crystal or moonstone and mark it with Sigil of 6-5 name.
Write a thesis on Resurrection and Life after Death.
Meditate for 40 minutes daily including prayer.
Visit the vault regularly.
Study the Tarot keys, . Fortitude. , . Hermit. and . Wheel of Fortune. .

Preparation during Four Days Immediately Preceding Advancement.

This time should be spent in isolation or retreat, if possible on a height.

Bathe ceremonially with hot water and a little soda or ammonia.

Learn correctly so as to use without prompting during the ceremony: -

Server of Silence is my name.

Earth to earth and body to body - in the Name of Adonai Ha Aretz, Lord and King of the Earth, I dedicate my body to the Service of the Highest.

Water to Water and Soul to Soul, - in the Name of the Great Mother, I dedicate my Soul to the Service of the Highest.

Fire to Fire and Life to Life, - in the Name of Jah, Eternal, I dedicate my life to the Service of the Highest.

Light to Light and Spirit to Spirit, - in the Name that may not be spoken, I dedicate my Spirit to the Service of the Highest.

(An indication will be given by an officer at which time of the ceremony these sentences should be spoken.)

Cues for Postulant.

When the bell sounds four times he will approach the entrance.

When he is asked for his passport he must reply: - . My Brow is like unto the Kings; my

lips are open; my heart is upon its throne.

He will be led into the room and must walk backwards when required.

When he is left alone he must repeat the whole of the Mantra which he has already learnt, keeping his eyes upon the wheel.

Let him remember that the Path of Fortitude can only be trodden by the Hermit.

Let him understand that when a door is opened he should prepare to pass through it; he who seeks will find.

When he receives a Light, let him say . Server of Silence is my Name.

Only he who hath dedicated his body may obtain communion with his Soul; ye are the salt of the earth, he who renounces Joy, pouring out the Wine into the Water, shall savour the sweetness of Life, he who shall offer himself as incense cast into the Flame shall approach the Sanctuary, but before entering therein he must dedicate even his inmost Spirit.

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The Libri of Aleister Crowley

A Portrait of the Master Therion by Leon Engers Kennedy

Aleister Crowley (Oct. 12, 1875–Dec. 1, 1947) – however one judges him – was a fascinating man who lived an amazing life. He is best known as being an infamous occultist and the scribe of The Book of the Law, which introduced Thelema to the world. Crowley was an influential member in several occult organizations, including the Golden Dawn, the A.:A.:, and Ordo Templi Orientis. He was a prolific writer and poet, a world traveler, mountaineer, chess master, artist, yogi, social provocateur, drug addict and sexual libertine. The press loved to demonize him and dubbed Crowley “The wickedest man in the world.”

— From “Aleister Crowley” on Thelemapedia

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DCCCLXVIII	Liber Viarum Viæ	DCCCLXXXVIII	The Gospel According to Saint Bernard Shaw
CMXIII	Liber תישארב (ThIshARB) Viae Memoriae	CMXXXIV	The Cactus
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MMCCLXI	A Note on Genesis		

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O.T.O.

An index of foundational Ordo Templi Orientis documents with dates

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XV	15	Ecclesiæ Gnosticæ Catholicæ Canon Missæ	1913
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LXXVII	77	Liber OZ	1941
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I	1	A	Liber B vel Magi (TXT)
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An account of the Grade of Magus, the highest grade which it is even possible to manifest in any way whatsoever upon this plane. Or so it is said by the Masters of the Temple.

II	2	E	Message of The Master Therion, The (TXT)
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Explains the essence of the new Law in a very simple manner.

III	3	D	Liber III vel Jugorum (TXT)
-----	---	---	-----------------------------

An instruction for the control of speech, action, and thought.

IV 4 ABDE Liber ABA (Magick) (Part 1&2:TXT,Part 3:TXT,Part 4:TXT)

A general account in elementary terms of magical and mystical powers.

Also: Magick: Book 4, Liber ABA

V 5 D Liber V vel Reguli

Being the Ritual of the Mark of the Beast: an incantation proper to invoke the Energies of the Aeon of Horus, adapted for the daily use of the Magician of whatever grade.

A pair of alternate, earlier forms are available as well.

VI 6 B Liber O vel Manus et Sagittae (TXT)

Instructions given for the elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the Rituals of the Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so called, and an instruction in the practice called rising on the Planes.

VII 7 A Liber Liberi vel Lapidis Lazuli (PDF) (TXT)

'The birth words of a Master of the Temple'. Being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple. Its 7 Chapters are referred to the 7 Planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

Received Oct 29, 1907

VIII 8 D 8th Aether Liber CCCCXVIII (TXT)

And thus shall he do who will attain to the mystery of the knowledge and conversation of his Holy Guardian Angel.

IX 9 B Liber E (PDF) (TXT)

Instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, so that the student may thoroughly understand his own limitations.

X 10 A Liber Porta Lucis (TXT)

An account of the sending forth of the Master Therion by the A∴A∴ and an explanation of his mission.

Received Dec 12, 1907

XI 11 D Liber NU (TXT)

An instruction for attaining Nuit. An account of the task of the Aspirant from Probationer to Adept. Meditations on AL.

XIII 13 D Liber Graduum Montis Abiegni (TXT)

An account of the tasks of the aspirant from Probationer to Adept.

XV 15 Ecclesiæ Gnosticæ Catholicæ Canon Missæ (TXT)

The central public and private rite of Ordo Templi Orientis and its ecclesiastical arm, Ecclesia Gnostica Catholica. Several equally canonical versions, with slight variations, of this document exist, published in several sources.

Written 1913

Version 1, published in The International, 1918

Version 2, published in The Equinox, III:i, 1919 [see]

Version 3, published in Magic in Theory and Practice, 1923

See also: the appendix of Book 4.

See also: The Blue Equinox: The Equinox, Volume III No. 1

XVI 16 B Liber Turris vel Domus Dei (TXT)

An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

XVII 17 D Liber IAO

IAO. Sexual Magick. Gives three methods of attainment through a willed series of thoughts. The active form of Liber CCCXLI.

Thought to be lost, though there is a spurious Liber IAO floating around [see].

XXI 21 B Khing Kang King - The Classic of Purity (TXT)

Taoist classic put into rhyme. A new translation from the Chinese by the Master Therion.

XXIV 24 B De Nuptis Secretis Deorum Cum Hominibus

Sexual magick.

Written between Sep 6 and Oct 8, 1914

XXV 25 D The Star Ruby (TXT)

(There are two forms of this Ritual) An improved form of the 'Lesser Banishing Ritual of the Pentagram'.

XXVII 27 A Liber Trigrammaton (PDF) (TXT)

Being a book of Trigrams of the Mutations of the Tao with the Yin and Yang. An account of the Cosmic process: corresponding to the stanzas of Dzian in another system.

Received Dec 14, 1907

XXVIII 28 D Septem Regum Sanctorum - The Ceremony of the Seven Holy Kings (PDF)

Being an Initiation Ritual for certain select probationers to A∴A∴

XXVIII 28 Tzaddi Beth Aleph vel Nike, The Fountain of Hyacinth

(See p753 of Magick: Liber ABA)

See: Book 93

XXX 30 B Liber Librae - The Book of the Balance (TXT)

Karma Yoga. An elementary course of morality suitable for the average man.

XXXI 31 Diary of Frater Achad, The (TXT)

XXXIII 33 C An Account of A∴A∴ (TXT)

Broadly based upon 'Cloud on the Sanctuary' by the Councillor Von Eckartshausen and now revised and rewritten in the Universal Cipher.

XXXVI 36 D The Star Sapphire (TXT)

An improved form of the Ritual of the Hexagram.

XLI 41 C Thien Tao (PDF) (TXT)

An essay on Attainment by way of Equilibrium.

Written 1907

XLIV 44 D The Mass of the Phoenix (TXT)

XLVI 46 The Key of the Mysteries (TXT)

A Translation of La Clef des Grands Mysteres, by Éliphas Lévi. Specially adapted to the task of the Attainment of Bhakta-Yoga.

Also: The Key of the Mysteries Equinox IX, Special Supplement

XLIX 49 Shih Yi Chien

An account of the divine perfection illustrated by the seven-fold permutation of the Dyad.

No full version of this is thought to survive.

XLIX 49 Collected writings of Jack Parsons, The

LI 51 The Lost Continent (PDF) (TXT)

An account of the continent of Atlantis: the manners and customs, magical rites and opinions of it's people, together with a true account of the catastrophe, so-called, which ended in it's disappearance. See also 'Atlantis'.

LII 52 Manifesto of the OTO (TXT)

This 1919 e.v. manifesto is by Crowley - others exist by other people.

LV 55 C Chymical Jousting of Brother Perardua, The (TXT)

An account of the Magical and Mystic Path in the language of Alchemy.

LVIII 58 B The Qabalah (PDF) (TXT)

A general discussion of the Method and uses of the Qabalah. (The Temple of Solomon the King)

LIX 59 C Across the Gulf (TXT)

A fantastic account of a past life in Egypt. It's principal interest lies in the fact that it's story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Aeon.

LX 60 The Ab-ul-Diz Working

See: Equinox IVii

LXI 61 D Liber Causæ (TXT)

Explains the actual history and origin of the present movement. It's statements are accurate in the ordinary sense of the word. The object of the book is to discount Mythopeia. In other words, the collapse of the Order of the G.:D.: and the founding of the A.:A.:

Rewritten Nov 16, 1907

LXIV 64 B Liber Israfel (TXT)

By Allen Bennet, Crowley, Others. Invocation of Thoth, as a prelude to preaching. Formerly called 'Liber Anubis', an instruction in a suitable method of preaching.

LXV 65 A Liber Cordis Cincti Serpente (PDF) (TXT, Commentary: TXT)

An account of the relations of the aspirant and his Holy Guardian Angel.

Received Oct 30 – Nov 3, 1907

LXVI 66 A Liber Stellæ Rubeæ (TXT)

A secret ritual of Apep, the heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a

certain matter of Liber Legis. Sexual Magick veiled in symbolism.
Received Nov 25th, 1907

LXVII 67 C The Sword of Song (PDF) (TXT)

Two Poems. A critical study of various philosophies. An account of Buddhism. 1925.

LXX 70 C Liber LXX - The Cross of a Frog (TXT)

The Ceremonies proper to obtaining a familiar spirit of a Mercurial nature as described in the Apocalypse of St. John the Divine from a frog or toad.

LXXI 71 B The Voice of the Silence / The Two Paths / The Seven Portals (PDF)

By H.P. Blavatsky, with an extensive commentary by Crowley.

LXXIII 73 The Urn

This is a sequel to "The Temple of Solomon the King", and is the Diary of a Magus. This book contains a detailed account of all the experiences passed through by the Master Therion in his attainment of this Grade of Initiation, the highest possible in any manifested Man.

The surviving portion of this Book appears in Equinox IVii.

See: The Vision & the Voice With Commentary and Other Papers: The Collected Diaries of Aleister Crowley, 1909-1914 E.V. (Equinox)

LXXVI 74 D Liber Testis Testitudinis vel Ayin Daleth

LXXVII 77 Liber OZ (TXT)

The Thelemic declaration of rights of Man, in five sections comprised of one syllable words.

Written in 1941

LXXVIII 78 B On the Tarot (TXT)

A complete treatise on the Tarot giving the correct designs of the cards with their attributions and symbolic meanings on all planes.

LXXXI 81 Moonchild (The Butterfly Net)

Magical adventure story concerning homunculi, particularly concerning the planet Luna, written in the form of a novel. Satirical of some members of the G.:D.:

Written 1918

LXXXIV 84 B Liber Chanokh (PDF) (TXT)

A brief Abstract of the Symbolic Representation of the Universe. Derived by Dr. John Dee through the Scrying of Sir Edward Kelley.

XC 90 A Liber Tzaddi vel Hamus Hermeticus (TXT)

An account of Initiation, and an indication as to those who are suitable for the same.

XCIII 93 Fountain of Hyacinth, The (TXT)

A diary of the use of cocaine and heroin and the relations of the Magician therewith.

See Liber Al vel Legis: Chapter Two, verse Twentytwo.

XCV 95 C The Wake World (PDF) (TXT)

A poetical allegory of the relations of the soul and the Holy Guardian Angel.

Written 1907

XCVI 96 B Liber Gaias PDF) (TXT) A Handbook of Geomancy

A guide but with some intentional inaccuracies.

XCVII 97 Soror Achitha's Vision - The Amalantrah Working (TXT)

Book 729 is also "The Amalantrah Working". Book 97 may be a different, and now lost, document. (See the note for p468 in Magick: Liber ABA)

C 100 D ḡ ϣ Agape Azoth sal Philosporum

The Book of the Unveiling of the Sangraal wherein it is spoken of the Wine of the Sabbath of the Adepts. Secrets instructions of the IX° O.T.O. (Sex Magick.)

CI 101 B An Open Letter to those who may wish to join the Order (TXT)

Enumerating the Duties and Privileges. These Regulations Come Into Force In Any District Where the Membership Exceeds One Thousand Souls.

CVI 106 B Concerning Death (TXT)

A treatise on the nature of death and the proper attitude to be taken towards it.

CXI 111 B Liber Aleph (TXT)

An extended and elaborate commentary on "The Book of the Law", in the form of a letter from the Master Therion to the son of mankind. Contains some of the deepest secrets of Initiation, with a clear solution of many cosmic and ethical problems.

This is also Equinox IIIvi

CXI 116 B Original number for Book 96. See: Liber XCVI

(See the note for p468 in Magick: Liber ABA)

CXX 120 D Ritual of passing through the Tuat, The (V.1:TXT,V.2:TXT,V.3:TXT)

A Ritual of Initiation for certain Select Zelators.

CXXIV 124 Of Eden and the Sacred Oak

CXXXII 132 Apotheosis

A treatise on the Incarnation of a God, instructions to Realize and Proclaim His Identity.

CXLVIII 148 C The Soldier and The Hunchback (PDF) (TXT)

A general discussion on philosophy.

CL 150 E De Lege Libellum (TXT)

A further explanation of the Book of the Law, with special reference to the Powers and Privileges conferred by it's acceptance. The Law of Liberty Love Life and Light.

CLVI 156 A Liber Cheth vel Vallum Abiegni (TXT)

A perfect account of the task of the Exempt Adept considered under the Symbols of a particular plane, not the intellectual. Sexual magick veiled in symbolism.

CLVII 157 Tao Teh Ching (TXT)

A new translation with a commentary by the Master Therion. This is the most exalted and yet practical of the Chinese classics. Also called Liber LXXXI

CLXI 161 Law of Thelema, The (TXT)

An epistle written to Professor L...B...K... who also himself waited for the New Aeon, concerning the O.T.O. and it's solution of Property, and now reprinted for the General Circulation.

CLXV 165 B A Master of the Temple (PDF)

Frater Achad's magical diary with comments by Crowley.

CLXXV 175 D Liber Astarte vel Liber Berylli (TXT)

An instruction in attainment by the method of devotion, on Bhakta-Yoga; how one may

unite oneself to any particular Deity. Both Magical and Mystical methods are given.

CLXXXV 185 D Liber Colegii Sancti (PDF) (TXT)

Being the tasks proper to the Grades and their Oaths proper to Liber XIII. This is the Official Paper of the various Grades. It includes the Task and Oath of all Grades to, and including, Adeptus Minor.

CXCIV 194 An Intimation with Reference to the Constitution of the Order (TXT)

Any Province of the O.T.O. is governed by the Grand Master and those to whom he delegates his Authority, until such time as the Order is established, which is the case when it possesses eleven or more Profess-houses in the province. Then the regular constitution is automatically Promulgated. The Quotation is slightly adapted from an address in one of the Rituals.

CXCVII 197 C The High History of Good Sir Palamedes the Saracen Knight of the Questing Beast (TXT)

A poetic account of the Great Work and enumeration of many obstacles.

CC 200 D Liber Resh vel Helios (TXT)

An instruction for the adoration of the Sun four times daily, with the object of composing the mind to meditation, thus to bring conscious relation with the center of our system; for advanced students, to make actual Magical contact with the Spiritual energy of the Sun and thus to draw actual force from Him.

CCVI 206 D Liber RU vel Spiritus (TXT)

Full instructions in Pranayama, describes various practices of controlling the breath, how to insure success, what results to strive for, and how to use them for the Great Work.

CCVII 207 A syllabus of the official instructions of the A.:A.: (TXT)

An enumeration of the Official Publications of the A.:A.: with a brief description of the contents of each book; this Catalog is an expansion thereof, including those publications which were written after "The Syllabus" was composed.

CCXVI 216 The I Ching (TXT)

A new translation, with a commentary by the Master Therion. The Yi King is mathematical and philosophical in form. It's structure is cognate with that of the Qabalah. The I Ching reduced expertly to a series of six-line mnemonic keys, one for each hexagram.

CCXX 220 A Liber AL vel Legis, The Book of the Law

(V.1:TXT,V.2:TXT,V.3:TXT,Comments:TXT,Es:TXT)

Received April 8, 9 and 10, 1904

See also: Commentaries on Liber AL

CCXXVIII 228 B De Natura Deorum

Written between Sep 6 and Oct 8, 1914

CCXXXI 231 A Liber Arcanorum (PDF) (TXT)

An account of the cosmic process so far as it is indicated by the Tarot Trumps. The sequence of the 22 Trumps is explained as a formula of Initiation.

Portions received Dec 5–6, 1907

CCXXLII 242 C AHA! (TXT)

An exposition in poetic language of several of the ways of attainment and the results obtained. In the form of a Discourse between an Adept and His Pupil.

CCLXV 265 The Structure of the Mind

A treatise of physiology from the mystic and magical standpoint. Its study will help the aspirant to make a detailed scientific analysis of his mind, and so learn to control it.

Likely not written as a document separate from Crowley's diaries. (See p753 of Magick: Liber ABA)

CCC 300 E Khabs am Pekht (TXT)

A special instruction for the Promulgation of the Law. This is the first and most important duty of every aspirant of whatever grade. It builds up in him the character and Karma which forms the Spine of Attainment.

CCCXXV 325 The Bartzabel Working

See: Equinox IVii

CCCXXXIII 333 C Book of Lies, The (PDF) (TXT)

93 short chapters each Qabalistically related to its chapter number. Deals with many matters on all planes of the very highest importance. It is an Official Publication for Babes of the Abyss, but it is recommended even to beginners as being highly suggestive. 1913.

CCCXXXV 335 C Adonis an Allegory (TXT)

A short play. Set in the hanging gardens of Babylon in classical times with classical characters. An account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following on the victory of the latter.

CCCXLI 341 Liber H.H.H. (TXT)

Gives three methods of attainment through a willed series of thoughts.

CCCXLIII 343 AMRITA

CCCLXV 365 The Preliminary Invocation of the Goetia

With the barbarous names of evocation used therein, and the secret rubric of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his Attainment. Please note that this ritual is identical with Liber Samekh in many aspects, however, there are differences. This is the 1904 version.

CCCLXVII 367 B De Homunculo

Written between Sep 6 and Oct 8, 1914

CCCLXX 370 A Liber A'ash vel Capricorni Pneumatici (TXT)

Analyzes the nature of the creative magical force in man, explains how to awaken it, how to use it and indicates the general as well as the particular objects to be gained thereby. Sexual magick heavily veiled in symbolism.

CD 400 A Liber Tau vel Kabbalæ Trium Literarum (PDF) (TXT)

A graphic interpretation of the Tarot on the plane of Initiation. Analyzes the Hebrew alphabet into seven triads, each of which forms a Trinity of sympathetic ideas relating respectively to the Three Orders comprised in the A.:A.:

Received Dec 13, 1907

CDXII 412 D Liber A vel Armorum (TXT)
An instruction for the preparation of the Elemental Instruments.

CDXIV 414 De Arte Magica
Written between Sep 6 and Oct 8, 1914

CDXV 415 AB Paris Working, The (Opus Lutetianum) (TXT)
(including Esoteric record and sundrys)
A record of homosexual magick operations.

CDXVIII 418 AB Vision and the Voice, The (PDF) (TXT)
Being of the Angels of the Thirty Aethyrs, the Vision and the Voice. Besides being the classical account of the Thirty Aethyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should, in particular, be taken as authentic.

CDLI 451 B Liber CDLI - Eroto-comatose Lucidity (TXT)
The chapter «Of Eroto-comatose Lucidity» in Liber CDXIV - De Arte Magica (Liber 414)
Written c. 1914

CDLI 451 Liber Siloam
Thought lost. Liber Siloam is mentioned by Crowley and also mentioned is a practice called "Sleep of Siloam" [see]. A ritual called "Sleep of Siloam" was published in The Magical Link.

CDLXXIV 474 C Liber Os Abysmi vel Daath (TXT)
Gnana Yoga. An instruction in a purely intellectual method of entering the Abyss.

D 500 B Sepher Sephiroth (PDF) (TXT)
By Allen Bennet, Crowley and Friends. A dictionary of Hebrew words arranged according to their value numerically. This is an Encyclopedia of the Holy Qabalah, which is a map of the Universe, and enables man to attain Perfect Understanding.

DXXXVI 536 Liber DXXXVI
A complete Treatise on Astrology. This is the only text book on astrology composed on scientific lines by classifying observed facts instead of deducting from a priori theories. Unpublished originally, but reconstructed from various sources in The General Principles of Astrology

DXXXVI 536 B Liber Batrachophrenoboocosmomachia (TXT)
An instruction in the expansion of the field of the mind. Two practices designed to aid the student in developing an awareness of the Universe around him are given, one is active one passive. Requires Astronomical knowledge.

DLV 555 D Liber HAD (TXT)
An instruction for attaining Hadit.

DLXX 570 Liber DCCCXIII vel Ararita (PDF)
An account of the Hexagram and the method of reducing it to the Unity, and Beyond.

DCXXXIII 633 De Thaumaturgia (TXT)
A statement of certain ethical considerations concerning Magick.

DCLXVI 666 B Artemis Iota vel de Coitu Scholia Triviae
An instructional paper for members of Agapé Lodge O.T.O. on the topic of sexual ethics. This book was included as part of Chapter XV: Sex Morality in Magic Without Tears.

(See p753 of Magick: Liber ABA)

DCLXVI 666 The Beast

An A∴A∴ document which is an account of the Magical Personality who is the Logos of the present Æon. This could be a document called "The Master Therion, A Biographical Note" (TXT).

DCLXXI 671 D Liber DCLXXI vel Pyramidos
(V.1:TXT,V.2:TXT,Bennett:TXT,Comments:TXT)

A ritual of self-initiation based on the Neophyte ritual.

DCLXXI 671 Liber DCLXXI vel ThROA

A ritual of Initiation with officers passing Probationer to Neophyte in A∴A∴.
Superceded by Liber Pyramidos

DCC 700 Liber Vesta

A book on the robes of the Order.

See: Equinox IVi

DCCXXIX 729 C The Amalantrah Working (TXT)

Interviews with a discarnate entity.

DCCLXXVII 777 B 777 vel Prolegomena Symbolica Ad Systemam Sceptico
Mysticae (PDF)

A complete dictionary of the correspondences of all magical elements, reprinted with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.

DCCC800 D Liber Samekh (PDF) (TXT)

Being the Ritual employed by the Beast 666 for the Attainment of the Knowledge and Conversation of his Holy Guardian Angel during the semester of His performance of the Operation of the Sacred Magick of Abramelin the Mage.

DCCC800 C The Ship (TXT)

A mystery play. This was the source of the first and father Anthem in Book 15.

Appeared in Equinox IX. See: The Ship

DCCCVIII 808 Serpentis Nehushtan

Considered lost, no known copy

DCCCXI 811 C Energised Enthusiasm (TXT)

An essay developing the idea of creativity - and genius - as a sexual phenomenon.

Specially adapted to the task of Attainment of Control of the Body of Light, development of Intuition and Hatha yoga.

DCCCXIII 813 A Ararita (PDF) (TXT)

An account of the Hexagram and the method of reducing it to the Unity and Beyond.
This book describes in magical language a very secret process of Initiation.

DCCCXXI 831 D Liber Yod (TXT) formerly Vesta

An instruction giving three methods of reducing the manifold consciousness to the

Unity. Adapted to facilitate the task of Raja Yoga, and of the Knowledge and Conversation of the Holy Guardian Angel.

DCCCXXXVII 837 C Law of Liberty, The (TXT)

This is a further explanation of the Book of the Law in reference to certain Ethical problems.

DCCCLX 860 C John St. John (TXT)

The Record of the Magical Retirement of G.H. Frater O.M. (Aleister Crowley). A model of what a magical record should be, so far as accurate analysis and fullness are concerned.

DCCCLXVIII 868 B Liber Viarum Viae (PDF) (TXT)

A graphic account of Magical powers classified under Tarot Trumps. An analysis of the 22 letters. To each is attributed a magical or mystical practice of progressive difficulty until attainment is complete.

DCCCLXXXVIII 888 The Gospel According to Saint Bernard Shaw

A complete study of the origins of Christianity.

CMXIII 913 B Liber ThIshARB Viae Memoriae (TXT)

Gives methods for attaining the magical memory, or memory of past lives, and an insight into the function of the Aspirant in this present life. (So to enable the Aspirant to calculate his True Orbit in eternity.)

CMXXXIV 934 The Cactus

A record of experiments with the Mescal buttons.

No known copy exists, probably was just a collection of case study documents destroyed by British customs. (See p753 of Magick: Liber ABA)

CMLXIII 963 AB The Treasurehouse of Images (PDF) (TXT)

A superb collection of Litanies appropriate to the Signs of the Zodiac.

MCLI 1151 Liber MCLI (TXT)

By Jim Graeb IX° O.T.O.. Being the requirements of Minerval to III°, in study and work in the O.T.O., as it has manifested under the Caliph.

MCXXXIV 1139 Title and status uncertain, but Book 868 called this book "The Utterance of the Pythoness".

MCCLXIV 1264 The Greek Qabalah (TXT)

A complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic. It is to the Greek Qabalah what the Sephir Sephiroth is to the Hebrew. The present form is taken from Crowley's notes by Bill Heidrick, IX° O.T.O. who partially reconstructed the document.

MMCCLXI 2261 C A Note on Genesis (PDF) (TXT)

By Allen Bennet. A model of Qabalistic ratiocination. Specially adapted to Gnana Yoga. With a preface and notes by Crowley.

Liber Collegii Interni

Unknown

Some material exists in Crowley's notebooks, on the theory and practice of running a Magical Order, but nothing is known to survive with this title.

Other Works by Crowley
Cover Title

Magick Without Tears

Magick Without Tears @ Hermetic.com

Eight Lectures on Yoga

Eight Lectures on Yoga @ Hermetic.com

The Confessions of Aleister Crowley : An Autobiography

The Confessions of Aleister Crowley @ Hermetic.com

Little Essays Toward Truth

Little Essays Towards Truth @ Hermetic.com

The Heart of the Master & Other Papers

The Heart of the Master (PDF) @ Hermetic.com

Privately issued by O.T.O. in 1938

The Equinox of the Gods

“The Equinox of the Gods” @ Hermetic.com

Correspondence between Aleister Crowley and Frieda Harris (concerning the Thoth Tarot) @ Hermetic.com

Scrutinies of Simon Iff

The Investigations of Simon Iff @ Hermetic.com

White Stains & The Nameless Novel: Flowers of Eros and Evil
Aleister Crowley And the Practice of the Magical Diary
The Law Is For All: The Authorized Popular Commentary of Liber Al Vel Legis
Sub Figura CCXX, the Book of the Law

The Moonchild
Book of Lies
The Book of the Law: Liber Al Vel Legis
777 And Other Qabalistic Writings of Aleister Crowley
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Sam Webster

Initiate of the Mysteries

This site is a collection of the written and ritual work of Sam Webster.

Sam, M. Div., Mage, trained at Meadville/Lombard Theological School at the University of Chicago and Starr King School for the Ministry at the Graduate Theological Union in Berkeley.

He is an Adept of the Golden Dawn, Founding the Open Source Order of the Golden Dawn and a cofounder of the Chthonic-Ouranian Templars of Thelema, as well as an initiate of Wiccan, Buddhist and Hindu lines. He directs Academy Arkadia, a school of the Pagan Magickal arts, sponsors the Twilight Gathering, and serves the Pagan community principally as a priest of Hermes.

Sam can be reached at: Sam@TwilightGathering.org.

Pagan Dharma Essays

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The Pagan Agenda

We Dwell in the Living World

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Book Reviews
The Goddess Hekate

Whispers of the Moon

Angels, Demons & Gods of the New Millennium

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About this capture
Pagan Dharma
by Sam Webster ©1997

Hail to the Tathatagharba in all beings!
Our era of profound spiritual crisis is equally an era of spiritual ferment rivaled only by that time two thousand years ago that saw the emergence of Gnosticism, Christianity, and the Hermetic Tradition in the West and Mahayana Buddhism and Vedanta in the East. Today, as then, this transformative crisis is being fueled by the confluence of cultures, none of which will remain the same for that contact. Two such cultures, contemporary Paganism and Tibetan or Vajrayana Buddhism, have the potential to deeply revitalize each other and positively effect our world.

Problems with Pagan Practice

Paganism has survived awful abuse for thousands of years. It is a testimony to the vitality and resilience of the culture that it survives in any form today. Outside of the Roman and Greek Churches, contemporary Paganism preserves the only remaining living ritual tradition in the West. Protestantism has vestiges of ritual in baptism and such rites but mostly is a preaching tradition. Even the High Churches have preserved only a narrow range of ritual practice. The Pagans however still create rituals from generative grammars as needed to supplement the more established forms. Yet due to the abuse the tradition has experienced the degree of self-critical reflection and refinement of that ritual tradition is very thin. At most we have only a generation or two's examination of our process, which, while helpful, is no match for a thousand years of sustained attention.

Over the years of practicing Pagan magickal ritual I have noticed a variety of consistent problems with our practice. Many solutions for these have been attempted with varying success. When I was introduced to the Tibetan contemplative tradition, (read Vajrayana) one of the points my teacher made was how the practitioners noted problems with their practices and with insight (and I suspect lots of trial and error and sharing results) they were able to solve them. Indeed, he noted, most books of Tibetan ritual practice were structured with the first chapter or so giving the practice itself and the remaining many chapters delineate all the ways the practice could go wrong and how to fix them. He also shared some of the more general techniques and what they were remedies for. Perhaps because ritual is ritual and it is humans doing it regardless where on the world they are, the same problems he mentioned among the Buddhists I had seen among Pagans. Shamelessly, and in true Hermetic manner, I began applying some of the remedies in my own ritual practice and with my community. Needless to say it helped.

One of these that was very easy to adopt was the dedication of the benefit of the ritual to all beings (this of course includes the ritual practitioners). Either by verbally dedicating the benefit in this manner or by 'sweeping' the good that we have done into an energy ball in the center of the ritual space and tossing it up into the sky to rain down on all beings, we were easily able to incorporate this ritual element. However effective as this sharing might be, the most immediate benefit to the group was the complete absence of the post-ritual blues, ungroundedness and general irritability that I and many other practitioners have experienced. Instead a calm sense of satisfaction tends to pervades the space.

Another more pervasive issue among magickal practitioners is the problem of magick going awry or causing harm, which it can easily do since it is refracted through our subconsciousnesses (thus not wholly under our conscious control) and since it is simply a power of nature. With our practice of magick comes an interaction with the world that requires, due to its power, a deeper level of responsibility and accountability and for non-practitioners. Instead we regularly cause trouble for ourselves, but this is more due to a lack of skill than necessity.

Looking back over our history, I suspect that in the frightful need to transmit the how the Western Magical Tradition lost the why. In the face of oppression and ridicule the practice of magick was nearly, but not successfully, exterminated. But those who transmitted the core of our way forward in time did not include as inherent the process of rooting our work in compassion.

Perhaps those who bequeathed us the magickal tradition thought it obvious or maybe the view as to what magick is to be used for never arose. But its absence today, this lack of high intention cripples us. Though we value the Earth and root to it when we do our work, this is not enough to place the momentum of the greatest good for all behind our magickal efforts, our spells and rites. Yet by generating compassion we can invoke the inherent power of the entire Universe driving us all toward our eventual enlightenment to strengthen and fulfill our magick.

The Buddhists call this “boddhichitta” and make a particular point of generating it at the beginning of every ritual. This is also what the Mahayana brought to the magick users of India and Tibet, giving rise to Buddhist Tantra and the Vajrayana.

Vajrayana is what happens when a magickal culture becomes Buddhist and decides on Compassion. And is not compassion needed by every person, organization, business, government, etc.? Thus a practice that makes a virtue of compassion/Boddhichitta would be helpful to and for all. But, when done by magick users it is particularly powerful. Is it not our responsibility, since we have the power, to invoke compassionate action? In a deep sense this is a means of casting a vote in the ultimate franchise by determining what kind of world we live in.

The great hope that we can integrate Vajrayana practice in Pagan ritual is made clear by Steven Beyer’s work “The Cult of Tara”. There he shows that the only way to interpret Tibetan ritual practice is to take seriously their view of the reality of magick. To do this Beyer had to turn to the Western magickal tradition to find useful categories of analysis. When he returned with these tools to the Tibetan culture, he found that the same (not merely similar) methods were being used in both traditions. I note in my study that the principle difference, besides the presence of the Buddhist view, is that Tibetan techniques are much more thorough.

The structural identity of the two systems permits us to conclude that should the Pagani adopt the practice of generating Boddhichitta they will (potentially) achieve the same result, a compassion based practice that is both effective and helpful to self and others.

Should the Pagani let themselves be effected by an alien culture

The contemporary Pagan and Magickal communities share an oddly interconnected history with the Buddhadharma. While some scholars have suggested connections

between classical Paganism and the classical Far East and some connections may be found during the Renaissance, it is with the first translations of the eastern holy texts into European languages that the initial and most obvious effect appears and that in reaction. Christopher McIntosh, in his biography of Eliphas Levi, determined that one of Levi's motivations was a sense that it is all well and good that the eastern traditions have all these esoteric spiritual practices, but so has the West-we just have to dig harder. And so while the Transcendentalists and German Romantics were enraptured by the Upanishads and the Bagavadgita and Pali Cannon, Levi was fusing Hebraic Kabbalah with the Tarot and goetic conjurations and Paracelcian elemental work with Agrippa's methods.

Within a generation Madam Blavatski would be in contact with "the Tibetan" and other teachers from the orient and claimed that her Secret Doctrine was rooted in Buddhist Teachings. While this last was debatable due to the doctrine of the soul she presented being contrary to fundamental Buddhist teachings, both the text and her teachings show evidence of Buddhist philosophy intertwined with western occult thought. Joscelyn Godwin tracks this process in his Theosophical Enlightenment.

In the next generation, Aleister Crowley takes up the same attraction to Buddhism in its Sri Lankan form partly under the tutelage of Alan Bennett, his principal teacher of magick. Crowley later integrated the yogic techniques they learned from their teacher with magickal practice, and further blended some Buddhist principles into the Thelemic Holy Books, particularly Liber B vel Magus. Bennett went even farther by abandoning magick and becoming a Buddhist Monk, the second westerner to do so. He formed the Buddhist Society of Great Britain and Ireland, an organization to bring Buddhism to the west, but the severe monastic tradition he brought was not readily accepted by Europeans. Godwin, at the end of his book, wonders what it would have been like if Bennett and Crowley had discovered Tantric Buddhism, the Vajrayana or Tibetan Buddhism. What would have happened then? [It is clear that Crowley did not have any significant experience of Tibetan Buddhism since in his last great work, the Thoth Tarot deck which he created with Lady Frieda Harris, the Two of Wands depicts what he calls crossed Dorje and the Ten of Wands presents two more. However the image is not of a dorje wand or scepter but of a Purba, a three edged ceremonial knife.]

Telos

One of the key features of Buddhism is its thrust towards enlightenment. The classical Pagan tradition had similar goals. Plato had his aspiration towards Beauty through philosophy, Plotinus towards the One through contemplation. The Mystery traditions were said to free the aspirant from the fear of death and secure a pleasant afterlife. Christianity itself holds out the hope of heaven. Yet, while in each of these systems the ultimate aim was clearly formulated, in contemporary Paganism the goal is vague. Some speak of enlightenment, or of attaining unity with the Godhead (Goddess-head?) or perhaps some particular deity. Ceremonialists have inherited the Renaissance goal

of the divinization of the Mage, or Prospero's attainment of becoming one with the Cosmos and being able to wield its power. However, the methods of attainment are unclear.

Even this being the case, I would still contend that the strongest notions about our goal in Pagan practice are deeply influenced by the impact of eastern religions on our society. Any ideas we have about enlightenment are qualified by our apprehension of Buddhist concepts of Nirvana and the Vedanta Hindu Moksha or Liberation. Some of this comes from the historical intertwining of Buddhism with the Magical tradition. Some of this comes from the efflorescence of the Sixties, formative years for the current Pagan Revival.

Nonetheless there is a certain alien quality to these views with respect to the contemporary Pagan view of the divineness of the Earth. Each of them postulate that there is some place else, some place better, where we would rather be. This is Gnostic dualism, and leads, as amply demonstrated by our current ecological crisis, to the denigration of the here and now, of the world on which we live, even of our bodies and the pleasure available in the immediate moment.

But when we push past the initial understandings of Buddhism, past the Theravada/Hinayana, past the Mahayana, we can find in the most exalted forms of Buddhism a view that corresponds directly to the Pagan view of the sanctity of the immediate. It is in the Vajrayana of Tantric Buddhism and in Dzogchen, "the Great Perfection" that we find an explicit positive valuation of the world and the body. In Vajrayana, the challenging aspects of the world are not avoided, like the Theravadin, or antidoted as in Mahayana, but embraced and transformed into pristine and purified wisdoms. The Vajrayana practitioner strives to experience all sound as mantra (divine speech) all vision as mandala (divine image) as well as all the senses pure and holy, and all beings as Goddesses and Gods, something H.V. Gunther calls the symbolic recreation of the world. In a sense, Pagans strive to do no less. One less than ultimate goal of Paganism is to live in a world that is loved and respected and cared for by all the people in it. To do this most Pagans strive to see the very Earth as divine. Many of our rituals embody the value of a sacred world and many of them seek to "heal the Earth" (however this is understood). Many Pagan rituals also focus on experiencing and calling forth the innate divine nature in the participants. There, of course, remains the question of the efficacy of these rites.

In the pinnacle of Buddhism, the Great Perfection or Dzogchen, this process is taken to its ultimate conclusion, foregoing the transformational quality of Vajrayana. Rather the Dzogchen practitioner seeks the inherent purity in all things, and integrates with the experience while not seeking to change anything about it. This is in accord with the Pagan contra-gnostic view of the immediate goodness of the here and now. In Dzogchen this process is said to liberate the practitioner from creating any more karma and eventually lead to the Great Transference in which the body is transformed into pure awareness and light upon death, or in advanced practitioners even before then. Certain deep teachings of the Ceremonialist path speak to this realization, yet it is the

distinct failing of the Western path that we have not produced anyone of the caliber of a Tibetan Tulku.

Fortunately we are not finished. If we examine the history of Vajrayana's creation and development as outlined by Miranda Shaw in *Passionate Enlightenment* we can see that the contemporary Pagan movement is in a state very similar to that of the cultural stratum out of which Tantric Buddhism arose and also similar to pre-Buddhist Tibet when Padmasambhava arrived to spread the Dharma.

Unfortunately the Pagan tradition is floundering and needs a deeper, richer, tap root by which to develop itself beyond mere spellcraft and seasonal celebrations. When Buddhism escaped the hands of the monastics and attained to the greater view of the Mahayana it began to spread outside the Buddhist philosophical colleges to the villages and craftsfolk. There, among the native magick using folk of India who were used to honoring the seasons and their many Deities, some heard the call of the greater view. They embraced the understanding of the void nature at the ground of things (Shunyata) and saw that compassion (Boddhichitta) was the necessary corollary and result. Rather than give up the magick and methods for worship they had known for countless generations, they brought them to bear on the task of attaining to the complete realization of this View. Thus was born Tantric, Vajrayana Buddhism.

I find it striking that, according to Shaw, it was circles of women seeking buddhahood in feminine form (contrary to the prevailing dogma) that lead to this development. They were usually common folk and craftswomen and are accompanied by tales of their enterprising and accomplished skillfulness. They welcomed men into these circles but always with the requirement of the adoration of the feminine as the embodiment of the goal. This is little different from contemporary Pagan circles, whether Gardinarian, Thelemic, Eclectic or Dianic. The automatic authority available to women on the Pagan path is a powerful attraction to women (and men) and one of its deepest strengths.

And so if Pagan folk can learn from Buddhism about sharing the benefit, the compassionate basis for action and a variety of ritual techniques, what can Buddhism learn from Paganism? In a number of conversations I have had during the writing of this essay with folk on this frontier, humor is the first quality mentioned. While I have found Tibetan teachers to be of good humor and Sogyal Rinpoche, in his *Tibetan Book of Living and Dying* to stress the need for humor, the Pagani raise humor and general silliness to a high, even spiritual art. This levity brings a joy of spirit and a resilience and freshness of soul to the work, especially necessary when our rites become to pompous or weighted with needless gravity. A sense of humor is also required when one is a member of an oppressed under class in order to survive.

Perhaps this is the greatest gift we can offer in return. We believe we belong here in this world now, for all the reasons discussed above. We have been hunted and ridiculed for two thousand years, yet we remain. It is our humor in the presence of the Divine and the Ultimate and our sense of belonging here and now that we can share with the Buddhists and all practitioners. This is what has given us the ability to survive, and this we wish for

all oppressed folk of good will.

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<http://www.hermetic.com/webster/pagan-dharma2.html>

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About this capture

Pagan Dharma 2

Printed in PanGaia

by Sam Webster ©1999

There is a story told about a crow who attempts to put out a forest fire by carrying beakfulls of water from a lake to the fire. It is a story in praise of action, however small, in the face of challenge. Let this writing be a beakfull of water on the fire of destruction we all face.

In our era of profound change small things may yet turn the tide of the destruction of our world. We as practitioners of the supreme art and science of magick have added responsibility to act. In the Hermetic tradition this is explicit since we are means whereby the Living World acts upon itself. We are the neural plexies, the eyes, ears and hands of the intelligence that informs the Cosmos. Yet if we do not act continuously to remediate suffering and if we are not finely tuned to that suffering and the intelligence that can end it, we may lose the world we live on. Out of compassion for us, the Being out of which we arise provides all the necessary resources to succeed - and yet will also

permit us to fail, even if that means the death of all that lives on this third rock from the Sun. The choice is ours.

How shall we fortify ourselves for the great task we are already engaged in? How shall we evolve sufficiently to save our world from destruction? How can we make every action count however small a beakfull, towards this necessary goal? In my office as priest of Hermes I travel among magickal folk of many cultures and traditions. During my time among the Tibetan Buddhists I discovered that they have found methods to do these things. As a priest of the God of Thieves, I have stolen their methods as medicine and food for our people, that we may be better able to do our work. This essay gives three methods whereby we can accomplish what the Tibetans call "good at the beginning, good in the middle, and good at the end."

Three ways of achieving this good are Taking Refuge, Generating Boddhichitta, and Dedicating Merit. There are innumerable methods for accomplishing these, but many are not suited to our Pagan way. What follows are practices that I and the community of Pagans I have been working with have used for the last several years in our rituals. Many guests to our rites are unfamiliar with these practices, but we have found that this is not an impediment to their understanding the process or receiving the benefit of it.

Taking Refuge

Many Pagans ground before rituals to get centered and ready to attend and invoke. We often reach into the Earth below us and draw up Her energy into our bodies. Sometimes we have this energy fountain up through the core of our bodies to pour down around us. Sometimes we also draw upon the Sky and mingle these energies in our bodies.

Taking Refuge is similar in approach and effect, but with two crucial differences. First, Taking Refuge invokes the Enlightened Teacher(s). In the Vajrayana level of Tibetan Buddhism this would mean the person teaching you the rituals and methods of the path, which typically involves vows of commitment and secrecy. Yet, while this teacher is a person whom the student has met physically, the Teacher invoked in Refuge is a Fully Realized Being (code-named "Buddha") who is projected upon the physical teacher (even if that teacher makes no claims of enlightenment about themselves). In the process of Taking Refuge one invokes and then unites with the Enlightened being, becoming of the same nature. Thus it is said that if one views the teacher as an ordinary person, the attainment is that of an ordinary person; if one views the teacher as a Buddha, the attainment is that of a Buddha; and if one views the teacher as a small dog, the attainment is that of a small dog.

Union with the projection of Enlightened Nature is only possible because that Enlightened Nature already lies within us. This is true, in part, due to the non-dual nature of existence, which assures that if Enlightenment exists anywhere it must also exist here. However, this is the weaker argument. The stronger argument is the

omnipresence of Buddha-nature (Tathatagharba). Buddha-nature is not some isolatable quality, but is inherent in Being itself, the ground out of which all phenomena arise: people, plants, atoms, deities, planets, universes. Buddha-nature is the drive in all things to live, love, learn, grow, and become fully awake. It is already fully awake in all things, though we don't always realize it due to the obscurations of distracting karmas. Those who have realized it are the Buddhas of the past; those who realize it now are the Buddhas of the present; and those who have not yet realized this are the Buddhas of the future. Yet all are already Buddhas. The being who is perfectly awake, purified of all obstacles and spontaneously compassionate towards all that suffers, is the perfect Teacher who ceaselessly guides all that is not aware of its own Buddha-nature towards that realization. The perfect Teacher is not a reifiable being, but a function of Being. This is what we invoke when Taking Refuge.

Since this teacher is in and of the ground that all arises from, Taking Refuge is a kind of grounding. It is a grounding not just to the planet, but to that which the planet grounds. It is a grounding to all-embracing space and the intelligence and awareness thereof.

As profound as this is in meaning, the method is very simple. At the beginning of ritual, sound three times the syllable "Ah." While doing this visualize the letter "A" (or alternatively a small white sphere) at your heart. In this instance, as in many cultures, the A or sphere represents the formless ground out of which creation emerges.

During the first sounding, visualize white light streaming out from the A or sphere in all directions. Feel the energy flowing out. This is the call to the Buddha-nature in all beings, including the Buddhas, asking for their attention and aid.

While we sound the second "Ah," they all join us and shine light/energy back to us from the A in their hearts. The light floods our bodies and dissolves our obstacles, awakening us to our own inherent Buddha-nature.

With the third and final "Ah," we and they send out a wave of light/energy from the A at our hearts to all beings everywhere, everywhen, dissolving their obstacles, awakening them to their own inherent Buddha-nature and healing their suffering.

When I sound the first "Ah," a small Buddha becomes visible in the heart OF everything about me, including the molecules of air in the room. The Buddhas turn to look towards me with compassionate eyes and a glowing A in their hearts.

When I sound the second "Ah," my body is filled with brilliant prismatic light dissolving my form into purity and kindling deep bliss.

With the third "Ah," I visualize everyone I know who is hurting being relieved from their hurt, and all the people in the news at war or in pain ending their conflicts and being healed.

Starting ritual from this state is what the Tibetans call "good at the beginning."

Generating Boddhichitta

There is a thread running through many Pagan rituals, often implicit, that the ritual serves to advance us spiritually. The Tibetan Buddhists make this explicit in all their rituals. They take it further by binding the motivation to seek ultimate spiritual attainment (code-named "Enlightenment") to the benefit of all beings. The practitioner seeks enlightenment not merely to be able to escape suffering themselves, but to be able to use the power gained by achieving enlightenment to help all other beings to the same state. This act of generosity is precious in that it benefits many as well as being the only way to attain the supreme realization. It has the added benefit of tying any act or ritual to the thrust of evolution while adding the energy of the ritual to the momentum driving the practitioner towards enlightenment.

There is a particular form of Generating Boddhichitta used in the Dzog-Chen tradition of Tibetan Buddhism that is particularly suited for Pagans. It stresses the already-enlightened nature of all beings and makes a commitment to viewing all things in that light. It is a short verse that is said three or more times after Taking Refuge and before beginning the main part of the rite. It is also an attitude to be carried through the entire ritual: "All is pure and present and has always been so; to this realization I commit myself: pure and total presence."

This method focuses on the fruit of practice, the realization of the purity and immediate presence of all beings, as the driving force of the practice. When said and intended, practitioners become instantly aware of the extent to which they do not actually perceive all phenomenon as pure and present. This contrast generates a powerful thrust towards the realization of that state which can then be used in the subsequent ritual practice. By recognizing that this state of purity and presence applies to all beings, the force that is generated includes the motivation to bring all beings to this same awareness.

Maintaining this state throughout ritual is, in part, what the Tibetans call "good in the middle."

Distributing or Dedicating the Merit

The last practice given here is a method for concluding ritual so that it has the maximum impact in the world. It also clears the energy of the practitioners in a manner similar to how we Pagans may touch the Earth at the end of our rites, but this way preserves the effect and purpose of the rite, rather than simply discharging excess energy.

In PAGAN rituals, when we have done worthwhile invocation we have properly exalted our consciousness and perhaps even achieved union with a deity or beyond. If we did

not have SUCH a firm grasp on our selfhood, this would have no deleterious effect. However, our egos tend to come along for the ride and get rather puffed up for having been, however temporarily, the Goddess or the God. The ego has its place as the major domo of the mind, but when it is inflated it can get out of hand.

If there is an excess of energy about, the ego will want to discharge that energy, an urge similar to the desire for orgasm (but not always so sweetly inclined). It can ground that energy through the subtle or coarse conflicts that are present in any group situation. But the ego is not attached to negative expression. It could also ground itself through elation or play. This can be most pleasant, but it is still a loss of the full potential effect of the energy raised in the ritual.

Even if the energy has been discharged in such a way that extremes of self-absorbed emotional discharge are avoided, there yet remains the subtle after-effect on the ego for having been such a vast and powerful being as a deity. The sense of self importance brought about in our invocations dulls our compassionate acceptance of others and leads us into errors of judgment that can cause harm and dissension. In short, it makes flaming egoists out of us. We all know people who act this way. There are times when we do it ourselves. How many witch wars, magickal battles, foolish feuds or simple snits have we all witnessed? The ways in which we don't get along are some of our favorite topics of conversation. Our history and the history of the cultures we build our religion upon show many times when our internal strife has made us vulnerable, even to our destruction.

Tibetan Buddhists who practice in much the same manner we Pagans do have run into similar problems. They developed the practice of distributing the benefit of ritual to deal with it.

The good news is that there is a carrot to match this stick, for along with the omnipresent Buddha-nature guiding all beings, we all have the desire for happiness and satisfaction. This drive has a ubiquitous momentum that can be worked with or against, but cannot be ignored. By dedicating the benefit of our actions, particularly our rituals and magick, to the benefit of all beings that they might attain to happiness and satisfaction (Enlightenment), we are tying our magicks into the great stream of evolution, the predominant thrust and momentum in the Universe. When dedicated to this noble end, our magicks will be carried along with it to their successful conclusion.

Placing the benefit of actions into the evolutionary stream is like placing money in a perfect bank where it can not be lost, harmed or destroyed. Once that benefit is given to all beings it will continually have effect on everyone, including ourselves. It can not be destroyed by any later negative actions we might perform. It simply adds to the thrust in Being towards the eventual enlightenment of all beings.

One might wonder that if we give away the benefits of our actions, we will not receive the benefits of our labor. But we give the benefits up to all beings and each of us part of that all. We are dedicating the benefit to ourselves along with everyone else. Ending

ritual in this state is what the Tibetans call "good at the end."

In my community we do this in two ways. We learned the Great Ball of Merit method from Joanna Macy. At the end of a ritual or practice we ask the question, "Have we done some good here today?" As we answer, "Yes," we turn our attention to the benefit we hope to cause in the ritual. "Then let us share this good with all other beings."

We then become aware of and gather up the energy of the good we have done, sweeping it into a mound in the center of the circle. It often has distinct qualities of stickiness, fluffiness or density. The energy is then packed into a ball by everyone. Then we get our hands underneath the ball. Starting with a low tone and building to a high pitch, we raise up the ball until we together fling it into the sky above us. Someone will say, "Feel it rain down on all beings everywhere. " We all feel the touch of the good energy run down us like a warm rain and visualize it pouring over everything else benefiting them, too. We also sometimes simply speak words of dedication. This verse has the added benefit of being a prayer for all practitioners:

"May the benefit of this act and all acts be dedicated to the complete liberation and supreme enlightenment of all beings everywhere, pervading space and time. So mote it be.

"May the benefits of practice, ours and others', come to fruition, ultimately and immediately, and we remain in the state of Presence-Ah!"

Presence here is the same as in the Boddhichitta verse and this final "Ah" is the same as the third of the Refuge practice, given above.

I hope these practices will be of benefit to you. Please try them several times. They require some repetition to get used to and to have effect. In working them will their true nature become clear.

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About this capture

Entering the Buddhadharma

by Sam Webster, August 2002

In response to discussion the Chthonic-Auranian OTO list.

This is a lovely topic, one I've spent the last ten years cooking on. I'll attempt to

summarize what I now understand, but this understanding is always in process for me. I have done some writing about it. See Pagan Dharma-1, Pagan Dharma-2, and A Thelemic Ganachakra (a thelemic-dharma gnostic mass) elsewhere on this site.

I find when exploring a new current the guardians of the current tend to take an interest in me until I resolve my relationship to that current. This is rarely a comfortable thing.

So, my exploration of things 'Buddhist' has not been easy or gentle, but it has been very fruitful. It began simply by taking a class in seminary on "Tibetan Contemplative Tradition" along with other classes on various other religions as a way of broadening my knowledge.

It was in this class that I met Bhakha Tulku and was given the explanation of refuge "We all need help, Refuge is asking for help". For a variety of reasons this really worked for me. I'm guessing that Alobar [a list dweller] would be raising flags here about who the help is coming from and what strings are attached but I will come to that later.

While important, this understanding of refuge was not the most impactful thing I got from Bhakha Tulku at the time. It was a practice called "Benefit for Beings Pervading Space" and the reason why was because I could do it. This practice invokes Chenrezi, a.k.a Avalokiteshvara, the Bodhisattva of Compassion and wields that compassion through the mantra "Om Mani Peme Hung" to remediate the suffering of the six classes of beings caught in samsara.

Samsara, some times translated as cyclical existence, is called 'Kor-wa' in Tibetan, meaning "Running in circles". The idea is that these are beings who have no control as to how they incarnate or the condition of their lives. They are entirely enmeshed in their karma and this is unsatisfactory to them. The six classes of beings benefited by this practice are Gods, Jealous Gods (called Titans by the Greeks), Humans, Animals, Hungry Ghosts and Hell Beings.

There is a lot in here that I have to gloss over but suffice it to say that the purpose of the rite is to remove some of the suffering of each of these kinds of beings in turn through the power of the mantra. Where this gets interesting is that while driving home from practice I kept finding myself filled with anger and other unpleasant emotions. And I could not get them to stop.

They became overwhelming. I was curled up in bed screaming, overloaded with all kinds of anguish and could not get my grounding. Through round about means I got a question to the Lama describing my condition and asking for advice. His reply was that I should rejoice.

Apparently it usually takes years of practice before one learns how to tie into the ground of suffering. I had done so in just a few sessions. The ground of suffering is the space or nexus of the suffering of all beings. Those who wield compassion use it to drain that domain and transform it into pleasure or power or wisdom, or whatever.

I was tying into it but I was not performing the transformation because I did not realize that the mantra was the tool with which to do the transform. Once this was explained to me, I knew exactly what to do. I wielded the mantra, fed it the suffering I was being overwhelmed with and instantly the feelings were transformed into intense pleasure and energy.

None of this was because I am in any way special. It is because I am a mage and I can work magick, like any of you.

So, I continued to study. The next big piece for me was Steven Beyer's "Cult of Tara". This work is a highly detailed study of set of Tibetan rituals. Interestingly to me, in order to explain Tibetan ritual magick, Beyer had to turn to the western tradition, in fact to all of those names we know and love. This work is for me a rosetta stone, one that showed me that the techniques of so-called oriental ritual magick are no different than those of the western tradition. It is just that their culture dedicated the same energy to ritual the west dedicated to music, so when it comes to ritual while we are playing 3 cord Rock & Roll, they are playing symphonies.

But, 'tech is tech'. The same principals used there are used here. In fact I found in this book the very method described in the Asclepius, the brief description in the Hermetic Corpus of drawing the damon of a star into a statue to animate it. In the Cult of Tara, the statue was one of Tara, but here the full method and its theory were spelled out. I can attest to the fact that it works.

Now to Thelema. Uncle Al considered the Book of the Law as a sort of third testament. Cute, but as a student of western religion I've studied the genres of the scriptures and it doesn't quite fit. The closest thing to it is an apocalypse since it reveals something, but those usually involve some one being taken up to heaven or have a vision revealed in the temple. This one is different.

However there is a genre that very nicely matches Liber AL. In this genre a cosmology is often expressed, a specific view to practice is given and a godform is presented for the practitioner to wear. This genre is the kind of text called a tantra.

When I got exposed to the Buddhadharma I began to see Thelema in the stream of those working for the greater evolutionary purpose. It, and the rest of the western stream, the Hermetic, Rosicrucian, Alchymical, and others, I saw as part of one large process going on on this world, transcendent to any particular culture. (There have also been hints of this going on on other worlds). As I discovered the unity of western and eastern tech and so began to press on my understanding of the split, I came to realize that there was none save a historical division caused by the arisal of Islam.

In the Nyngma tradition of Tibetan Buddhism there is a peculiar version of continuous revelation. Texts, called 'termas' or treasures would be delivered to individuals who would be given the task of writing them down or figuring out how to apply them.

Pick your mythology as you will, essentially, the texts come from the fundamental ground of being out of which we all arise and which is compassionate, intelligent and provident. In its continual process of trying to help us, it creates things like tantric texts. I think Liber AL is one of these.

While Uncle Al had a hard time accepting "existence is pure joy" being a rationalist Buddhist at the time, that was mostly due to a lack of education. From the fact that in the Thoth Deck we see in the 2 of wands and the 10 of wands that he does not know the difference between a dorje and a phurba we can tell he never made contact with the Tantric or Vajrayana stream of Buddhism. This is the magick-using part of buddhism. This is also the part of Buddhism that would very well understand what is going on in the Book of the Law, if they could only get through the code.

I'm not going to do a complete analysis here but for instance many people have trouble with the presentation of the RHK in the third chapter. However, anyone who has read the practice of a wrathful buddha would consider RHK only mildly wrathful. Stamping down on the wretched and the weak is a gentle approach to correcting suffering compared to some of the actions of the dakinis.

However this I will point out. Thelema is the first current in the west that roots itself in the Not, which the Buddhists call shunyata, poorly translated as the void. H.V. Gunther, one of the the greatest living Tibetologists today, translates it as "the sphere whose center is everywhere and its circumference is nowhere. Also, the Dharma tr. Law, is based on the awareness of shunyata and is its fundamental key, i.e., 61, 8, 80, 418, if you take my meaning.

So these are the parallels I make: Nuit is Pranjnaparamita, the perfection of wisdom embodied, Shunyata given a face and form the mother of all the buddhas (buddha means awakened one), and the basis for all refuge. Hadit is the inherent buddha nature within each of us, already enlightened or 'perfect.' Ra-Hoor-Khuit is the union of entitative being (Hadit) and world (Nuit) and is the god form or Yi-dam for Thelemites to take in in their practice as a way or articulating their will. (Not necessarily all the time but as an archetype).

I've shared with you a refuge verse I composed on the spot previously: "In the ground of being, from which all things arise, In the inherently enlightened nature within each and everyone, In the inexorable causation the magi know, I take refuge"

If I were to spin this back around to Thelemic terminology it would be: "Nu is my refuge as Hadit my light and Ra-Hoor-Khu is the strength, force, vigor of my arms."

Now for me the proof is in the pudding. I used the methodology mentioned above and many of its components to build a set of rituals using the thelemic godforms and symbolism and used the View, the insight gained from the buddhadharmas to focus it. In one of these Ra-Hoor-Khuit is the deity-form the practitioner takes on in exactly the

same 'buddhist' manner. Yet the ritual is entirely Thelemic.

In this way I think I'm making Buddhism more Thelemic than making Thelema more Buddhist.

There is a lot more to all this but I will have to stop here. I am willing to answer questions. But to conclude. . .

For me there is that which lies beyond all of our cultural view points that drives all sentient beings towards their complete happiness. The Buddhadharma and Thelema are two manifestations of this same source and as such have harmonious union.

I took refuge to make peace with the guardians of the Buddhadharma, to further commit myself to the great work of bringing happiness to all beings, and to unite within myself two approaches to the same goal.

For me, I have one life, thus one path, and I find value in uniting in that path the truth however and where ever I find it.

<http://www.hermetic.com/webster/symb-recreation.html>

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About this capture
Process in the Symbolic
Re-Creation of the World
by Sam Webster ©1992

There is a profound similarity between the description of the symbolic re-creation of the world given by H.V. Guenther and the flow relationship between an actual entity and its world and that world's larger context, sometimes termed 'God' in A.N. Whitehead's philosophy of organism. I will use Whitehead's terms and strategies to interpret the Tibetan process.

The symbolic re-creation of the world, bskyed-rim, or 'developing phase' is described as an "iterative feedback process between the outer and inner world... [implying] the co-ordination of the conditions for simultaneous differentiations that retain dynamic interconnectedness."¹

For Whitehead, the "iterative feedback process" occurs when an actual entity concresses, that is 'grows itself together' out of the plurality of feelings it harvests from its world, driven by the Divine Subjective Aim² that it embodies. When it forms itself into the unity of its being, it's unity is characterizable as a complex eternal object, which is a

gestalt of information. This gestalt is received by the whole of the system, called 'God' and becomes thereby a determinant influence throughout the entire system, effecting everything including (most especially) the next concrescence of the historical entity.³ In other words, in the becoming of an entity, HOW it becomes is derived from the 'System taken as a Whole' (God), WHAT it becomes is determined by the world-context in which it is becoming by being the felt unity of all of that world-context on the part of the becoming entity AND qualified by what eternal objects it applies harvested from the infinite potential also present in the 'Whole of the System' (God) AND its decisions about how to integrate these two. This results in the felt unity of the entity, which is equally the felt unity of the World in which it emerges and the solidarity of the 'Whole of the System'. This particular unity is 'enscribed' throughout the System in this moment of solidarity (the enscription is called an eternal object), and thus is accessible by any subsequent entity, meaning the eternal object has effect upon that entity. This is an active process on the part of the concrescent entity, building itself, in direct parallel to "the frequencies of the environing world... met actively by the organism in its holistic self-organization".⁴

The differentiation between 'inner' world, *bcud*, and 'outer' world, *snod*, is found in the philosophy of organism in the harmony and intensity of feeling in the satisfaction of a given entity on the one hand and felt solidarity of the world in the concrescence of an entity characterized by a complex eternal object on the other. The first constitutes the spectrum of joy and sorrow for Whitehead while the other constitutes the way an entity experiences its world. Since 'happiness is [an entity's] optimization dynamics'⁵, the first parallelism is exact. For Whitehead the most general statement to be made about Being is its thrust towards creating conjunction⁶ and that with the greatest harmony and intensity of feeling, the 'optimization' of the experience of any given entity.⁷ The second parallelism is also exact since *snod* is the 'lighting-up of the five fundamental forces in the images of their dynamics'⁸ where 'lighting-up' is the lucid experience of 'reality', the experience of sufficient contrast among relevant constituents to make them apprehensible, and where the images must be gestalts (whole forms) in the same manner as the felt solidarity of the world in the concrescence of an entity is the feeling of a complex eternal object.

This leads me to postulate that the developing phase is the same as concrescence and the fulfilling phase is the satisfaction of that concrescence. The only value of such a mapping of one system of thought upon another would be in what each has to offer to extend the range of the other. The philosophy of organism functions as a kind of public language that handles process. Its power is in its ability to describe process with (potential) adequacy and rationality. Yet, as Guenther points out, "only to the extent that in this context the experiencer is at the center of experience does he figure prominently when it comes to defining what is meant by the term *bskyed-rim*, which in addition to be a developing phase ... reveals itself as a deeply transformative experience."⁹ While Whitehead's approach says that transformative experience should occur, no method is given to place the experiencer at the center of the experience. The value of the Tibetan version of this process is that it is imbedded in a technique for experiencing it rather than merely thinking about it, as philosophers are wont to do. Exploring some what it

means to be at the center of experience and how we get there is the purpose of this paper.

One piece of this puzzle centers around the term *lha*, translated as deiform energy. I postulate that this is a kind of eternal object, prehended in a particular manner. To demonstrate this I will show the isomorphism available between the two descriptions based on a quote from *sGam-po-pa* that Guenther uses to give an overview of the developing phase. I reproduce that here for the reader's convenience.

to restore radiance to mentation through the felt image of it as a deiform energy, by having repulsed mentation's trend to end up in the common subject-object dichotomy.¹⁰

For Whitehead, intellectual processes are the integration of eternal objects conceptually prehended, and their end product is a single complex eternal object. This is isomorphic to Klong-chen rab-'byams-pa's statement that 'any deiform energy is one's own mentation,'¹¹ As a felt image of mentation a *lha* is isomorphic to any prehended eternal object as a felt determinant, if 'image' can be generalized to include all perceptive modes. A *lha*, imbedded in a holistic system radiates throughout the system. An eternal object, actualized in the concrescence of an entity, upon its satisfaction is incorporated as a determinant influence throughout the 'Whole of the System'. Since an eternal object can be used to experience the separation of an entity from its environment or its solidarity with it as a single continuum (by means stated above), an eternal object as a *lha* could be used to repulse "the common subject-object dichotomy". An eternal object as the characterization of the unity of an entity can not be localized to that entity upon its satisfaction and ensuing solidarity with the system in which it concresses, dividing that system into subject and object, rather its presence throughout the system as a determinant influence shows its nature as "a pointer to a dynamic quality of a psychic force termed mentation or mind"¹² by Guenther or the mental pole of the entity by Whitehead. Another quote from *sGam-po-pa* supports this theme:

The gestalt quality of deiform energy is the object pole in the intentional structure of thought. That which sets up this intended object is the intending subject pole in the act of mentation. By coming to know that subject and object do not exist as a duality, one will understand that all the granular entities which are supposed to make up our reality have no essence in themselves. This is what is meant by seeing reality.

Beyond all of these demonstrations of isomorphism, it is this 'dynamic force' and its application that we are most concerned with here.

The fundamental character of a prehension (of something and characterized by an eternal object) is a vector.¹³ A *lha* is "an indicator of direction, a stimulus for an intended effect".¹⁴ When either of them are integrated by an experiencer of them, effect, or more generally 'change', is induced. When that eternal object is a *lha*, the effect upon the experiencer is such that 'he' feels that "his live body is the center of a milieu, and orientational point from which spatiotemporal coordinates organize and structure the milieu and also house the psychic strivings that initiate the organization

and structure of the milieu.”¹⁵ The particular nature of this is the ‘holistic experience of the system’s self organization and self-renewal in which the broken symmetry and lost unity are rediscovered and restored in a new higher-order level, which is deeply appreciated” by the experiencer.¹⁶ These last two statements indicate the manner in which the Iha as eternal object is prehended.

As a magick user, this particular approach validates certain experiments in the process of invocation. In an invocation a deity form is built up in the mind of the mage as a felt unity of a determined set of attributes and characteristics. This unity is felt with as much intensity and focus as the mage can manifest. The deity is then ‘dismissed’ at the end of the meditation. One peculiar phenomenon that magi experience after engaging this process is a high level of synchronicity. This manifests as experiences of certain phenomena coming into vivid attention whose qualities are harmonious with the form invoked. Usually those attributions of the deity included in the invocation form the content of the phenomena.¹⁷ A certain resonance between the object of invocation and the phenomena is felt. This maps closely to “appreciative discernment is, as the creative dynamics of the total system’s resonance with itself, a cognitive process in which the rising of a content and its releasement into the totality do not constitute a duality. Although in its excited state it may be aware of an object, it does not follow it up by way of externalization, but remains an undivided projective glow.”¹⁸ Here, ‘the rising of a content and its releasement into the totality’ is the object of the invocation. What is added is the idea that this is expected to behave as a unity by being a self-referential resonance, which explains the phenomenon of synchronicity.

Another place where Whitehead’s doctrine of concrescence aids us in understanding the symbolic recreation of the world is through its isomorphism with the phase transitions associated with the three in-depth appraisals. This association is such that “each phase has its own autopoietic dynamics which from the viewpoint of cognitive activity, constitutes one of the three in-depth appraisals.”¹⁹ The particular phases Guenther finds important here are those of “the dying phase, the re-organization phase, and the renewal phase”.²⁰ Our task will be to see how each phase transition and its associated in-depth appraisal also manifests the process of concrescence.

The perishing of an actual entity comes with its completed satisfaction. The moment it has attained to the end of its process of becoming and simply is, it ends its existence and becomes as influence on the next entity’s concrescence. As it was a particular response to the conditions of its particular world, an adaptation to its challenges, the entity’s ‘death’ comes with the failure of that adaptation to meet the conditions of the new environment in which it finds itself existing. This is the impact of novelty on the entity. Since novelty can not come from the settled past but only from the radically open and undetermined ‘System as a Whole’, this is the impact of ‘Being-in-its-beingness’ upon the perishing entity. It “is the momentary presence of a felt lucency, openness, and undividedness that as the sheer lucency of Being’s meaning-rich gestalt, implies both the death of old and familiar structures and the possibility of new structuration in terms of the familiar”.²¹ This is a dynamic impact and not static, being the thrust of creativity as ultimate and the conditions there for, and which is eternal in the sense that

it does not have a beginning nor end. For Whitehead, this is the phase of 'conceptual origination' which is infinite in its adjustment of valuation, the accessing of all potential in the system, able to be incorporated into the succedent entity. This is referred to by bsTan-pa'i myi-ma as "Being's open-dimensional facticity".²² Also, in its drive to achieve actuality it is Being in its "character of cognitive excitation".²³

"The 'world-spanning lighting-up in-depth appraisal' describes how Being's pure potential comes to presence as a luminous horizon of meaning, which manifests as a kind of disposition toward another and is felt as compassion that, because of its world-spanning character, is as yet not confined to a specific object. Nevertheless, it already addresses itself to a possible domain of activity."²⁴ In concrescence this is 'physical' origination. Here the entire world of the concrescent entity is prehended as a whole. This is the world-spanning character. The prehension of that world is a species of compassion as it is the feeling of the feelings of those entities that embody that world to be incorporated into the becoming entity. This world is a particular world, constituted by those entities already concressed and exerting their determinant influence upon it. The particularity of this world constitutes the horizon of meaning for the entity to become. As this entity is not yet determined, nor will it be wholly determined by its world, this appraisal can not be said to be confined to a specific object though it is addressed to a particular domain of activity, the world constituted by its antecedent entities. The lucency of this appraisal is the process of integration that is concrescence which receives the feelings of the entire world into its constitution. These it has either the opportunity to dismiss elements of those feelings into irrelevancy, thus failing to achieve the fullest appraisal, or to maintain them for integration into its being.

Feeling the openness of raw potential and feeling the entire world of its becoming, the potential entity begins the "stabilization of specific structures, shaped by systemic conditions in their interplay".²⁵ This is the 'causal momentum in-depth appraisal'. Compassion responds to the conditions of its becoming and projects what becomes its "operational domain".²⁶ "The emerging structure is experienced as the maturation of a new dynamic regime [and] is a gestalt acting as an ideal norm within the experiencer's life-world, which is both the potential for and the guiding image of cultural design."²⁷ In concrescence this is the satisfaction of the entity wherein it attains to entitative status. This is particularly important in Whitehead's system in that only entities can have effect on anything else, and the only actual 'things' the system has in it are these entities.²⁸ In the concrescent process, the feelings harvested from the world and from the 'System as a Whole' are integrated by reason of the aim derived from the 'System as a Whole' and decided by the entity itself. This integration is the 'stabilization of specific structures' in that it is the creation of a unity out of the multiplicity of feelings by grading their relevance to each other. Some are highlighted, and some are diminished in importance. How this has the potential for being an ideal norm for an individual or a society in the philosophy of organism is through the ontological principle. If only actual entities have effect, then for an 'ideal'²⁹ to have impact, it must be embodied in an entity. But by being embodied it must have effect, since every actual entity prehends all other actual entities in its world. The grading of the relevance of the constituting prehensions of an entity to produce a efficacious eternal object is "where the system [as a whole] discloses

itself as a spontaneity in its first utterance—the gnoseme. This... is not a talking about but the immediacy of a felt image that is simultaneously an imaged feeling. It constitutively enters the realized presence that is the ‘world’— the whole and yet nothing. The immediate consequence of this symmetry break is the simultaneity of the physical and psychic evolution in the universe as world and mankind”.³⁰ This Whitehead calls ‘the creative advance into novelty’.³¹

Next we will examine the structure of the visualization-as-invocation. It is a recursive triadic structure occurring throughout the system of the visualization. The triad is the same pattern explored above as the three in-depth appraisals and they form the basis for the system of invocation. This is understandable as this pattern is the ontology of the system, thus the whole structure should conform to its nature. The triad is also the three phases of concrescence; the perishing of the previous entity and conceptual origination, physical origination and prehension of the becoming entity’s world, the integration and satisfaction of the prehension into a unity that is the entity itself. Equally, applying thus Whitehead’s process of concrescence, this is also an ontology, and thus should also be expected throughout the system.

In review the pattern we are using can be expressed in short-hand as: first, the attention to Open-Potential of Being-in-its-beingness, second, the contextual and actualizing potential of lit-up enworldedness, and third, a causal-operator-being in a world context who is also a manifestation of Open-Beingness’s self-organizing and optimizing expression. Due to the limited scope of this paper the following will be a only sketch of this structure, leaving its detailed exploration for a later date.

The outermost manifestation of this triple structure is to be found in the Preparation, the Tuning-in to a State of Composure, and the Remaining Tuned-in when Reemerging from the State of Composure. The first part ends what ever condition the meditator begins in and grounds ‘him’ into the ‘way’ of transformation embodied by the Triple Jewel. This part is further the separation from previous states by the banishing of obnoxious spirits and conditions. The whole of the visualization constitutes the contextualization of the process and thus the actual transformation to be engaged. This part is actually occurring in Being’s sheer lucency and is a bar-do and thus corresponds to the growing together of actual concrescence. Remaining Tuned-in to the deiform energy which one embodies when emerging from Being’s sheer lucency constitutes the manifestation of the operator-being, the satisfaction of the concrescence in Whitehead’s terms.

Being a recursive structure each subphase also exhibits this pattern. In the Preparation, Disengagement and Refuge terminate previous states and focus attention on the Being’s sheer openness and possibility. On the basis of this possibility, one awakens world-spanning compassion, wishing all beings to be released from suffering. This is the cultivation of Boddhichita as the second phase. The Special Preparation constitutes the embodied-operator or third phase. This is where the most local attention is given to removing those spirits that might interfere and preparing the space and materials for worship by sanctifying them with Being’s essence. The banishing effect here is the

manifestation of the being as operator.

This Special Preparation also exhibits the triform structure as does (at least) one level below it which we will omit here for brevity. Driving out obnoxious spirits and closing loopholes is another manifestation of contact with Being-in-its-beingness by being the elimination of the unwanted, and by reducing the ritual space to a symbolic structure of a tent. The contact with Beingness is especially expressed in the preliminary attention to the presence and openness of reality from which one conjures the Heruka to cast out the spirits and in the vajra-as-scepters=diamond-as-Being that compose and adorn the tent. The lighting-up phase is present in the Feeling of Being Spiritually Revitalized where “the gestalt quality of [the] mainsprings [of authentic existence] makes an indelible impression, their message is conveyed in the gnosemic nuclei, and their resonance with the whole inscribes itself into one’s finitude, establishing the context for the operator-being to emerge in. This last step, the third phase is embodied in the actions of Hallowing the Articles used in worship wherein the operator is operating.

Moving back to the larger scale of attention, the next major phase, the most important for our study, is the actual process of visualization. The recursive substructure is available in every step of the way and we will be focusing on how the Being, World-Context, and Entity pattern is used. However, the following quote shows that this pattern is also the finest structure in this visualization:

Tuning-in has three aspects: (1) tuning-in to a gestalt experience felt as Being’s imprint; (2) tuning-in to an information experience felt as Being’s communication; (3) and tuning-in to Being’s sheer lucency felt as resonance with the whole.³²

The first phase of tuning into the gestalt of Being is accomplished in the Retracing of the Three In-depth Appraisals. They also function as a recursive structure of the three-fold process we are exploring. As this is a tautology, since we are using them as the basis of the structure we are exploring, we will consider the discussion above sufficient. Also, as this level of analysis is relatively trivial, we will simply mark it out. The second phase is present in the Construction of the Palace and the Activation of the Deiform energy. This will be explored in more depth next. The third Phase is to be found in the Involvement with the Presence of the Deiform Energy, which is obviously the phase of its effect upon the system, its embodiment and satisfaction. This last phase also has its own three-foldedness, which we will dispose of briefly. The ‘Lucency of its Observable Features’ corresponds to the deiform energy’s emergence from Being as a Gestalt, the first phase. The ‘Consolidation of the Proud Feeling of Being an Aspect of the Whole of Being’ is its coming together into a context, the second phase. The ‘Keeping Before One’s Mind the Symbols and Understanding Them’ is attending to the felt effect of all the symbols as evoking that to which they correspond united in the Causal-Being-in-its-World, the last phase.

Now to attend to the core of the ritual. The first layer of structure is constituted by the Terracing of the Fundamental Forces, the Erection of the Palace and Setting Up the Throne, and the Activation of the Deiform Energy. Each respectively manifests a phase

in the process discussed above. Each imaginative procedure is also the transmutation of a certain aspect of existence out of samsara's blundering along through existence focusing on its separateness and thus is opaque into attention to its interconnectiveness and mutual resonance, gestalt quality, with coherence and coordination.³³

In the 'Terracing the Fundamental Forces' we move from the openness Being's potential manifest as a dark blue down-pointing triangle through each of the elements in the Vedic order (increasing density) until an axial mountain is formed on top of them as a foundation. The elements-as-fundamental-forces are used here to be emblematic of 'the fundamental forces... shaping the universe, including the human being'³⁴. They comprise a foundational minimum and whole set giving them a certain quality of completeness. This is a useful strategy for grounding the process into Being's openness. It gives the meditator something simple with few details, there are only six items, to start with, and they are all very abstract. Their quality as a whole set is important in that it thus reflects Being's wholism. The process of bringing a number of parts into relationship with each other into a single complex whole is present throughout this visualization process and is essential to the strategy for evoking the experience of Being's gestalt, communication and resonance.

The next phase and whole set is the Palace. Its purpose is the transmutation of "the compulsive and dissociative tendency to take as concrete entities the social milieux and countries in which sentient beings move around and go about their daily business, as well as the houses and cottages in which they dwell".³⁵ In the same manner as the elements embodied the cosmic order foundational structures function as 'substance' or the 'objects of activity' in this system, the parts of the palace represent all of the activities and functions of being in the social and enworlded setting. Each of symbolic part of the palace is specifically tied to an action or set of actions in the Dharma-way. Taken as a whole it is the symbolization of the Dharma-way which is the highest manifestation of 'worldly' activity, the articulation of the action of the Being-to-become.

The Throne recapitulates the morpho- and ontogenetic process whereby the Being-to-become comes into being. Its parts, lotus, moon, and sun, "by virtue of their being both an expression and the expressed, these images facilitate the accessing to the higher order reality"³⁶ thus tying the birthplace of the Operator-Being again back into Being-as-a-Whole of which it is an expression. As the symbolic embodiment of the morpho- and ontogenetic process, the Throne is yet another whole, yet another access point and manifestation of the Whole.

Now in turning to the invoked and visualized Being, the Deiform Energy, we turn to the entity for whom the rest of the symbolic structure serves as context. As a whole, this is the embodying or third phase. This part brings the Deiform Energy into play in its world-context as causal momentum. Internally it shows the marks of the three phases. The activation procedure itself is the emergence out raw Being, the first phase, by being the "presence felt in the gestalt quality that the deiform energy of Being's systemic originary awareness may assume out of the unity of bliss and openness".³⁷ The concepts associated with the deiform energy expressed in its symbolism center on the

experiences (compassion and appreciative discernment, &c.), the modes of awareness (the four immeasurables, &c.), and the qualities of the gestalt's manifestation of Being (invariance of Being's meaning rich potential and undefiled by defects, &c.) that the deiform energy as a being embodies.

Inviting Being's Originary Awareness constitutes the second phase. "After discussing the transmutation of the individual's body into a gestalt experience and the transmutation of speech into utterance, the text now touches on ... the individual's sociality".³⁸ This is the world context from the point of view of an enworlded being; the people, the other entities one lives with. This is handled symbolically by a quintessentially social act, the request to be seated.

The acts of Worship and Praise are the final step of attending to the efficacy the deiform energy. The Homages to the Twenty-one Taras provide a classic example of this procedure.³⁹ In it are listed many of the things the deiform energy called 'Tara' does upon her invocation. By saying such a prayer, the meditator is systematically evoking the feeling of all the powers that the deiform energy brings to bear. In the worship of Tara this is coupled with the 'benefit verses' which specifically state the benefits to be attained by her invocation. In that context this procedure is called 'arousing her heart with praises', and excellent symbol for attending to her power.

As we examine the text of "The Symbolic Recreation of the World" we find in it a description of recreating out of 'The Undifferentiated Totality of Being' the entire world complete with a being at its center. Out of space, are drawn the four elements from their gnosemes. Then the world-plain is visualized and a palace and throne is built in the midst of it. At last, a deity comes forth upon the throne and is welcomed and established there. All together this forms a holistic expression of a Being-in-a-World with all parts of that world symbolized as richly valued and graded into that whole. What Guenther adds to this is that this process can be seen the System-as-a-Whole's recreation of itself out of raw potential and creation of a whole-being ready for the task constituted by the actual circumstances.

In Whitehead's terms this three-fold pattern also breaks down into the three parts that constitute a prehension. The one plus four fundamental forces constitute the objects of prehension. They are what there is actually to be felt. The palace represents the modes of apprehension here expressed in the optimal terms of the Dharma-way. The deiform energy as a gestalt is the unity of the subjective forms of the prehensions expressed as the goodness of successful autopoeisis.

As an invocation, this entire process is the visualization of a series of symbols each of which is tied to specific concepts. The place where this is most directly expressed in the text is in the analysis of the iconography of the Palace and the Deity. Yet since these are visualized and not merely thought about, what is being focused upon is how those concepts feel. The section on "Keeping Before One's Mind the Symbols and Understanding them" pertains especially to this link. The intensity and vividness of the visualization is directly proportionate to the relevance the symbol has in the constitution

of the being who is both the visualizer and the concrescent subject-entity that is becoming. Symbol is built upon symbol creating an ever more complete (i.e. wholistic) and complex set of symbols tied directly by their referents and by their very 'substance' to the ground of being. They climax into a unified symphony of feeling out of the plurality of symbols-as-notes-of-music into the feeling of being a Being embodied in a World.

The subject, as Whitehead would point out, is also a superject, its very existence having efficacy in the world due to its actuality. What the Tibetan Buddhists have developed in this process is a profound technique to access the power embodied in such a form. The process of recreating the world brings that form (i.e. the deity) into efficacious relationship with the entire experienced world by being visualized as part of it and by each part of the world being visualized symbolically with it.

What is given in this process is a key to bringing the whole world into union with the causal form, the deity. As to what is to be caused is dependent on the deity invoked, but the process remains independent of that specificity.

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Notes

1. CV, p. 10
2. the will to become derived from 'God' as the 'System as a Whole'
3. PR, p. 350-1
4. CV, p. 11
5. CV, p. 13
6. PR, p. 21
7. PR, p. 27
8. CV, p. 11
9. CV, p. 11
10. CV, p. 11
11. CV, p. 11, see also succeeding quote.
12. CV p. 11
13. PR, p. 317
14. CV, p. 12
15. CV, p. 12
16. CV, p. 15
17. For example if one invoked Jupiter under the Qabalistic rubric which associates it with the number 4 one may experience a (apparent) abundance of the number 4 appearing in one's life such as in numbered parking spaces, receipts, and other places where one finds number coming to one's attention. This consequently evokes the feeling quality of the deity, in this case Jupiter into presentational immediacy.
18. CV, p. 17
19. CV, p. 21

20. CV, p. 21. We should also note that these are the same separation, transition, reintegration phases of the rite of passage in Arnold van Gennep's theory of transformative ritual. The current author has closely studied and applied this theory to the understanding of the process of concrescence.

21. CV, p. 74

22. CV, p. 22

23. CV, p. 22

24. CV, p. 23

25. CV, p. 23

26. CV, p. 23

27. CV, p. 23

28. cf. the ontological principle PR, p. 24

29. Here seen as characterised by the eternal object produced by the integrations of the concrescent process of the entity in question.

30. CV, p. 31

31. PR, p. 349

32. CV, p. 73

33. CV, p. 51

34. CV, p. 36

35. CV, p. 79

36. CV, p. 48

37. CV, p. 86

38. CV p. 95, n. 242

39. Cult of Tara, p. 211ff

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About this capture
A Thelemic Ganachakra
a 'mass' performed in the tantric manner
by Sam Webster ©2001

Source
Abrahadabra!
Taking the view every way perfect,
Making no difference between any one thing and any other thing,
The Scarlet Woman and the Beast establish an altar
To the 3 of the chapters, to the 1 face the magi wear,
To the many protectors of the Law, to they of the 6 destinies,
and to the 8 obstructing classes

The Higher

With Abrahadabra
Offerings of the 5 nectars are effectuated
And offered to the 5 types of invited guests

The Inner

With Abrahadabra
Each Scarlet Woman in the Circle becomes Ra Hoor Khut

With Abrahadabra
Each Beast in the Circle becomes Ra Hoor Khuit

With Abrahadabra
He offers Her, in turn or at once, the 5 nectars
And adores Her with the Song Aka dua

With Abrahadabra
She offers Him, in turn or at once, the 5 nectars
And adores Him with the Song Aka dua

The After

With Abrahadabra

They remain in union, in contemplation,
Each Beast adores Ra Hoor Khut with the Song while
Each Scarlet Woman adores Ra Hoor Khuit with the Song
Until the grand Aum is sounded and with Ha!
All is shattered into Not

After an aeon and an aeon and an aeon
The leftovers are gathered on cracked plates,
The dregs are dribbled on the scraps,
Charged with "So with thy all. . ."
Until "nay, are none!" and
Effectuated with Abrahadabra,
Unto the low ones these offerings are given

Then gathering up, declaring wishes and wills,
Dedicate the benefit to all and for the success of practice,
and radiate all with Ah

Let this Mass, this Thelemic offering circle,
Be a benefit to all and to all who practice it

May it be sealed with that Bornless Spirit
That is about it like a Thunderbolt, and a Pylon, and a Snake, and a Phallus,
And is in the midst thereof like the
Woman that jetteth out the milk of the stars from her paps.
Abrahadabra

Armature

This is rite in the spirit of a 'mass', a group eucharistic ritual written in the Thelemic tradition performed in the tantric manner. 'Tantric' in this case means in the manner of the offering pujas as used in both the Shakti and Buddhist traditions. There, the practitioners would gather to form the mandala of the deities they will be invoking. Arrayed in couples each would, after the invocations, treat their partner as the embodiment of the deity. They would offer and receive offerings maintaining the view of their partner and all present as deities, the place as a divine mansion, and the offerings as 'nectar and ambrosia' and yet, in the non-dual manner, all 'of the same taste'. In this kind of rite the offerings may be symbolic or as actual as means and courage allow.

While this rite was composed with a certain invocation of Ra-Hoor-Khuit in mind, any suitable invocation will serve.

Begin by opening the space: banish and consecrate at will, or simply take refuge and

generate boddhichitta. Perform such preliminary invocations and accumulations as seem fit.

Next, invoke the presence of the guests into the space or upon the altar. There are 5 kinds of guests in this rite: The three deities of the 3 chapters of the Liber AL are the embodiment of the three gems, the basis of refuge and empowerment. Ra-Hoor-Khuit/ Ra-Hoor-Khut is the specific deity-form of the rite expressed dyadically (in Egyptian the “t” ending indicates the feminine). All of the protector spirits and deities who have vowed to protect the Law receive their place of honor. All of the beings of each of the 6 different ways of incarnating, Deity, Asura/Titan/Jealous God, Human, Animal, Hungry Ghost, and Hell-Being, are each made offering to. Lastly the beings of the 8 obstructing classes, those that interfere with our work are fed as well. In a non dual practice such as this we invite everyone one, friend and foe to the table. Thus we practice viewing all ‘with the same taste’.

The principal officiants can be in the center of the space, with all arrayed about them, or to one side, perhaps the east. They can be the physical objects of worship or they may set up a physical altar. Their congregation is best arrayed in pairs but solitary practice is possible with sufficient visualization.

What follows are examples of how to do each of the offerings:

To the 3 of the Chapters

Had!-Ra!-Nu! Abrahadabra!
Nuit! Hadit! Ra-Hoor-Khu-it
To you and all your host we offer,
Form, Sound, Smell, Taste, and Touch,
The Whole of Space,
Father’s Milk and Mother’s Blood, and the Fruit of Existence
Come and Enjoy!

To the 1 face the magi wear

Had!-Ra!-Nu! Abrahadabra!
Ra-Hoor-Khu-it/ Ra-Hoor-Khu-t
To you and all your host we offer,
Form, Sound, Smell, Taste, and Touch,
The Whole of Space,
Father’s Milk and Mother’s Blood, and the Fruit of Existence
Come and Enjoy!

To the Protectors:

Had!-Ra!-Nu! Abrahadabra!
Hermes, Hekate, Ishtar, Inanna, Tahuti, Maat, Therion, Babalon

To you and all your host we offer,
Form, Sound, Smell, Taste, and Touch,
The Whole of Space,
Father's Milk and Mother's Blood, and the Fruit of Existence
Come and Enjoy!

To the 6 destines

Had!-Ra!-Nu! Abrahadabra!
To all ye Deities, and Jealous Gods,
To ye Humans and ye Animals,
To ye Hungry Ghosts and Hell-Beings,
To you and all your hosts we offer,
Form, Sound, Smell, Taste, and Touch,
The Whole of Space,
Father's Milk and Mother's Blood, and the Fruit of Existence
Come and Enjoy!

To the 8 obstructing classes

Had!-Ra!-Nu! Abrahadabra!
To All ye Deities,
To ye Furies and ye Fates
To ye Daemons and Caco-Daemons
To ye Fairys and Elves
To ye Nymphs and Dryads
To All ye Elementals, Salamanders, Undines, Sylphs and Gnomes
To ye Trolls and Dwarves
And to ye Dragonkind
To you and all your host we offer,
Form, Sound, Smell, Taste, and Touch,
The Whole of Space,
Father's Milk and Mother's Blood, and the Fruit of Existence
Come and Enjoy!

The offerings themselves are traditionally a set of foods and behaviors forbidden by Brahminic culture or Buddhist monastic rule. Human flesh, cow, horse, dog and elephant meat were all on the menu. Other forms used feces, urine, pus, semen and menstrual blood. This was accompanied by liquor and/or other intoxicants and sexual union both because of their forbidden nature and for the stimulation they provide rite. In general these substances were replaced by the visualization of them along with the physical use of meat, fish, grain, liquor or wine, and sex. The 5-foldedness refers to the 5 senses and so the offerings are referred to under that rubric in classical rites and our current example. To this is added "space" as a euphemism for Mind (Nuos or Rig-pa),

the male and female basis for existence and an emblem of the enjoyment of existence as a whole.

Practically, set up your offerings using such food as you have. If the group is small enough plates are set up for each person or couple. If larger, the plates are passed among the congregation. To practice 'all same taste' one takes from every plate or cup that passes regardless of personal inclination toward the contents. Using the 5-senses method, an item for each of the senses can be offered: a rose, a candle flame, chocolate, a bell, a caress are all examples.

To begin the inner offerings, the principal officiants and all others to the extent that they are able, invoke and take on the god-form of Ra-Hoor-Khuit or Ra-Hoor-Khut as appropriate. Once present each partner makes offering to each other holding the view of the other as the Deity. L.AL II 34-44 make a good verse with which to open the inner offerings. There is no speech during the inner offerings except the Song. Rather each offering is made, one at a time, in silence or while singing. This serves as a prelude to physical or symbolic union. Remain in union practicing the view as long as the view can be maintained. When difference is again made between one thing and other thing it is time to conclude the inner rite and proceed to the after. Negotiate this with silent signals.

To make offerings to the low ones, the guests too weak or corrupted by their karmic condition to enjoy the higher offerings, take the scraps of the offerings, put them on the worst plate available, preferably one with cracks. Then sprinkle the dregs of the wine or other drink on it. This is to permit the lower guests to enjoy the benefits of the rite converted down to their level where the offerings will not be poison to them.

All of the offerings are effectuated with "Abrahadabra". This is done by pointing at the arrayed offerings with wand or hand or aught else and sounding the Word. In the specific case of the after offerings, or any where else desired, the offerings are charged with verses 42-45 of L.AL I, starting "So with...".

In conclusion, offer prayers, wishes and wills for the future, and dedicate the benefit of your work to all beings. This will preserve and project your work wide in the world.

Mangalam! May this knowledge go aright!

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About this capture
Constellation

“unto the Crowned Child? It is not known if it be known.” L. 156
by Sam Webster ©1984

Constellation: one star in the company of stars.

YZ awoke from his sleep of 22 years. He looked down at the baptism of urine that stained his jeans and laughed, saying “I know who I am.” The scribe 341 asked him to tell the story of his awakening. YZ nodded, laughed some more, and then fell silent. And so to pass the time as scribes are wont to do, 341 wrote what he could learn of the experiences of YZ. YZ aroused himself, eventually, from his silence, and looked at the writings of the scribe and said, “may be, may be not. Write, and I shall comment.” Thus were written the YZ commentaries.

On the last day of February 79 AH, 341 performed the great exorcism and took the awful oath in a form similar but not identical to those found in L.’s Yod and 156. Having disposed of the property he was responsible for, he abandoned all of the rest save that which would aid him in his travels. He consumed the stored energies of Alpheus House by the formula of the Phoenix and departed, never to return.

He traveled to New York in the service of his Order and thence to Ithica to the Math of the Crystal Humm. After two weeks of pleasant visitation, he drank of a potent elixir with his soror and frater who lived there. The details of that evening are fragmentary and in some sense, peculiarly irrelevant but they are here recorded as best as the scribe could manage.

After the first wave of somatic ecstasy had passed and Soror O Maku(tz) had gone off to lay in the tub, 341 and PVN huddled partly beneath the pentagram table. 341 was having great difficulty opening a tin of smoking herb. He frequently asked PVN to open the box for him but PVN almost violently refused citing great fear that if that box were opened nuclear holocaust would befall the planet. The opening of the box was a symbol of a greater opening that was befalling 341. Or so YZ says.

It is at this point that the record becomes most hazy and YZ only smiles when asked what occurred in the supernal Temple. However some salient points are ascertainable:

In this initiation the hierophant is the mighty devil Fra. 333. It is this personage that PVN manifested for 341. Upon entrance into the Supernal Temple in Daath, Fraters 341 and 333 discussed their long relationship speaking of the karmic vectors impinging on the working.

The clearest symbolic expression of this stage of the working is that Fra. 333 asked 341 if at any time had 333 stinted 341 in his sharing of hearth and home. This 341 denied.

333 then asked if 341 came there of his own free will. This 341 solemnly affirmed. Further, 333 asked 341 if he wanted It, to which 341 replied "I am It." & "I am the gift that you give me." 333 repeated this cycle of questioning three times rejoining "I know..." to each of 341's responses. This completed, 333 asked "What do you want?" 341 replied; "Freedom. What do you want?" "Kether to Malkuth and everything in between." "Done." In this did 341 release his hold upon Universe, ceeding all to 333, as it is written: "the yielding of the yoni is one with the lengthening of the lingam."

It must also be noted that at some climactic point Fra. 333 asked of 341 his name. YZ comments that this name is called the Name of Ascension or the Bid for Release. This particular one relates to the formula of 341 that unites him with the Crowned and Conquering Child Horus in a manner peculiar to him, thus: Heru-Thoth-Apep. This functioned as the pass word to the Supernal Temple.

At some point in time after the Questioning the ordeal of the Temple was undergone. This occurred along with the return of O Maku(tz) to the huddled mass partly under the pentagram table. Its nature was such that all exterior time was irrelevant and all internal time; Eternity, such that the pain of being caught in a fragment of time forced cries of "I can't get out." from the lips of 341.

YZ comments that at this time he was not he, but he was all of those people that he knew, perceiving Universe through their eyes, both those physically present and those not. He also experienced the lives of many creatures, insect to mammalian and beyond, but he assures 341 that the experience is inherently incommunicable but will be expressed continuously throughout YZ's life.

The final test presented to YZ was the task of the re-resolution of duality and this figured itself in his mind in the symbols of the Skesis and the urRu of the Dark Crystal. By achieving total dissolution of duality and reformulating it in a new, more acceptable form, YZ was able to escape Kether and reform anew in a new Universe.

This form is encoded in the number 341 in a manner that relates in some ways to that book called vel Armorium. The means used to affect this translation is the Law, love under will. In the outpouring of the love that ensued YZ perceived his Name aright and the gesture of his grade. These resurfaced in the mind of 341 in his meditations after the event.

It should be also noted that the form X or aleph is a key to the transKether translation. This is also identical with the glyph of N.O.X. and of Infinity.

At the End when Y returned to his body, withdrawing his consciousness from the Kether of the new universe that had been created with his Translation Out, he descended into Tiphereth and was cloaked in the Godform Ra-Hoor-Khuit. He looked at his companions, guides and initiators and saw that they did not know Who they Are. This puzzled him until he realized that as a new Son in a new Universe it would be his pleasure to awaken his companions to join him in this unique game called life. And so

he shrouded himself in the Form of the Fool and set out on the never-ending Journey.

Y
T Z

The Ways from Kether

The descent from Kether is affected by the twin warrior formula. In this case this movement into manifestation and articulation is described as the Way of the Serpent and the Way of the Sword.

The Way of the Sword

The way of the Sword is the Path of Aleph from Kether to Chokmah. This is the Way of the Fool setting out on the Endless Journey of Exploration of Universe. In two ways does the Sword describe this formula. In one way the Sword represents the ritual known as the Great Exorcism hinted at in L. Yod. By this unholy rite the Adept Banishes the entirety of the Universe in such manner as to declare “give me Freedom or give me death” and this death being the dissolution of the very Had of the Adept’s being. Let it be known that this rite contains the Blasphemy against all the Gods of Men. The exact method of operation is dependant upon the total karma of the Adepts previous Ka. This formula is hidden in the Graal 156. Here it is called ChI.

The alternative use of this Way is an Alchemical Formula expressed in Atu VI and in the Tale of Parzival, the wandering Fool who impregnates Universe with his creative seed and moves on with the wind.

The Way of the Serpent

The way of the Serpent is three fold and the key lies in its letter, Teth. Yet the path of this Way is along that of Beth or the Magus that connects Kether with Binah. This letter alludes to three meditations or practices:

* the Tet of the Egyptians, like unto the Middle Pillar of the magickers, unites the heights and the depths within the Mage. This is said to establish a primary current or force that serves to vivify and empower the Mage.

** the Tetrahedron, whose mysteries have been plumbed by RB Fuller, functions as a principle godform on a highly abstract level so as to permit workings in the Supernal Temple and by extension in the Palace of the Khabs and the Temple of the Magi. This can be affected by the Formula encoded as OUT:ABRA. [Yz: this was but a preliminary version. See the Spell of Ra-Hoor-Khut for the developed version]

*** the Serpent, the glyph of which is the letter Teth, is a creative tantric technique

employing kundalini to ascend to the Supernal Temple wherein Change is formulated and extended into manifestation down the lightning flash path.

These two Ways are analogous with the Forms of the Fool and the Mage as necessarily twin formulations. Further keys to this methodology are contained in the twin name YZ and YT, each of which express phonetically the relevant formula.

The Solipsistic Imperative

The Solipsistic Imperative begins exerting its full force upon the Mage when SHe recognizes the inherent subjectivity of all perceived phenomenon. Thus unless the phenomenon are processed through hir own perceptual instruments or nervous system it remains hearsay.

With increased experience the Mage learns that there are those persons who's perceptual and descriptive skills are trustworthy and there are those who are not. Having recognized the important fact that lying is possible the Mage then tests all information and propositions generated by exterior sources as well as all assumptions about the nature and relationships of the data acquired by hir own perceptual matrix that have been obviously and not so obviously conditioned by the culture SHe lives in.

However, it is necessary that SHe initially embraces the world view and descriptive tools of hir culture so that SHe can function until SHe resolves the Solipsistic Imperative.

The Imperative is in essence that drive in the Mage to perceive Universe through unconditioned senses, in other words, directly. Unless the Mage can escape the system in which SHe was raised and can establish herself anew, she will be trapped in the perceptions and symbols of other people's making which will be lifeless to hir. Increasingly so, until SHe makes the fateful leap to Godhood.

All that has been established below the lacuna that folk call the Abyss is System or subsystemic. That is, it has an inside and an outside, if it is a system, or is structural, vectoral or stellar (unresolved system) if it is not. It is by means of System that entities relate to Universe as they must distinguish between themselves and that which is not themselves. Yet is is that very System that conditions their relations with Universe. Thus it is the task of the Mage to formulate hir own system in which to function. This is essential in that unless the Mage creates hir own system SHe will never fully apprehend Universe.

Through trial, error, study and experimentation the Mage forms hir own System. By the process of calibration SHe integrates the symbols with hir perception. And when SHe believes hir System to be coherent, and the Stormwinds of the Imperative grow too great to resist, SHe will essay the Fateful Leap.

The Mage attempting this Working must be warned that if through error, chance, or weakness SHe steps into another's System which she has not integrated or calibrated,

SHe may discover that as SHe flings himself aloft, the final stepping stone, variable Sepheroth Daath is not present in its customary place and she will find herself flung into the pit called Because by hir own Karma, systemless, astranged, unintegrated and in the throws of madness.

Yet, if all is done aright and in business way the Initiator, Fra. 333, will greet the Mage upon the threshold of the Supernal Temple, called in whispers, Daath. 333 is generous and greedy. He will offer the Mage anything and everything wether or no it is in his power to give it. This the Mage might well find amusing as with hir Ascension to the Supernal Temple SHe declared himself devoid of possessions and thus such trifles are irrelevant to hir purpose. Instead SHe must pay the Coin of Choronzon, a trick bribery. This is the ceeding of the System, of in fact the whole old Universe that the Mage is leaving forever more, to the Watcher on the Threshold, Fra. 333. When this Coin is paid and Fra. 333 has a whole old worn out Universe to distract him, the initiation continues.

The Supernal Temple is aSystemic, atemporal, and nonspatial, although to the recollections of mind this does not appear to be the case. In this nul-time, all-space, barrierless place, the Mage is unified with Integrity, becoming all possibility dissolved in eternity. It is through the Law, love under will, that this trance is endured, yet it is beyond love.

In the binding of nothing, the knotting of life, the rewarding of being, the mage returns into individuated existence in Kether. Here SHe reformulates Universe in re-solution of the Problem presented hir upon hir initiation. If hir formulation is successful SHe descends, triumphant, into Tiphereth, assuming, in this AEon, the Godform of Ra-Hoor-Khuit. This is the formula described in the concluding verses of Liber AL III, v. 69-75.

Thus we have arrived at the beginning:

The Mage has become a God
Self created as Keph-Ra
Radiant as Ra
Life giving as Athoor
Joyous as Tum. Aum. Ha.

YZ comments that during his stay in Kether he received and reformulated the Non-Local Data Matrix of the old Universe into the new one created in his re-birthing. This figured itself as the transmission of suzerainty from the Father-god of the old Universe/AEon to the Sun-god of the new. The method employed was that of two systems interfacing through one point, modelable as two regular tetrahedrons connected through one vertex.

The data matrix proceeds omnitopologically outward from the newborn god in a regular and symmetric, thus metaphysical, manner. Upon descending through Daath, out of the

eternally generalized metaphysic of the supernals, the God-Mage enters the high-order, but nonetheless special case, and thus limited, Universe of manifestation. SHe has become a God among Gods. SHe must now learn to function in the Universe SHe has created in her birthing by means of the System so carefully crafted in the Universe SHe left. This process is called OmniTopological Apprehension and Reification, one meaning in notaquaron of the Holy Word OTAR.

The Mage reestablishes connection with hir Khu at this point so as to articulate hir will among the living. Although by becoming a god SHe has obviated hir karma, the Khu through which SHe functions retain and must work out their own karma.

Of the Three Temples

There are three temples in which the Mage operates. They are said to co-respond to the three Orders of the Magi. They are the Supernal Temple, the Palace of the Khabs and the Temple of the Magi. However, these names are but symbols for convenience.

The Supernal Temple

The Supernal Temple exists among the Supernal Tetrad, consisting of Kether, Chokmah, Binah and Daath. Symbolically, this can be visualized as a tetrahedron whose vertices are illuminated by glowing spheres of the appropriate colors with, perhaps, lines or vectors connecting them. However, when the Mage is flung into the supernals by need, initiation, or aught else, the Supernal Temple may appear formless or as the needed reflection in symbol required for the working at hand.

In this Temple the Eternally Generalized Design Principles that govern Integrity are the sole functional 'rules of operation' for the Mage to work with. All operations that occur here are outside time and space and thus must conform to those Principles that deal with such. It is well to remember that there is no complete catalogue of those Principles and that they are continuously being disclosed by Universe to the explorer.

Upon examination of this Temple by one student he exclaimed that this Temple abrogates the colors of the traditional Pillars of the Temple, Jachim and Boaz, making them not white and black but gray and black, alluding to the Sepherot that crown them. However, this idea is suspect and must be tested rigorously by practitioners of the Art before it can be accepted at large.

Daath is here considered as a full Sepherot, but it is seen as having very unusual qualities. Two of these shall be addressed, the others remain for the exploration of the adventurous. Daath is at times called the Variable Sepherot, as some times it is there and some times it isn't. That is, it is not always visible to the Mage in the System SHe is presently exploring. This is said to be the case when the system under examination is not integrated with the internal system of the Mage and thus it would be highly

hazardous for hir to attempt a transAbyssal for Daath, as the stepping stone or threshold to the Supernals, would not be present and thus SHe would fall into the Abyss. But perhaps this is but the fears of one who has done so.

The other aspect of Daath has been seen by many seers who gaze into the Multiverse. It has been euphemistically called the Qabalistic Grand Central Station for it often appears as a central chamber with innumerable corridors or tunnels leading out from it.

There is also an alternative vision or visualization that directly relates to the System of Magick at hand. Here the seer sees a field of stars arrayed apparently equidistant from the Seer. Each of those Stars is an unresolved System towards which the Mage can move to enter, resolve and experience. The methodology of this technique will be dealt with in the section on Constellar Navigation.

The Palace of the Khabs

The Palace of the Khabs is a construct related to the vault of Mt. Abigensis of the Golden Dawn adepts. It is also related to the Palace of Four Gates mentioned in the first chapter of the book of the Law. [Yz: this was later renamed simply the Palace of Four Gates, or of Dominion. United with the IVEM and the Tetrahedron, the whole shape of the Vault was disclosed. See The House of Khabs.]

The first construct is a cube composed of two interlocked tetrahedrons each having one vertex at each quarter, one above and one below. This forms a vessica shaped Gate at each quarter, said to be the secret door made by the Mage into the Houses of Ra and Tum, of Keph-Ra and Ahathoor. At the crossquarters and the floor and ceiling are 'X' marks or the emblems of death. The eight spheres that make up the vertices of the tetrahedrons are the eight planets, Sol, Mercury, Venus, Earth, Mars, Jupiter and Saturn, arraigned in the pattern of the unicursal hexagram, with Sol conjunct Earth, which this temple design depicts.

This should be built as a model of clay and coat hanger wires or similar materials and painted in the appropriate colors. When this is easily formulatable in the mind of the Mage such that it may be constructed and rotated at will the Mage is ready to proceed. Further details on the significance of this figure can be found in Liber AL II v. 7 & 15 and in the works of R. B. Fuller especially 'Synergetics'.

It is assumed that the Mage has constructed hir Palace of Four Gates within hir circle or sphere of Art. About this SHe is to arrange 12 equiradius spheres, closest packed, in the form that these will naturally take called an Isometric Vector Equilibrium Matrix (IVEM). To each of these 12 spheres the Mage is to assign a zodiacal sign, Enochian Minister (vis. Liber Sciente), Spirit or God as one of the 12 rays that are one (vis. Liber Ararita). The nature of this figure is such that all atoms, crystals, and in fact all matter are patterned upon it although mostly upon its permutations and thus rarely obviously. It is essential that the Mage comprehend this shape through the resorting to the writings of Fuller and with direct experimentation with it. Knowledge of this pattern will permit the

Mage to reintegrate himself after his ordeal in the Supernal Temple and even death.

The Mage continues formulating this pattern outward, potentially ad infinitum, but practically for two more layers. The next, having 42 spheres relates to the 42 Assessors of the Dead of the Egyptian Mythos and to the 42-fold Name that Revolves in Yetzera. As one might guess this layer co-responds to the Yetzeratic or Mental plane and the Assessors as the Wardens there of. The Initial Sphere in which the Cube is formulated co-responds to the Atzulithic or Absolute plane and the first layer of 12 co-responds to the Briatic, Archetypal or Mythic plane.

The last functional layer is composed of 92 spheres whose action is in Assiah or the Physical plane. These are the servient spirits of the Mage which She uses for fine tuning his course through space and time. These could be the 64 kua of the I Ching, or the 44 genii and qliphoth of the paths or most practically, the spirits of the 91 unbroken parts of Liber Science published with suitable explication in the fifth volume of Denning & Philips' *Mysteria Magicka*. These will be dealt with more directly in the section on Constellar Navigation.

This is the form of the Palace of the Khabbs and is an adept formula. The wise Mage learns first to formulate the Temple of the Magi and that well before going on to more taxing labours.

The Temple of the Magi

The Temple of the Magi is in the form of the single tetrahedron within the sphere or circle of Art. Within this the Mage evokes himself to visible appearance or manifestation. All basic meditative, invocational, calibrating, or elemental workings are performed therein. The Temple is formulated in much the same manner as a wire triangle is twisted open to form a tetrahedron. Let the Mage meditate deeply upon this form and in it as a godform and study its significance carefully in the works of Fuller. A ritual of the nature of the Lesser Hexagram Rite of the G.D. is included later in this text in the formula OUT:ABRA, which is a thelemic revision of IAO:INRI. This is highly efficacious in formulating this Temple. Further explication and exploration of this realm is left to the student as all such formulae are inherently personal and thus best discovered for one's self.

It will be noticed that the Temple of the Magi is very much like the Supernal Temple. In its full formulation it expresses geometrically the attainment of Kether and Kether's yetzeratic formula LASH TAL. This figure has been dubbed by Fuller the OmniDirectional Halo. This is an expression of many magickal formulae such as: 'As above, so below;' 'My adepts stand upright with their heads above the Heavens and their feet below the Hells'; 'You stand between an abyss of height and an abyss of depth...'

This form is best studied in Fuller's essay by the same name but a short analysis of the OmniDirectional Halo assigns the AL or All of LASH TAL to the the core Tetrahedron. This is the locus of the too small, too frequent data to be lucidly relevant and the depths

of Hell out of which consciousness has arisen. AL is complimented by LA or Not, the set of that which is too big, too infrequent to be lucidly relevant. That is, all that is outside the sphere of perception doesn't exist to the Mage. It should be remembered that with accelerating apprehension the core Tetrahedron is continually shrinking and the Sphere expanding, including more and more data with time.

In between the AL and the LA, the All and the Nothing, lies consciousness, the ShT that unites the depths and the heights with life. Here it is shown that thought is a process of laying aside irrelevance expressed ceremonially as the sword or dagger.

Constellar Navigation

The inner vision shows the Mage that Universe is a Constellation of Stars. Stars are unresolved systems, ones whose components can not be seen. Thus they appear as points at a great distance. At any given moment in the timestream, the Mage is surrounded by a field of stars. It is always towards one of these that SHe is going. This is called Future. It is also the origin of the phrase "One Star in Sight"

This Star is the Mage's goal or destination. This could be the Mage's Holy Guardian Angel or his transAbyssal leap into godhood or even a simple thaumaturgical change in his environment. It does not matter as long as SHe goes. The thrust of this method is the identification of desirable Stars or Event Systems and the ability to navigate among others so as to arrive at the desired result.

This is a formula of Change and so it is necessary to delineate the possible types of Change. These are two and are said to contain within their permutations all Change. They are derived from Fuller's formula for determining the number of spheres or edge modules in any given layer of closest packed spheres around a nucleus sphere: $10F^2+2$, where F =frequency of spheres or edge modules (i.e. the connecting vectors between two sphere centers) and the number of the layer being counted. Several trans-rational leaps are necessary to apprehend this formula and its application and thus study and meditation upon it in Fuller's works is exceedingly helpful.

The actual two fundamental types of Changes are Angular (sub-unity) Alterations and Linear (plural unity) Accelerations, called Frequency Modulation. Although these terms seem unusual, the actual changes are familiar to any practitioner of the Art.

Frequency Modulation shall be dealt with first as it is the technique whereby the Magi acquire the necessary energy to affect his Change. Frequency Modulation or Linear acceleration has also been called vibratory rate which the Mage increases or steps up to bring energy into his sphere. As the energy level increases the sphere expands in frequency if not in size. That is the number of spheres in the outer layer increases according to the progression expressed in the above formula. The progression goes from one sphere to 12 to 42 to 92 and so on. It should be noted that this is the formula

of constructing the Palace of the Khabs. In this phase the plural unity of this structure is most evident. What is meant is that having an inside requires a complimentary outside and vice versa thus demonstrating the nonexistence of singularity, as being necessitates plurality. This a great and hidden secret concealed from all save those who dare look.

The other phase of Frequency Modulation is referred to above as Linear Acceleration. In this case the energy built up in the spheres is suddenly condensed and hurled forth as a mighty current. Ritually this is done by the formula and gesture of Horus the Enterer followed often but not always by the sign of the Silent One. This is the Vibratory Formula taught under other forms by the G.D.

It is the direction in which this current is hurled that the angular aspect of this formula controls. This is most easily performed in ritual manner by making the sign of the Enterer towards the Quarter of the Element or the location of the planet, the zodiacal sign or kibblah which symbolizes the desired Change. However, greater accuracy is achieved through the use of sigils, pendants and like devices which specifically state the change desired. The method of sigil generation will be discussed later.

One unusual benefit of using this system is that it permits the encoding and decoding of semantic values into numeration via gamatria or similar processes and their easy expression in frequency and angle. This is possible as Frequency is controlled by the multiplicative 2 in the above formula as Angle by the additive 2. This the student should test for himself. This method of operation is such that it provides a semantic explanation for the multiplicative and additive analysis of numbers. This permits the Mage to determine the possible frequencies a given number operates on and its polar axis of spin in which its current will flow when detonated, respectively.

For the technological devices of elements, planets, zodiacal signs, godforms and similar items to be useful to the Mage it is necessary for him to calibrate his nervous system to their nature. This is done by some version of Invoke Often. Many practitioners go about this by cyclic patterns of invocation wherein talismans and other tools are consecrated. These then serve to hold the prayer or form of the working so that the practitioner may at will experience and employ the power desired. Although simple this stage is essential. Madness the Mage might otherwise obtain.

The workings of Constellar Navigation occur in the Palace of the Khabs. It has two phases: the active or course setting phase and the passive or data gathering phase. As it is assumed that the Mage has achieved Knowledge and Conversation with his Holy Guardian Angel, these two methods can be used in either order. However without a firm line upon him will the student may, or may not, destroy himself. This, however may be a desired result, leading to a great illumination or death.

The active phase employs the formula explicated above. After the Palace is established and the necessary type of energy is generated, the current is directed or hurled at the object of desire, being a visual representation of the desired effect. This is the method

alluded to in A'ash vel Capricorni Phenumi.

Here we see a classic application of the theory of Force and Form. The energy of the Spheres is gathered together and encoded in a Word of Power and hurled at the image that is the encoding of the form that the force embodied by the Word is to manifest in.

Zos Kia most clearly explicated the requirements for the generation and use of sigils and, by extension, of Words of Power. They must either be new and created by the depths of the psyche or the formulations of mind and in their completed form bear no resemblance to the conscious desire. Sigils can be generated by writing a sentence that states the desired end and removing all redundant letters from it. Then the shapes of the remaining letters are worked into a single form which is stylized until it bears no resemblance to the original sentence and is of such clear line that it may be easily visualized. Words can be generated by gamatria and other qabalistic and nonqabalistic techniques.

Alternatively the sigils and Words may come from traditional sources but in these cases Zos Kia stresses that they be put to an original use. Premade sigils, pendants, I Ching kua, tarot cards and talismans are good examples of these.

One method YZ is fond of is the application of one of the spirits of the 91 Unbroken Parts to a sigil pendant or talisman. After he has established the Palace of the Khab. He extends his sphere of operation out to the Third shell or frequency by vibrating the Word OTAR. He then builds up the appropriate Enochian forces within the Palace by the vibration of the Second Key and the appropriate Key of the Ayres followed by the vibration of the name of the spirit force desired and the drawing of its sigil at the Object of Desire. He then customarily concludes with the vibrating of the other associated words of power and declaration of intent as prescribed in Denning & Philips v. 5.

An alternative to going to a Star or System yourself is found in the making of Devas or Servient Spirits. This is also known as Evocation to Visible Appearance. One Formula is given below. The specifics of Enochian workings are available through the published material of the G.'D.' and Denning and Philips and thus not given here.

The Formation of the Material Basis

A specific pyramid (or pyramids) is chosen from the Enochian Tablets that combines the desired forces. This is the form that the spirit will manifest as. Its name is formulated by the tripling of the letter in the pyramid. This relates to the fact the minimum structure is a triangle or triad and to the magickal precept "What I tell you three times is true."

A block of clay about the size of one's fist is placed within the Mage's graal. The Palace is established, the powers of the Tablet evoked and the hierarchy descended until the pyramid in question is reached. The name of the spirit is not to be spoken aloud until the climax of the rite. The current needed to create the form and physical basis of the spirit is generated by VIII0, IX0, or XI0 methods. With orgasm the Name of the Spirit is

spoken, vibrated or screamed and the Kalas produced is placed within a hollow made in the clay. The kalas are then kneaded through the clay and moulded into the form of a Tetrahedron. A cloth is layed over the graal and is put away to dry and then the Palace is closed. This stage of the working may be supported by the appropriate invocations of the Powers on the pyramid before the production of Kalas.

When the clay tetrahedron is dry it should be painted on each side with the appropriate symbols and colors of the four sides of the pyramid and around one vertex the three letters of the Name, commonly in gold. A panticle model of the pyramid should also be made of either paints or colored papers. It is best if the colors be as flashing as possible.

The Mage then establishes the Palace having placed upon the altar the Tetrahedron of the Deva on top of the panticle (it is of use if the Mage had for some time kept this panticle within sight, as during the time when the Tet was drying so that it may gain a magickal charge and impress itself upon the mind of the Mage). The Mage should then affirm hir bond with hir Holy Guardian Angel by such a rite as the Bornless. SHe then establishes the 12 spheres of hir Gods about hir and then awakens the Wardens of Yetzera by the vibrating of the 42-fold Name that revolves in Yetzera (viz. 777).

Having extended hir sphere unto the Third Frequency, the Mage opens the gates of AL, commonly called hell, by the words Zazas Zazas Nasatanada Zazas. However, if the element of Earth pertains to this Deva it is during that invocation that the Gates of AL best be open. Also, if the element Spirit is to be invoked, this is to be done before the Gates are opened, which immediately follows, along with any invocation of Earth. All other powers that are drawn upon the Tet of the Deva are invoked by their words and signs or aught else and brought with in the Palace.

The Mage then proceeds through the appropriate calls and hierarchy of names as before, stopping just short of pronouncing the Name. Now the Mage will sit and conjure; let hir draw hirself together in that forcefulness; let hir rise next swollen and straining; let hir dash the hood from hir head and fix hir basilisk eye upon the sigil of the Deva. Then let hir sway the force of hir to and fro like a satyr in silence, until the Name burst forth from hir throat. This formula must be deeply studyed in the Book: Creation of the Spirit of the Goat.

The spirit will appear on the altar awaiting the Mage's command. SHe must remember that SHe has just created this Deva and that while it is most capable of doing the tasks assigned it, its intelligence is minimal and its experience, nill. Treat this servient spirit with kindness and educate it in that which it needs to do its function best.

When its task is concluded, if that ever occurs, you have the choice of reabsorbing its energies back into your self or setting it free. This last perhaps is the most responsible, especially for benevolent spirits, as this frees the spirit to ascend the evolutionary chain, as indeed you once did.

The Formula of Coph Nia

As the active phase of the Palace of the Khabs provides motion and direction to the workings of the Mage, the passive phase provides hir with all the data needed to interpret hir environment and solve the problems there of. To do this two things are necessary; the appropriate symbols of the arena of the Question must be already available to the conscious mind and that Mind must be able to achieve Satori.

Having the appropriate symbols available to the conscious mind permits their conscious apprehension and processing. This is in some ways analogous to the change of consciousness that occurred with the advent of written language. With out symbols the data gained by this process can not be expressed. In this the Mage has a distinct advantage as the symbol system of the Magick Art is the most versital and universal. However, if the Question is in the arena of, for example, mathematics, the mage had best have the symbols available so as to encode the data SHe gleans from the Network into hir consciousness.

Satori is a particular neurosomatic event that occurs spontaneously or by induction to the practitioners of consciousness control. It can also be called enlightenment or apprehension. It is the sudden experience of the Truth or Correctness of a particular idea. It is also a clear seeing in much the same way as Castaneda used the term. Satori is generally induced in two ways. By silence as in the school of Soto Zen or by stressed and often trans-rational thinking as in the koans of Renzai Zen. Both methods should be explored as they are each more suitable in some places than in others.

The technique itself requires the exacting formulation of the Question although this need not be strictly rational. In fact, methods similar to those used in forming sigils and Words of Power can be used. The entirety of the Mage's attention is then brought to bear on this formulation until it is firmly imprinted in the mind. This is then forced back and down into the hindbrain or Qoph center (Daath of the body) which is connected with the Non-local Data Network. In the soto method the Answer, the necessary corollary to the Question will emerge as though surfacing from the depths of a dark pool or reflected therein from above. In Renzai, the Answer tends to come boiling into consciousness with an ecstatic violence. The body is often filled with a deep penetrating sense of calm and the mind with a pervading confidence in the Solution.

It has also been said that if the Mage were to formulate an idea that SHe does not have the ability to manifest as yet, for example a theoretical solution to a given problem, the solution can be put into the non-local data net where another who's resources and inclination would permit that one to manifest that idea for the Mage. One result of this method has been said to be the present computer boom.

This process truly makes one the Hawkheaded Lord of Silence and of Strength, who's nemyss shrouds the night blue sky, the Lord of the Double Wand of Power, the Wand of

the Force of Coph Nia.

Another Tree? But one of the many branchings.

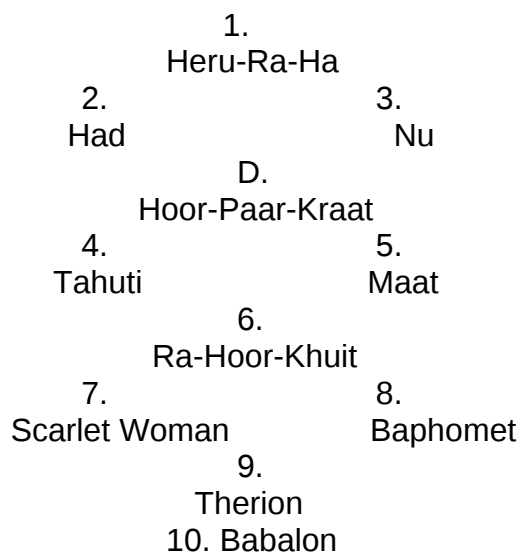
When 341 was on his escape run he destroyed the last vestiges of Hebrew godforms from his system. He retained the data they contained and even kept the use of the alphabet citing its hieroglyphic origins and its ideographic and gamatratic value. However, after performing the Great Exorcism; ChI, he needed to replace the Names he had previously used to awaken the sepheroth as he had thoroughly reviled and blasphemed them. Being a thelemite he sought to use the deities of his holy books.

He also sought to escape from the YHVH cycle that the previous AEon had imposed on him. Thus, in deep conversation with his patron, Tahuti, he formulated a new Word to replace the competitive YHVH. This is the Word OTAR. Through the form of one of its notaquarons 341 arraigned a new tree.

OmniTopological Apprehension & Reification

Omni

The first stage of this formula relates to Atzulithic Plane of Qabalah. It is composed of the Lightning Flash that came with the awakening of the Crown. This is the original structuring of the Manifest Universe, called the All or AL, hence in this case Omni. The intent is creative polarity manifesting the number 341. (Numeration is traditional, D=Daath)

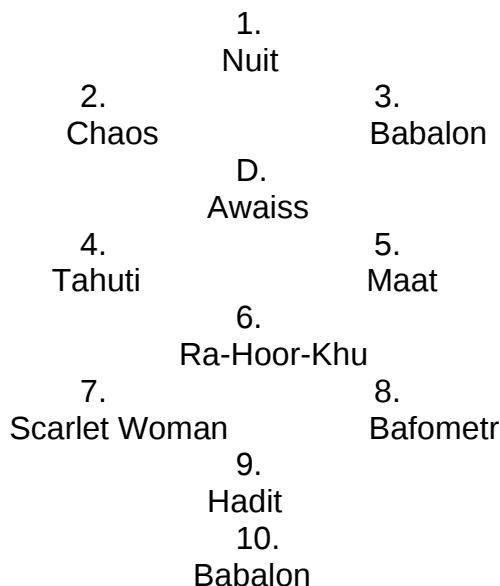


Heru-Ra-Ha is the unified twin warrior before descending from Kether to become the Silent one of Daath, Hoor-Paar-Kraat and Ra-Hoor-Khuit in Tipareth. This is the 3.

Had and Nu are the primary Binary, 1 and 0, respectively, the source of polarity. Tahuti and Maat are the Recorder and the Record; the Judge and the Scales; He-Who-Formulated-The-Gods and She-From-Whom-The-Gods-Are-Made. The Scarlet Woman and Baphomet are offices as much as deities, held by the Tantric couple that are the nucleus of the geschalt. Therion and Babalon are the priest and priestess who veil the mysteries with symbol. This is the 4. The structure itself is 1.

Topology

This is the Briah of this system, the layer of mythic interaction. Here begin the practical workings with the Tree as these Names are suitable for Vibration.

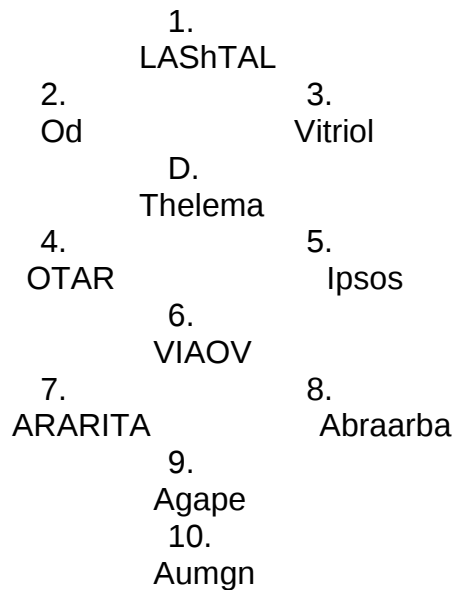


Nuit is the source of AL, being, and unto whom all ritual is. Chaos is Her masculine form or Had. He is Babalon's lawful lord (vis. L. 156) and She is seated upon the throne of Binah. Aiwass is the Minister of Silence or Hoor-Paar-Kraat. Tahuti (pronounced Tao-Hu-Te) is the father (formulator) of the gods and Maat their mother. Ra-Hoor-Khu is the Khu of the archetypal Mage. The Scarlet Woman is often pronounced as the name of the Mage's shakti as Baphomet, the Mage's shiva. Also, the spelling used above is the correct pronunciation of the Master's name (acc. to K. Grant) the knowledge of which many have died for. Hadit is in Yesod as Mulidadhara as the Snake that giveth knowledge and delight and bright glory. Babalon; Regina, is Malkuth and its Queen reigning from Binah. The Middle Pillar this arraignment depicts is particularly potent.

Planetary workings are possible with this system by treating the planetary attributions of the Sepherot as Thrones that can be traded among the Gods, e.g. the precession of the AEons. Thus the planets maintain some autonomy of function yet are ruled over by a deity who expresses Himself through that planet. For example Horus expresses His nature through Sol and no longer Mars. This can be tied in to the actions of astrology.

Apprehension

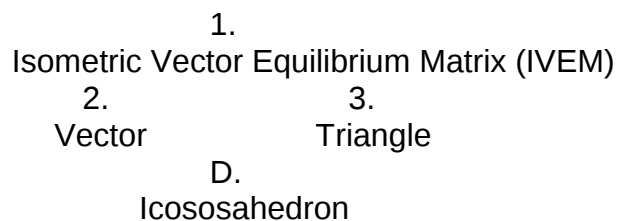
In Yetzera are the formulae in transRational aural encoding of the Briatic deities. This is sometimes said to be the word that the Gods speak or the power they manifest or the Change that they wreak.

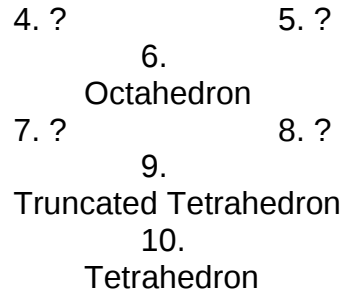


The Middle Pillar is taken from the Grand Sigil of the Hierophant dependent from the Circle (vis. L. V vel Reguli). Vitriol and ARARITA are traditional (vis. 777). Ipsos is a Word of Power associated with Maat (vis. L. Pennae Penumbra). Od, OTAR and Abraarba are new words with old roots. Od is similar to the hebrew god name of Chokmah and who's nature is explored in the works of Kenneth Grant. [Yz: actually it can be found in any of the Germanicly derlived systems of magick like the Golnde Dawn. IT signifies the Magickal Light or Force.] OTAR was, is and will be explicated in this text. Abraarba is an eightfold formula of the impingement of two polar systems at one point. Further exploration necessary.

Reification

This section is incomplete as the process of reification is in no wise done.





This Middle Pillar is formed by the oscillations and primary permutations of Fuller's Jitterbug model of the IVEM who's transformations into each of these shapes must be seen to be believed. As symbols they analyze as follows:

The IVEM depicts the 12 rays of the Crown and the relation to the 12 spheres to the nucleus sphere. It is the pattern in which matter constructs itself.

The Icososahedron is the shape generated by the compression of the IVEM or the shrinking to zero of the nucleus sphere, the retraction of ego from manifestation necessary to pass through Daath.

The Octahedron is symbolic of the double attention of the Adept above and below in his pyramid.

The Truncated Tetrahedron is emblematic of the priest/ess who has opened himself to channel higher forces.

The Tetrahedron is the dense crystallization of Malkuth that can bloom at any moment into the IVEM of the Crown.

The vector is the technical geometric expression of what is commonly called a line (vis. Fuller) and the traditional geometric figure of Chokmah. The Triangle is the Minimum Structure upon which all form is based (Fuller) and again the traditional figure of Binah.

The Space Marks Project

Lord Tahuti breath the Word into me that I, Thy chela, may speak it forth and by its Truth enslave the souls of men.

Reflections an AL I, v. 51-53

Throughout the forgoing Text I have been relating the synergetic philosophy of R. Buckminster Fuller with the Cosmological tenants expressed in the Holy Books of

Thelema. Even a cursory investigation quickly uncovers the deep linkages they share even to diction and symbology. Thus, I feel it is possible to derive a practical experimental Magickal working from the aforementioned passages from AL in light of the geometrical expressions of Fuller's Synergetics.

There is a Metaphysical tenant that explains that all objects are just special case examples of the one 'true' metaphysical object that is the eternally generalized design principle from which all things are derived (although similar in appearances this thesis works on very different principles from platonism). The transRational or poetic corollary is thus that there is only one of any 'true thing' and although its shadows manifest in myriad Universes that true thing resides in the massless, energyless yet experiensable portion of Universe called the Metaphysic.

Events are also 'things', eternally existent in the Metaphysic. In the terminology of both Thelema and Fuller those event things are Stars: as-yet-unresolved clusters-of-subunits-percieved-as-a-unit, or a unique orgasmic union of Nuit and Hadit. It should be obvious that the two definitions of Stars are opposite sides of a time line. That is, Nuit and Hadit create the Star that Fuller is trying to resolve into its constituents.

Stars are the islanded and quanted units of physical existence separated by the enormous gulfs of space that are between Suns and between nuclei of atoms. Yet it is the metaphysic, being omnipresent space, that connects all of the stars together. The Metaphysic is Nuit: "infinite space and the infinite stars thereof." Through her sign, the consciousness of the continuity of existence, the omnipresence of her body that is the Metaphysic, all Stars are perceptible.

These Stars are the only things that bind nothing. Without them the Metaphysic would be pure void as it was in the Beginning, or so say the Qabalists. As practitioners of the Magick Art it behooves us to establish power sources or stations, beacons and marks in space so that we may more accurately and powerfully guide the passage of our wills upon their proper orbits.

Thus I wish to begin the Spacemarks project. I do not hope to have fully explained the theory behind it in the one short page devoted to this, nor do I think that the following methodology is in any way complete or inflexible. Yet, I believe this is not at all important as I feel that due to the organic nature of this project it will very quickly get beyond my personal sphere and develop on its own.

The Formula, in accordance with that of the AEon, is sexual in nature. This is essential as sexual activity occurs in all of the worlds at once. Also, as the orgasm created and powered Star formed in the Metaphysic, a physical plane essence is produced. This is known as Kalas and is to be found in the secretions of the participants.

The Method is, generally, as follows: Three initiates should meet in a properly consecrated space and join in love, yea! with joy and beauty and skill therein. By their Art may the initiates know themselves as pure expressions of Integrity, Stars, neither

one nor many, and in their conjuring let a Symbol be born forth. It may be word or glyph or both or aught else communicable. The Kalas shall be collected and kneaded into clay with, perhaps, a gemstone or crystal placed therein. This clay is formed into the shape of the Minimum System or Tetrahedron. When dried this Tet shall be painted and adorned with the Symbol earlier produced and at will the seals sigils and glyphs of the participants. When this is at last done let the Spirit thus formed be conjured forth and given the charge to be this Spacemark, and then let the Tet be buried deep in the bosom of the earth where it will lay undisturbed forever.

Let the initiates take note of the time, the place, and the symbol of the Spacemark they have created and then move on. Let them join with others and form Marks in this manner linked together through themselves. With those and those alone who have shared in this communion should the Times Places and Symbols of other Space marks be shared so that this Work of Art shall not be profaned.

In Comment and Explanation

I suggest three participants so as to put this working firmly under thelemic Law, that of love under will, and thus outside the world of ordinary socio-sexual interaction, thus more firmly in the realm of Magick. However, it is perhaps more relevant that the triad or triangle is the minimum structure that can maintain itself or in other words is self-regenerating, thus self sustaining. Duads and monads (and all others) can also establish Spacemarks through their own XI0, IX0 and VIII0 formulae as there need not be any real limitations in this System so long as the self-regenerating triangular structure is maintained.

The shape of the Tetrahedron is employed as it is the minimum enclosed space, System or container. The triangle upon study will reveal itself as in fact a minimum spiral as lines can not interpenetrate. Thus the triangle is a glyph and diagram of the nature of a particularly constructed force in motion. As the Tet is a container bound on all faces by mighty seals, the triangularly generated force of the Kalas burns within it as a Star emitting a signal or radiance of a particular type or 'frequency'.

This System comes to full power when a minimum set of four tetrahedrons have been planted. Through the simple fact of their existence the four Marks will amass energy within the System they describe making more power available for the workings of the participants. This aspect of this working is similar to the standing stones project in northern Europe and the earth mound projects of the North American natives as well as any other religious Kibblah or power station or any tapping of laylines or dragon currents.

These Spacemarks also have a navigational aspect in that their beaconing will permit accurate physical and transPhysical magickal relocation. One potential method of communicating the Key Symbol of the Spacemarks to other participants would be to place that Symbol on a sheet of at least index weight paper (the size of a Thoth card or such that it could be carried with a set of that sized cards). These should be

made/distributed by the founders of the Spacemark or their agents. This can be easily expanded into a card for each Mage, Power-zone and Spacemark bearing their image, particle, glyph, sigil, or call sign whereby the participants can communicate. The archetype for this project can be found in the Trumps used in Zelaznie's Chronicles of Amber. [Yz: See the Trumps project as a manifestation of this project.]

OTAR

In the ever consuming task of bringing Magick into the new AEon of Horus, I have been searching for a Word to replace YHVH as a Word of Formation. To this end I have been examining the Word R.O.T.A. in an effort to discover a Word that does not have the competitive/disruptive aspects of YHVH. I applied the reason that the Word I sought would not be a Word that already has meaning but is one which could have meaning, that is relation, applied to it.

The Word under examination is often written in a tabloid form:

T A
O R

and the words that are used are generated by reading around the tablet. Enumerating the permutations is left to the industrious. However, the logic I have used is herein explicated.

The Thelemic conception of the formula of formation or manifestation is best expressed in the totality of Liber AL and in the last two chapters of L. DCCCXIII (Ararita). Here we have the trinity of Nuit, Hadit and Heru-Ra-Ha, the last being the union of the former as described as Ra-Hoor-Khuit without and Hoor-Paar-Khraat seated on the lotus within.

The Word chosen is from the diosil as this is the spiral of approaching or of coming into manifestation. After eliminating the already meaning-filled Words we have 'A' or 'O' to begin with. The clear choice is OTAR.

Thus, O: the nought of Nuit and the yoni.

T: the phallus, the cross, teth the serpent or Hadit the utmost point.
A: aleph the Fool or Silent one being Not and within, Hoor-pa-kraat.
R: Ra-Hoor-Khuit, Rex, resh/Sol, the outer form.

Also, in the Thelemic pantheon aleph may correspond to the son/sun of Nuit and Hadit, Therion, (as in TAO) and Babalon as the daughter, Queen of Earth (Malkuth), Regina.

There is so much more data bound up in this word that it is best if each analyze this Word for hir self.

OUT:ABRA

An analysis of a Chief Word similar to the lesser hexagram ritual of the G.'.D.'.

A.B.R.A

Aleph Beth Resh Aleph

Hadit, Fool, Soul-Spark Deep

Babalon, Mage, Mage, Mother and Womb

Ra-Hoor-Khu, Sol, Incarnation

The Sign of the Silent One.

The Sign of Mother Triumphant

The Sign of Ra-Hoor-Khu

O.U.T. The Light of Birth!

The Unicursal Hexagrams, charged with ARARITA, drawn in each quarter.

The Analysis repeated.

The analysis establishes the Tetrahedron of the temple of the Magi about the operator as the letters are formulated at the vertices. The sign of the Silent One is the sign of Hoor-pa-kraat, the Babe. The sign of Mother Triumphant is the sign of Magestry or Mater Triumphants from L. V vel Reguli. The sign of Ra-Hoor-Khu is the gesture SHe made at the closing of the Book of the Law. O.U.T. is the summation of these gestures.

The elemental attributions of the unicursal hexagram are derived from placing the central cross of the hexagram upon the Tree at Tipheret and using the elemental attributions explicated by Crowley's placement of the I Ching trigrams on the Tree of Life as shown in the Book of Thoth. Thus; upper left: fire, right: water, lower left: air, right: earth. Invoke by drawing towards and banish, away.

This ritual is the reverse of the Christian formula of Death and its sacrament is Birth and Life.

341

Glossary

1056.10

Integrity: "The cosmic integrity manifest by Universe. The orderly interaccommodation of all the generalized principles constitutes a design. Design as a concept of ordered relationships is apprehendable and comprehensible exclusively by intellect. As the human mind progressively draws aside the curtain of unknownness the great design

laws of eternally regenerative Universe are disclosed to human intellect.”

Synergy: “The behavior of whole systems unpredicted by behaviors or characteristics of any of the system’s parts when assessed separately from the other parts of the system.”

Nature (N): “The totality of both all that is known, U (Universe), and all that is unknown, O. N is the integral of all of the integrities always manifest in the progressively discovered generalized eternal principles.” All the Unknown (O): “The a priory mystery experientially and operationally manifest as a cosmic source by the scientific record of all of the known, which has always been unpredictedly and successively harvested exclusively from the a priory unknown, which nonsimultaneous succession of discoveries thereby discloses that no discovery has yet exhausted the a priory mysterious exclusive source of all the scientific knowledge--all of which discoveries are always experimentally verifiable to be forever a priory existent and waiting to be reverified as being eternally coexistent with all the other principles.”

Universe, All the Known (U): “All the thus-far observationally known to exist phenomena. Universe is the aggregate of all of humanity’s alltime, consciously apprehended and communicated experiences, including both the explicable and the as-yet unexplained. Communication in this definition can be either self-to-self, or by self-to-others. It is only by such eternal-generalized-principle-discovering mind’s conscious communication to the brain’s neuron bank that each generalized-principle-discovering experience becomes an integral special-case asset of humanity’s awareness-processing facility. All the forgoing integrate as the known. Human awareness first apprehends, then sometimes goes on to comprehend. No guarantees.”

1056.20.33-30

Metaphysical (M): “All that is experienceable but weightless, energyless.”

Physical (P): “All the physical is energy. (Note Einstein’s $E=Mc^2$ is equivalent to $P=GR^2$)”

Syntropy (G): “Energy associative as matter precession, gravity, magnetics, interference knotting.” (This is Fuller’s expression of the Law, love under will)

Entropy (R): “Energy as radiation, Energy disassociative.”

400.02

System: “A system is the first subdivision of Universe into a conceivable entity separating all that is nonsimultaneously and geometrically outside the system, ergo irrelevant, from all that is nonsimultaneously and geometrically inside and irrelevant to the system; it is the remainder of Universe that conceptually constitutes the system’s set of conceptually tunable and geometrical interrelatability of events.”

600.02/3,610.01/2

Structure: "A structure is a self-stabilizing energy-event complex. [It] is a system of dynamically stabilized self-interfering and thus self-localizing and recentering, inherently regenerative constellar association of a minimum set of four energy events." "By structure, we mean a self-stabilizing pattern. The triangle is the only self-stabilizing polygon." "By structure, we mean omnitriangulated. The triangle is the only structure. Unless it is self-regeneratively stabilized, it is not a structure."

521.01/2

Vector: "A vector manifests a unique energy event-either potential or realized-expressed discretely in terms of direction, mass, velocity, and distance. A vector is a partial generalization, being either metaphysically theoretical or physically realized, and in either sense an abstraction of a special-case, as are numbers both abstract (empty sets) or special-case (filled sets)." "A vector always has unique direction relative to other events. It is discrete because it has a beginning and an end. Its length represents energy magnitude, the product of its velocity and its mass. The direction is angular in respect to the axis of reference of the observer or in respect to an omnidirectional coordinate system."

510.01

Star: "A star is an exquisitely concentrated coordination of events that your optical tuning facilities are unable to resolve differentially into separately identifiable events. We may call a star a point. Playing Euler's game, 'stars,' or 'points' are 'crossings,' or 'fixes' as navigators would say it. As so considered, a 'star-point-crossing' does not have an outsideness and an insideness. It is the point of superimposed crossing of trajectories or of their interferences. A point fix is a potential embryo consideration, a potential thought, a potential system."

All of the above definitions are from R.B.Fuller's Synergetics, 1975.

Kalas: Magickly charged bodily secretions, physical and metaphysical, that can crystalize a point in time, thereby reifying it into manifestation.

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<http://www.hermetic.com/webster/house-khabs.html>

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About this capture
The House of Khabs
by Sam Webster ©1991

The Rosicrucians tell a story about the burial place of their founder, Christian Rosenkreutz. It is a room or vault with seven walls, a white ceiling and a black floor, and altar in the middle over the coffin or pastos in which the body of CRC was lain. An inscription gave its purpose "Unto the Glory of the Rose Cross I have constructed this Tomb for Myself and a Compendium of Universal Unity." The Rosicrucian inner order of the Golden Dawn designed a room based on this design found in the Fama Fraternitas and used it for their 5=6 Adeptus Minor initiations and other allied magicks. They added the innovation of a rigorous color scheme and symbolism for the walls, floor and ceiling.

But the vault is still the tomb, a hall of the dead. This kind of symbolism is plainly unsuited for the current aeon, however potent for the last. Also building an object with seven 8 x 5 foot walls and a ceiling and floor to match makes an unwieldy structure that is far from portable. The following is a record of a new version of the Vault of the Adepti called the 'House of Khabs' that has been found effective in the initiation of adepts and for adept-class magick.

With a little ethnographic study it becomes evident that birth symbolism can be substituted for death. Also, 'ephemeralizing' the structure would be in keeping with the general flow of technical advancement both within the magickal community and without. This term is taken from R. Buckminster Fuller who uses it to describe the pattern he noted that we are constantly doing more with less. The best example of this is the pocket calculator which was once as large as a radio and very expensive and now is the size of a credit card and given away. Fuller's geometries give us the ability to ephemeralize the Vault of the Adepti and thereby form the House of Khabs.

The Rosicrucian story includes the tale of the vault's discovery by the adepti one hundred and twenty years after the death of the Founder. Since the transformation we would effect is also mythic we must present an addendum to that old tale:

"Long did they study the mysteries imparted unto them by their discovery of the vault and many profound secrets of the sacred Art revealed themselves in their study. Ninety years after the discovery of the Vault, the Colleagues sought to examine again the regalia and tools of the Founder as he lay within the Pastos.

Opening the pastos they found therein no body; only the tools and regalia. Seeing this as vindications of their need to study them, they removed the tools and regalia and departed, sealing the door with the sign of N.O.X. for nothing remained within.

But, as soon as they had closed and seated the Portal behind them, they heard a great crash, as though the Vault had collapsed upon itself, and although they tried they could

not again open the Portal.

Again they consulted the ROTA, as they had of old, and came to an understanding. They learned that the formulae of initiation had changed with the revolution of the Aeons. That the Way was not of Death but of Birth and the Founder had passed on to be Born again. They also learned that the Portal would not again open for Two Hundred and Ten years, until the Keys of the New Aeon had been discovered and used..."

Thus everything is changed. As for the direct application of birth symbolism in the rite, we shall leave that to its initiates, let us just say reborn in the House of Khabs. However, the physical structure of the House of Khabs is easy to discuss along with some of its attendant symbolism. As a whole, it is based on the fundamental geometric shapes that the Egyptians, and Assyrians and Plato all referred to and used, slightly modified by Fuller's synergetic outlook. I refer you to Plato's Timaeus for the foundational texts of this method as well as Fuller's Synergetics I & II for a more modern explanation of these forms.

The House of Khabs ("and Khabs is the name of my house", L. AL) is a structure built of three portions. The outermost is a tetrahedron, the minimum form in normal space. It is the overarching body of Nuit and delimits the space. It is made by a tripod of three poles and the ground on which it is placed. Ropes are run between the vertices on the ground providing the definition of the basal triangle. To each of the basal vertices is attributed a mother letter of the Hebrew alphabet. To most of the rest of the vertices (of the rest of the structure we will describe) will be attribute each of the rest of the Hebrew alphabet. Naturally, this alludes to the yetzeratic and tarot attributions of which the letters are hieroglyphs.

The next structure is called properly the Isometric Vector Equilibrium Matrix (IVEM). It is attributed to Ra-Hoor-Khuit as the mediating form between Nuit and Hadit, to the latter of which is attributed the shape next discussed.

As for the IVEM, it is derived from the shape created by the closest packing of equi-radius spheres in normal space. When this is done, regardless of the size of the spheres, the same shape is always produced. This shape is found by connecting the center points of the twelve spheres as they arrange themselves around one sphere. Although it is easier to see than to describe, I will attempt it.

If you take a bowl and drop into it seven eggs, they will most likely arrange themselves in a hexagon with one in the middle. This describes the equatorial plane of the IVEM (remember, this being a regular shape, there are a variety of planes that could be similarly produced that would all have the same shape). Holding the hexagon stable, add imaginatively three spheres above this plane and three spheres below. They will naturally arrange themselves so as to form a hexagram if you were to line them up on the opposite sides of the equatorial plane. Connecting the centers of these spheres will

give you the structure 1 am trying to describe.

This shape is considered by Fuller to be the essential structure governing the interpatterning of all other structures. Of this archetypal form Fuller says that if 'God' has a shape, this is it. Being so sanctified, this shape is referred to ritually as the Sphere of Qadosh. Having twelve vertices, we attribute to each of them the twelve simple letters assigned to the zodiac. Upon examination it may be noticed that each of the vertices can be taken in turn, one at a time, if one begins at a single point and proceeds to orbit the shape in a circle parallel to the chosen equatorial plane. Thus the zodiac, normally seen as a plane, can be attributed regularly about the IVEM. One point to note is exactly where one starts the orbit. This determines the location of the zodiacal signs in the House of Khabs. The dominant question is whether to place Heh-Aries in the East, which puts Lamed-Libra in the West, the entrance; or Tzaddi-Aquarius, which puts Teth-Leo in the West. I'll leave the exegesis of this to the reader.

One other attribution of this structure is formed by the rings that make up its edges. Besides the above description, this shape could be formed by four hexagons intersecting their centers in planes at 60° to each other. These could be attributed elementally, but as this structure alludes to more generalizable forms than the elements, we have attributed it to the three base colors: Black, white and red and also green for life. Students of comparative religions will recognize the prevalence and import of these colors. Students of the Golden Dawn will recognize their use in many GD ritual contexts. These relate also to certain embodiments of the powers of which the colors are the signatures used by initiates of this order. One of their principle purposes is to stabilize orbitals in the aura of the adept employing these forms.

To actually make this shape is very easy. Having assembled the tripod by attaching poles together of sufficient height, say of twenty-five feet or so, perhaps formed of three small trees lashed together, the upper triangle of the IVEM is mostly constructed.

All one has to do is tie three ropes together at about the greatest height you can reach. From each of these three points attach and let dangle two ropes long enough to reach the ground. Assemble six poles of the same length as you will use for the cube, the next shape, into a hexagon. The simple way of doing this is to use rubber hosing at each of the vertices placed over the ends of two adjacent poles. This creates a flexible hexagon form. Center this hexagon in the tripod and attach the dangling ropes to each of the vertices such that the tripod poles bisect three of the poles of the hexagon, (actually you have no choice in the matter), and raise the hexagon to about waist height. This completes the upper half of the IVEM. Next attach ropes to the vertices of the hexagon and run them down to the ground. These are to connect with the angles of a triangle of rope staked to the ground and placed concentric with the triangle aloft in the tripod (but on the ground) and oriented in the opposite direction so as to form a hexagram with the triangle above. This will result in the arrangement of these down going ropes in a manner staggered from the ones heading upward from the hexagon. (This is easier to see than to tell.) The poles of the hexagon were colored green and we used black and red crepe paper wrapped around the ropes to create the red and black rings. Since the

rope was white the ring left bare sufficed.

The last general shape is also the most central. It is the revisionment of the Pastos or coffin of CRC. It is what is referred to in L. A1 as the Palace of Four Gates, and as the "cube in the circle" attributed to Hadit. Its shape is that of a cube as it is formed by interfacing two tetrahedrons so that all of the edges are perpendicular to each other and all of the vertices are in the corners of the cube. If this is oriented so that each corner of the basal square is in a cardinal quarter, it forms vessica shaped openings in each of the quarters. These are the four gates referred to in L. A1 and are also the secret doors of the adoration of Ra-Hoor-Khuit. To each of the vertices is attributed one of the double letters assigned to the zodiac and the odd one to Earth as a planet. The shape is itself formed by twelve bars each painted with a zodiacal color in the king scale and connected at their ends by specially made joints. One way of making them is by using three rubber hoses (as were used in the Sphere of Qadosh) which are long enough to fit over the poles and to be bound together in such a shape as to bring three pole ends together at one point.

The last structure in the House of Khabs is the central altar and the ceiling image. By these we incorporated the Rosicrucian and stellar symbolism necessary to the rite. The altar was a cubical table whose top surface is a forty-nine petaled rose on a gold equal armed cross in a black field. This is the "Rose of Charon." Each of the visible surfaces of the altar is covered with the Minutum Mundum (west), and the twelve-, seven- and three-fold color scales (which are used on the wands of the officers and on the complete rose) as they are attributed to the zodiac, the planets and the elements, respectively. The top edges of the panels are white and the bottom black. This formulates the "Rainbow about the Throne." The image aloft was hung at the level of the triangle in the tripod and is a stellar version of the Complete Symbol of the Rose Cross which uses all the Hebrew letters in their full coloration according to the scheme of the classical Golden Dawn.

As a whole, the House of Khabs is a representation of the fundamental structures that govern form in our universe. As such it is a full dimensional model of what the Tibetan Buddhists call the dharmadhatu. In thelemic terms, this could be seen as the Law of Space. Also, if one notes the fourfold nature of the outer tetrahedron, the unity expressed by the IVEM and the eightfold nature of the cube of the center, it will be recognized that this structure is that of the House 418.

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The Rite of the Milk of the Stars
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The Rite of the
Milk of the Stars, mark.8
to replace the lesser banishing ritual of the Pentagram

The Quantum Cross

Chaos

reaching below, then with both arms sweeping outward until over head and say

Cosmos

drawing both arms downward passing hands over body

Eros

extend left arm until perpendicular with body, palms upward as though cupping a ball

Nuos

extend right arm as above

Synchronos

bringing hands together at heart, one cupping the other

ALLAGE

flattening hands upon heart.

Calling the Quarters

F.I.A.T.

pentagram in east

M.A.A.T.

pentagram in north

A.P.E.P.

pentagram in west

A.T.O.M

pentagram in south

The Conjuraton of the Archæ

Before me Therion

Behind me Babalon

On my right hand Hadit

On my left hand Nuit

The Grand Conjuraton

So also is the end of the work

and the Lord Adonai is about it on all sides

like a Thunderbolt

pointing east

and a Pylon

pointing south

and a Snake

pointing west

and a Phallus,

pointing north

and in the midst there of I am

in what Sign obtains

like the Woman that jetteth out
the milk of the stars from her paps;
yea, the milk of the stars from her paps.

The Quantum Cross,

CHAOS -- COSMOS -- EROS -- NUOS -- SYNCRONOS -- ALIAGE

Scholion

“the rituals shall be half known and half concealed...”

This ritual emerged out of a profound need on my part to no longer worship Jehovah. This worship I can no longer justify in light of the wars among His followers and equally for their intolerance for those not of their communion. To this day I am not yet convinced that Jehovah is not an evil God.

However, the Lesser Ritual of the Pentagram (LRP) is one of the most elegant rites in the repertoire of the Ceremonial Mage. The harmonies between its symbols and its effects run very deep and thus it has been of great use to magi for over one hundred years. It is the first ritual learned by most magi and so it has a very special place in their hearts.

Nevertheless it calls upon Jehovah and does so in a supplicating and self abnegating manner, indeed “For Thine is the Kingdom.” This is intolerable for this self-sovereign mage and a Thelemic pagan such as myself. Then the challenge becomes one of creating a ritual with a similar degree of elegance.

What I mean by this “elegance” is that in the LRP there is a regular progression through the numerical cycle down the Tree of Life from #1 to #6, from Kether to Tiphereth. This is extended through a fourfold manner, the directions and the elements, as well as in the preliminary invocation, into the number 10. Thus the LRP covers and its essence invokes the whole Tree, the whole of manifest existence. This pattern occurs several times throughout the ritual reinforcing this connection with the heights and the depths, the extremes of existence. This is particularly important as by this means is Creation recapitulated. In most magickal systems from the Aboriginal Shamanic to the Urban Scholar-Magi, it is by invoking and recapitulating the Act of Creation that the practitioners identify themselves with the divine and do their magick. Can this be done without calling upon Jehovah? Yes.

Before we can enter into how this is done in the above presented ritual, I wish to examine Crowley’s effort in creating this type of ritual and discuss why it did not serve

my purposes here.

First off, I like the Star Ruby and often use it. However, there is a fundamental elegance in the LRP that the Star Ruby does not include. This is the use of tetragramatons when charging the pentagrams. Crowley uses Therion, Nuit, Babalon and Hadit. Part of the power, as I see it, in the LRP is that each of the words it uses to charge the Pentagrams are tetragramatons: YHVV, ADNI, AHYH and AGLA. These are four-lettered words charging four things, providing a four-fold balance to the six-rayed star that is formulated in the Grand Conjunction. This is again a ten, the Whole Tree. (With the addition of the One that is the column within which the Star shines we have 11-magick.) Further, Crowley chose a gender-biased cross to formulate at the opening and closing of the Star Ruby which makes it less than wholly desirable for women. Also it maintains the supplicatory attitude of the LRP. Yet I find the difference between the LRP (especially the banishing mode) and the Star Ruby to be as profound as the difference between a conventional chemical explosion and nuclear blast.

How then to create a ritual that incorporates the desired formulae, eliminates undesired symbolism, and does so in a manner supportive of sovereignty? Can we also make this rite modifiable to the Will of the individual user, i.e. be Thelemicly open? Yes.

To begin, let us take a moment to clarify our notation. Assuming your familiarity with the LRP, you will recall that it opens with the Qabalistic Cross, the replacement for this gesture is the Quantum Cross presented above. We will go into the meaning of this shortly. The LRP next proceeds to the charging of pentagrams with words of power in each of the four cardinal directions. This is referred to here as Calling the Quarters. Next the Archangels are conjured in their stations at the Quarters, here referred to in the Greek mode as archons, thus the Conjunction of the Archæ (using the Greek plural). Lastly, to refer to the final invocation before the concluding Qabalistic Cross, we will call it the Grand Conjunction. 'Grand' refers to its summing up all of the forces previously called upon. It is a conjunction for it calls with the power of Law, 'con' = 'with', 'jure' = law. The law is that principle stated at the opening of the Golden Dawn Hall of the Neophytes: "For by names and images are all powers awakened and reawakened."

The Quantum Cross

The Quantum Cross is so called for it is an invocation of the fundamental forces and structures used by magickers. As such it constitutes a Whole Unit. This is expressible in the Greek as a Quantum. In pattern it is very similar to the Qabalistic Cross. This will become evident after examining the meaning of the words. "Chaos" is exactly what it looks like, though I find it best to pronounce it Kha-os, with a short 'ah'. This is the foundation out of which all comes: an abyss. Classically, this is stated in Sepher Yetzerah: "You stand between an abyss of height and an abyss of depth, an abyss..., etc." Out of absolute disorder, complete potential, emerges the manifestation of order which in Greek is "Cosmos". This, in Qabalistic mode, I view as the Tree of Life itself,

which is, as it were, the Malkuth of the Ain Soph Aur, the Light, which in turn is the emanation Chaos, the unpatterned. Form begins with Kether. These two words, Chaos and Cosmos cover the vertical component of this gesture, the "Atoh Malkuth" part of the Qabalistic Cross. However, here they are reversed in location as Order is founded upon Chaos and all action is dependent from Order.

Now having Order, Cosmos, there is division. The whole is now divided for love's sake for the chance of union. Thus we have the merciful power of "Eros", love, expanding to fill the Cosmos. This is balanced by the dividing, measuring, formulating power of mind: "Nuos". Here the neoplatonic influence in Qabalah is brought to light. For in the same way as "ve-Gedulah ve-Geburah" express that same expansion and definition process so does Eros and Nuos. It has been clearly demonstrated historically that Qabalah is the union of Neoplatonic cosmology with the Hebrew theurgic practice. This reformulation uses that same pattern but moves it into a non-Jahwistic frame. Agape and Thelema might be used here but I did not wish to restrict them to sepherotic formulae and attribution

Where the Qabalistic Cross continues with "le Olam" or "now and forever," we have here "Synchronous", which says in one word the same thing: Union of Time. This bears special significance in the modern era with C.G. Jung's disclosure of the principle of synchronicity. Magick can be described as the willful manipulation of synchronicity.

The Qabalistic Cross concludes with the word "Amen." This is a word taken from the Egyptian word for 'hidden'. It is also the name of the God from which Jehovah was split off: Amun (Amen) the Hidden God (remember that the proper sacrifice to Jahovah was the ram, the zoomorph of Amun). In ritual it signified assent to what had been said. Yet it does so by saying either that it is hidden, "it is a mystery to me," or that "we will keep it hidden," i.e. secret. This approach is pathological to me and so inappropriate.

At the conclusion to this recapitulation of the whole of Creation: from Chaos, by Order, through Love and Consciousness, for All Time comes: What? The last word here must express the essence of Magickal action. If Magick is the art and science of causing change in conformity with will, what is more appropriate than Change itself? Thus, again in the Greek we have Allage: Change. This word is pronounced "al-lah-Yee." Here, as throughout this essay, I will leave the numerology to the industrious.

This word has a special place in this ritual. As this word must serve as the essence of Magickal action, it really could be any word that expresses the work-at-hand. Therefore it is incumbent upon the user of this ritual to replace this word with what ever word encrypts the nature of the change the given working is to accomplish. Because of the unusual character of this word, Allege, and the place that it holds, I will terms all such words that are intended to be replaced with more specific words in specialized workings as "Metawords." In the Milk of the Stars there are three such metawords.

To give the reader some idea of the energetic quality of Quantum cross I present the following series of visualizations-observations. These are observations because they

are what emerged upon working this ritual during its creation and subsequent use. They are visualizations as they also engender the energetic response they describe.

As Chaos is called upon from beneath the practitioner, visualize a crack yawing open beneath your feet, the opening of the Gates of Hell. This is the realm of the Chaos, substance unformed by intelligence. Out of it rises at your bidding the substance of Chaos, cacoastrum, which I see of the likeness of prismatic darkness. This, grab hold of, and swinging your arms outward and upward at the extent of their reach, whirling the cacoastrum around your body in arc and over head until your hands meet with a clap and you say: Cosmos. Here, in the Heavens, the unpatterned is given order and turns into brilliant and scintillating Light or LUX. Draw this down from over head through your body breathing it in. Connect this vertical line with the Gate below you, taking root in the Void. Now immersed in Light, attend to your self-compassion and feeling that Love, let it expand outward filling the Cosmos. Realizing your head above the Heavens and your feet below the Hells, and in you they are One, let the expanding wave of compassion extend the left arm until it is perpendicular to the Body's axis, palm upward as though cupping a ball about the size of a basket ball of livid purple, and vibrate Eros. Next, extend the right arm until it is perpendicular as above, cupping a ball about the size of a basket ball of brilliant red, and vibrate Nuos. Bring the hands together until they form a Cup at the heart, holding the Universe in your hands, seeing a emerald green sphere, vibrating as they come together synchronos. Flatten this cup against your breast bringing into your Heart the Universe you held, and being thus united with the Creator-Creatrix of All and with All of Creation, speak to begin therein and within yourself the process of change, allage. Now, so united with the Divine, proceed through the rest of the ritual.¹

Calling the Quarters & the Classes of Rituals

The next movement in this ritual formula introduces, and for the most part determines, whether the rite is called Lessor, Greater, Supreme or otherwise. Let us take a moment to discuss this terminology before continuing the discussion of the Milk of the Stars. For the sake of notation we will call the process of making a 'Lessor' ritual into a 'Greater' ritual, and so on, "elevating" the "class" of the rite. The determining factor here is how much effort is being put into calling the quarters, although it should be noted that additions are often made to the Grand Conjurations as well, when the class of the rite is elevated. The purpose of this process is to increase the power of the rite. This is done by increasing the number of things invoked during the rite, bringing more force to bear, as it were, upon the object of the rite. This also serves to increase the amount of attention the practitioner must maintain in the ritual which further increases its power. Perhaps these are one and the same thing.

Elevating the class of the Lesser Ritual of the Pentagram is done by first replacing the Earth pentagrams that are drawn at each of the quarters with pentagrams of each of the four elements. Also included at this point are the 'grade signs' or gestures in the

characteristic posture of a deity possessing in some measure the nature of the element. This raises the class of the rite to that of the Greater Ritual of the Pentagram.

Many folk have looked at Crowley's Liber O in *Magick in Theory and Practice* and not recognized the implicit instructions for the performance of the GRP. This is because it was assumed that the practitioner would know to make the necessary replacements in the LRP to elevate it to the 'greater' class.

The point must be made here that although not all published rubrics of these pentagram and hexagram rituals include making the Sign of the Enterer or the "Projecting Sign" with the word projected into the pentagram or hexagram, charging it, I assume that this is done. I have noted that some schools do not teach the use of this all-important gesture. This is to my mind a willful minimizing of the potential power of these rites. This sign is the principle method for emitting the energies to be used here with the pentagrams and hexagrams and also elsewhere when all manner of talismans and tools are charged. So important is this gesture is that it is immediately taught to the Neophytes of the Golden Dawn upon their initiations.

The same process of elevations occurs with the hexagram rites although there are a few finer shades of differentiation available. This is in keeping with the symbolism as the hexagram covers the 6, 7 and 8 -fold divisions of the universe to the pentagram's 4, 5 and 6, rendering a further refinement of precision. With the Lesser Hexagram Rite the elemental hexagrams are, classically, differentiated. Regardie proposed an innovation using the Unicursal Hexagram of Saturn throughout the rite. While this may appear to be lowering of the 'class' of the rite, being that it is an invocation of Saturn it can be argued that it is operating in the planetary scale and thus 'above' that of the elements. Regardie's use here may be compared with the use of the Earth pentagram in the LRP, being highly generalized and covering, as it were, for all of the planets. The Greater Hexagram involves the use of the differentiated planetary hexagrams, with the same opening and closing as the Lesser, the INRI or ABRA formulae.

One element that we see in the Greater Hexagram which we do not see in the pentagram rites until that class referred to as the "Supreme," is the drawing of a sigil in the center of the hexagram. This is used to further differentiate the force invoked by the gesture and figure that is the hexagram. However, there is evidence that the Stella Matutina used the Kerubic signs in the Greater Pentagram. One further difference between the Pent- and Hex-agram rites is that the hexagrams are drawn while vibrating ARARITA and then charged with the word of power for the respective planet.

What moves that class of a rite still further in the "Supreme" Rite of the Hexagram or Pentagram is adding another layer of symbols during the call of the quarter, or in hexagram terms, the planet. With the Supreme Hexagram Rite, the pentagram (with relevant sigils and gestures) is drawn invoking the element of the Zodiacal sign in which the planet is situated at that time. This naturally also invokes the zodiacal force as well, the purpose of this "Supreme" form.

In the Supreme Pentagram Rite, the Spirit pentagram is drawn before the elemental pentagram is drawn, again with the relevant sigils and gestures. Also, words of power are vibrated during the several drawings. There is one point of contention about the gesture given during the Spirit pentagram. Regardie's *Stella Matutina* versions indicate the use of the L.V.X signs while Crowley mentions the Portal signs of the Rending and Closing of the Veil. This latter is attributed in the Portal rite to the Spirit pentagrams. It is my preferred mode as the following description makes plain:

With the forming of the Spirit pentagram the "Gate of the Element" is formulated. With the rending of the Veil the Gate is opened. The Elemental pentagram is then drawn beyond the Gate in the Realm of the Element as a beacon summoning the beings and forces of the element. The Grade Sign is given in salute to the approaching forces, indicating the practitioner's being of the godly nature of the element. It has been my experience that this form works better for me than the LVX mode. One other ritual, L. Vav vel Reguli, I consider also of this class due to its use of dance and an elaborated opening and closing. It also uses reference to a Kibblah or power spot. However there is some controversy with its classification as such as it only uses one pentagram in each quarter. Nonetheless, that pentagram, being averse, to my mind constitutes a special case that with the general energy and purpose qualify it for the "Supreme" class. This is best studied in Crowley's notes following the rubric in *Magick in Theory and Practice* and in my own *Liber LASH TAL*. A still more direct and recommended source is the rite itself.²

Lastly there remains one further class, that shown by the Watchtower ritual which Regardie speaks of in his *Ceremonial Magick*. Here the principle elaboration is in the use of orisons, prayerful speeches added at the quarters and in the center to further exult the consciousness of the practitioner. I refer to this as a separate class because it builds upon the "Supreme" formulae in a distinct way, that of using the orisons. Other examples are the Bornless rite, or *Liber Samekh* and the *Ritual of the Secret Doors*, which was published in the Beltain '90 issues of *Mezlim*.

Now to the method used in the Milk of the Stars. By the above description the Milk of the Stars is plainly of the class of the Lesser pentagram rites. The pentagrams are drawn in a widdershins circle to increase the outward flowing current. It was my experience in the development of this rite that the cleansing, purifying flow was inadequate when this was performed deosil.

The words chosen are all tetragramatons for the reasons noted above. They are all mentioned explicitly in the Holy Books of Thelema except for ATOM. This is a corrected spelling of Tum, returning it to the Egyptian from the British by including the initial glottal stop and restoring its meaning as the Undivided One, which through the Greeks we have inherited as 'atom.'

Beginning with the East we come to our second metaword. Although F.I.A.T. appears in L. A'ash vel Capricorni Pneumatici, in a manner most favorable to this working, I see its function both there and here as a place holder for the Tetragramaton of this Aeon: Do

What Thou Wilt, the secret four-fold word that is a blasphemy against all the gods of men. Thus here it serves as a metaword, and it is appropriate for practitioners to replace it by the 'tetragramaton' of their choice. During the opening of Temple Enoch the word 'Enochi,' spelled ANKI, was so used.

"Fiat" in Latin means so shall it be, as in "Fiat Lux", "let there be light." This is the Word, the Logos, and thus Air. Its action is as that of a Thunderbolt out of the Blue, as will be expressed in the Grand Conjunction.

MAAT is Egyptian for Truth, rectitude, accuracy and the substance of magical power in the same way as the G.D. refers to LVX. Thus it is Earth elementally as this is where truth comes into being, where accuracy has any meaning. Its action is as that of a Phallus, providing the Yang half of the formula of Giving Birth.

APEP is the Serpent of the Depths, rising up out of the waters of the Duat, the stainless abode, and is figured in this manner in the Grand Conjunction. The Snake is the emblem of power and here referred to Water in the same way as water, and power, is described in the Tau Te Ching; "ever flowing seeking its own level, nourishing all things yet remaining itself."

ATOM is the Nature of Being, and as the whole of Matter is Energy ($E=mc^2$), Atom is Fire. It is the pillar established in the void as it is the beginning of being or order, Cosmos, out of the Chaos. It is Kether before the rest of Tree was formed. It is Hadit crying, "there is no god where I am!" It is the One, formed in the midst of Chaos or the void-of-form, before division into the multitudinous Universe.

It may be noted that this collection of tetragramatons and symbols include both sexes, animate and inanimate powers, the reptilian and mammalian races, and both energy and matter.

The Conjunction of the Archæ

The beings called upon in the same place as where one would call upon the Archangels in the LRP are here simply called Archæ (s. archon). 'Arch,' pronounced "ark," in Greek means the first or the beginning, thus "in the beginning" is "en arch." Thus these beings are principles; sources of certain qualities or natures. Together, I see these four as divided into two types: Therion and Babalon operate on the Human scale while Nuit and Hadit operate on the Cosmic scale.

Therion I envisage in an emphatically male form with a horned, mammalian head as a species of combined bull and goat head. His brow is emblazoned with as burning thunderbolt reminiscent of the torch on the head of Baphomet.

Babalon I see as a woman reclining upon a couch and colored entirely red. She is huge,

the top of Her head is 20 to 30 feet off the ground level on which I stand, which is also the level of the surface of Her couch. Around Her twines the Serpent Apep. Indeed in Her is all power given.

In my understanding of Therion and Babalon, they function as the current god-forms of the Thelemic magickal couple in much the same manner as the tantrics have forms for their practicing couples to take. In terms of the attitude held by some that Crowley the man was Therion and is the only one who is Therion, this particularization of the allusion in Liber AL to the beast and scarlet woman would render the text valueless for any one else but Crowley. As my experience has shown me that the Book of the Law has profound use for practitioners of the magickal art, I believe this attitude to be erroneous. Howsoever, when taken as Archetypes, they become powerful forms for embodying the current of Thelema.

Nuit I image in the form seen on the Stele of Revealing, as an overarching woman in dark blue and flecked with stars. This image is similar to Her form on the Aeon card of the Thoth Deck. Also I see an erect Phallus rising up in the space over which She is arching much like a vulva.

Hadit I visualize as a winged globe rising above or in front of the Pylon and with increasing intensity of vision I see the whirling wave form-particles of the electrons orbiting the nova-nucleus of the Atom that is the globe of Hadit.

Nuit and Hadit together comprise the forms of those powers and principles that lie beyond the Human and as such embody the remainder of the Cosmos and beyond.

The Grand Conjunction

This verse, which replaces the rather straightforward “About me flame the pentagrams and in the column shines the six-rayed star” (or which ever version you are accustomed to) in the Grand Conjunction of the classic LRP addresses a layer of symbolism somewhat beyond that of the classic form. It is taken, with slight modification, from verse 65, the last verse of chapter 5, the last chapter, of Liber LXV, the Book of the Heart Girt with the Serpent. This verse sums up the symbolism of the entire book and thus the whole needs to be studied to fully apprehend the depths of the images. However, a few words can be said here.

In the first line there is a pun on the word ‘end’. This both refers to the terminus of the working and its purpose. The purpose is stated imagistically in the following. Like the Serpent girt about the Heart, so is the Lord Adonai about the working, that is, the space of the working, the circle so cast. In “the Lord Adonai” we meet the third of our three metawords as the Lord Adonai is the individual’s ‘Holy Guardian Angel,’ their Genius or Daemon, or their own Godly Nature. Thus it is appropriate to replace “the Lord Adonai” with the name of your angel or your own name, as you see fit. Nonetheless, a sister

practitioner, an adept, having worked the rite, pointed out that ADNI could be distributed about the four directions of the circle and be attributed to the four images that follow.

The Thunderbolt, Pylon, Snake and Phallus are animadverted to, that is pointed to and invoked/projected, in a deosil circle, counterbalancing the earlier circle inscribed. Their symbolism has been discussed above. Semantically with “the Lord Adonai,” they parallel the phrase “And about me flame the Pentagrams.”

At the last the practitioner self-identifies as being in the center of the working, as the “Woman that jetteth out the milk of the Stars from her paps.” Besides being the title of this rite, it is in fact its central image. The milk of stars is that which stars pour forth: Light. The practitioner is self-identifying as the source or out-giver of that light. This is imaged as the Woman, Nuit, who is Infinite Space and the Infinite Stars thereof. Thus the stars themselves are her paps, her breasts which give out their light, their radiation, upon which all life feeds to live. Therefore it is necessary for each practitioner to express this in whatever gesture for them may be most fitting.

I often follow this invocation of the “Milk of the Stars” with two optional invocations. Khabs Am Pekht-Konx Om Pax-Light in Extension and then Abrahadabra.

“Khabs Am Pekht” is an Egyptian way of saying “Starlight Raying Forth” and the words that follow are different versions of saying the same thing in Greek and in English. “Konx Om Pax” is reported by the Order of the Golden Dawn as derived from Khabs Am Pekht and used in the Eleusinian Mysteries. Together with “Light In Extension” they are used in the opening of the Golden Dawn Neophyte Hall to charge and consecrate it.

Abrahadabra is considered by some to be the “Word of the Aeon” and thus comprise the essential formula for all magick during this time period, especially the act of initiation. Its symbolism is too varied and extensive to enter into here, but I use it’s eleven-fold nature to reestablish the Tree of Life in my body, including Daath, after having erased, as it were, all such distinctions within myself in the previous line, and in effect throughout the rest of the ritual.

In one sense this ritual is not a banishing but an opening up to the inherent wholeness of existence. This is what removes all of the interference that is being experienced by the practitioner. Here the metaphor is not a chasing away of the baddies but a healing of All. This ritual is a map of the return to the Whole, the Holy.

The Quantum Cross (repeated)

At last we come to the final Quantum cross, a repetition of the earlier gesture. For those would prefer a mode of speech more grammatical than the straight speaking of the forces invoked I give a transliterated version of the same as a sentence, one hopefully grammatically correct, as my Greek is imperfect as yet. The Greek was originally

chosen for this task due to its similarity to the English. Thus;

ek Chaos, eis Cosmos, dia Eros kai Nuos, en Synchronos estin Allege.

or

Out of Chaos, Into Order, Through Love and Consciousness, In Eternity, Is Change.

Conclusion

“And so is the end of the work...” To what purpose do we do these rituals, throwing stars at the walls? I see this as the tuning of the sphere of energy that dwells around the body. For good reason is this called the Aura, from the Hebrew ‘aur,’ light. With the Milk of the Stars there is a certain melding of the Lesser Banishing and Invoking modes of the Pentagram. Nonetheless it seeks to accomplish the first task: making space for us to operate in, a space of place and a space of mind. We can model the aura like magnetic tape that is filled with static or a floppy disk that is unformatted and unreadable⁴. Through rites like the banishing rituals we step up the energy around ourselves until the static is smoothed out into a single coherent field or the floppy is fully erased and formatted. This physical process is technically called degaussing. Then with the invoking rites we write to that tape, that disk, that auric-field what we wish to be there.

Once we have established within ourselves, and surely our auras are part of ourselves, any given pattern, synchronicity begins to work. By means causal or non-causal, the verdict is not in on this, that which we give meaning and value to is, as it were, attracted to us. Thus when we invoke Fire, fiery occurrences happen around us. When we invoke Jupiter, jovian things occur, Libra, libran, and so on. Thus these rituals are the fundamental armory of the Magick of Light. Therefore is it essential for each of us to appropriate those rites that in our judgment are good and purge them according to our own insight. Then indeed shall this Knowledge go aright.

Later Comments added 1/4/91:

The Process of Casting the Circle

Further meditation and practice with this ritual in the light of the Philosophy of Organism has provided new insights. Principally we are able to view the sequence of tetragramatons as indicative of the process of concrescence, the process of coming into being. As I usually use the proposition/tetragramaton Do What Thou Wilt for F.I.A.T. this kind of concrescence will be examined in detail as an example. This, I feel, gives certain insights into what will be called the Thelemic Proposition.

Upon drawing a pentagram in the East and charging it with the tetragramaton of your choice, this first word in the newly formed space, created by the Quantum Cross, evokes a response. This response occurs within the psyche of the mage but also within the environment, everything is listening to this Word. All is listening for what is being stated is a proposition, a possibility based on a notion about experience. Something occurred and was perceived. The percipient entity, here the mage, formulates a notion about that experience and generalizes from it about other occasions as yet not actually experienced. This is the proposition. In our ritual this is expressed by the word-symbol F.I.A.T. which means "let it be thus".

What is evoked is an aesthetic sensibility that, like a lure, will guide the assembly of the elements of the entity/occasion about to become into the unity of being. This is truth in its creative sense. It includes the ability to discriminate between potential elements as to whether they will add to or detract from the overall intensity and harmony of feeling in the concurring entity/occasion. Thus the pentagram of the north is charged with M.A.A.T., Truth⁵.

As the elements are sorted in and sorted out, in the process of becoming emerges the power to unite the disparate elements into one unity of feeling and being. Being actual requires an entity/occasion to be itself and not another, it requires the creation of what can be modeled as boundaries within which the entity/occasion 'is' and without which is what is 'not' the entity/occasion. This power to separate ones' self out into existence is expressed in the ritual by the Egyptian version of Orobous who 'encircles the World', giving it definiteness of form. This is A.P.E.P⁶.

At last we come to the actual (actualized) entity/occasion. This is united, one and indivisible as to divide it would be to render it not itself. Thus we term this ritually as A.T.O.M.

To provide this sketch with more depth let us see how this process works with a given proposition. In this case "Do What Thou Wilt." It should be remembered that any tetragramaton could be placed here as a proposition of another nature.

In much the same way as in the responsive manner of saying "Will" before meals, the proposition "Do What Thou Wilt" is put forth. Here the Universe responds, as it were, "What is Thy Will?" What is thus evoked is the lure for feeling that is next called MAAT. Most of us would call this our will. This is our will in its most general and eternal aspects and in its most specific. Knowing this is knowing one's personal truth, one's reason for being. Thus in the Weighing of the Heart in the Egyptian Judgment scene, the deceased's heart, which in Egyptian symbolizes will, is weighed against the feather, representing truth. The two must balance perfectly equal as one's will must be exactly as one's truth. "Thou hast no right but to do thy will..."

The profound sword of this truth, one's will, attracts those elements that will create the greatest intensity and harmony of feeling and discriminates from among them in the

process of coming into being. This is the power to unite that which was “divided for love’s sake, for the chance of union.” Thus what will be united into the being that is about to be is chosen by “love under will.”

This part of the process of becoming also entails the power to creatively unite the multifarious parts into a novel whole. It is out of this that the profundity of consciousness emerges. For in the play of contrasts and contrasts of contrasts that emerge as the percipient entity/occasion perceives the data from the causal past, and from its ability to include eternal objects in its own constitution, and in particular its ability to recognize that which it did not include, gives rise to consciousness.

Herein lies the Holy Covenant of Set. Set was originally the protector at the prow of the Bark of Ra as it traveled through the Duat. Each night Apep would rear its head and menace the Bark called Millions of Years. This is, as said before, the emblem of the boundary between the included and the not-included. But with the long war that was between Horus and Set, Set could no longer protect the Bark and became identified with the ‘evil’ He had protected against. Thus was a powerful contrast set up between Spirit, i.e. Horus, and Matter or Set. But, as Horus was to learn, He is the twin brother of Set and together They are called the Twin Warriors. In the Spell of Becoming a God who Sheds Light in the Darkness, we are told of the process of uniting the Twin Warriors in our bodies. This sheds light on the entire set of symbols. For the Twin Warriors are the Ida and Pingala, the subtle channels that wrap about the spine. As they are united they awaken the great serpent Kundalini which rises up in their midst. We have called that serpent A.P.E.P. The method for uniting the Twin Warriors is given visually as the Caduceus of Hermes in which a shaft surmounted by a winged globe is thrust between two “fighting” (read copulating) serpents. This also points to Thot’s mediation that lead to the Peace, the Union between Set and Horus, their Covenant. As alluded to before, Set and Horus are the general types of all contrasts as they are Spirit and Matter, Light and Dark, &c. With the intervention of Consciousness, symbolized by the central shaft of the Caduceus, the action of Thot, the contrasts are united into the Power to become. Here we call it A.P.E.P. It is because of this essential intervention by consciousness in the person of Thot that Thot takes up Set’s old post as the Protector at the prow of the Bark of Ra for A.P.E.P. knows Thot was the third term in its creation and thus recognizes Him and lets the Bark pass.

But what is the Covenant of Set? In the days of old Egypt the offering of the King to the Gods was Maat. The King was returning the established order back to its source in the eternal divine. We can interpret this in the light of Process Thought as the passing of actual occasions/entities into their objective immortality. This is the Holy Covenant of Set, that that which has ever been is immortally available for all that which shall be.

Yet this is also an offering for in the process of coming into being one ends one’s becoming and immediately perishes. This entity/occasion that one was is then given over to the Divine, into the “dissolution in the eternal kisses of Nuit”. “If the Body of the King Dissolve He shall remain in pure ecstasy for ever” is saying that if one releases hold on one’s being one’s body will continually dissolve into its next form. This process

is ecstatic.

Thus have we come to the One, A.T.O.M. The One that actually is and in its birthing, dies. As it passes into the past as a datum of experience a proposition may emerge about its nature and the nature of other things and the cycle again begins.

Notes on Calling the Archæ as taken from 'The Rite Process'-Therion, the Senses. Babalon the Power of Process moving into subjective form, Hadit the Actual Entity, Nuit the Omnipresent Divine. (T&B = Shin-Teth, N&H = LA-AL)(Babalon =2.1.2.1.30.6.50=92)

"[T]he animal body is the great central ground underlying all symbolic reference." [PR p.170] Therefore we will begin our symbolization with the animal body, the receiver of the incoming sensa. Within the process of concrescence data from the causal past is received. This includes all sensory stimulus and all the memories evoked within the percipient entity. By itself it is overwhelming, it is a profusion and confusion of input. To be able to receive this information without being over loaded is the power of the Beast, the animal part of ourselves. For in the same way as animals, unburdened by our human consciousness are much more aware of their environment and their feelings than humans ordinarily are, so by coming in contact with the Beast, the animal in ourselves we acquire its power. This is the Archon of atavistic resurgence, bringing with it all the powers of the animal kingdom. We call it here: Therion, which is Greek for 'beast'. Let him refer to those initial, primitive phases of reception, wholly before any trace of transmutation has entered therein. We will image Therion as a great shaggy man-beast, horned and hooved in the manner of Pan, and twined with vines and crowned with leaves, indicating fecund life. His brow is emblazoned with a burning Thunderbolt which will, along with a snake, a pylon, and a phallus, enter more strongly into the symbolism of the rite later. This is an icon of our own essential beast-nature.

Next let us image the phase of appearance with the image of the goddess referred to as BABALON. For overwhelmed or not we must still process this incoming data. This is a profound power and so we turn to the woman in whom all power is given. Liber AL7 describes her saying, "he (Therion) is a sun and she (Babalon) a moon...", and the moon with its regular and periodic change is etymologically the root for mind. Thus to the Babalon-nature within ourselves is given the power to craft the information received by our senses into immediate experience. We can do this for better or for ill, but nonetheless it is we who do it. She, like a Dakini of the Tantric traditions, is visualized clad only with sky, with flaming red skin, and voluptuous of form. She wears tresses of red hair and has green eyes. Around Her twines the Serpent Apep. She wealds the power of transmutation which converts the many into the one.

As we pass into the phase of satisfaction, let us visualize this archon as a golden winged globe such as the Egyptians drew to indicate the consciousness attaining its final reward: the satisfaction of its subjective aim. This one is called hadit. Let it be

visualized rising above or in front of the Pylon or pillar and with increasing intensity of vision the whirling waveform-particles of the electrons are seen, orbiting the nova-nucleus of the Atom that is the globe of Hadit.

Lastly, let us image the passing of the occasion into objective immortality as the flight of the winged globe of Hadit taking its place as a star in the body of the goddess whose visible image is the night sky: Nuit. Classically, she is drawn as a woman in dark blue and flecked with stars arching over a scene on a Egyptian temple fresco or funerary tablet.

Having formulated, created an entity, it perishes. Yet in its perishing a new one is formed. This is the flux of existence, thus shown by the round of the circle. But there is also that which remains. What abides in the midst of the flux is the sequence of percipient entities united in serial order. It is in this time-line that story-lines of personal history/mythology, of awareness of one's self over time can emerge.

Thus beyond the quarters, and from the stable point of the center are the archae called. Therion and Babalon each relate to the kind of time that occurs within the process of concrescence, which is microcosmic. Hadit and Nuit relate to the kind of time that occurs outside of the process of concrescence. This is the ordinary kind of time in which events and objects emerge and pass. It is macrocosmic.

Notes

1. In the Lammas '90 issue of Mezlim there was an article on a tantric banishing ritual which mentioned that in using the LRP, one was instructed to change any part of it as required except for the opening and closing. I presume this refers to the Qabalistic Cross. This unfootnoted reference is most peculiar to me as I have never seen in all of the magickal literature any hint of suggestion that any one should change the LRP in any part nor any injunction not to change the opening and closing. I call upon the author of that article to publish his or her sources. As far as I know that ritual is, with minor variations, fairly canonical and usually taught as unchangeable. While I agree that any part of any ritual is quite changeable, I for one would like to know of any tradition that instructs its practitioners to change such a rite.

2. see also my "Craft of Magick" article

3. some use "before me flames the pentagram and behind me shines the six-rayed star. Some place the column external to the circle created by the rite, and so forth.

4. Another metaphor would be muddied water. These rituals seek to clear ther same water, precipitating the settling of the obscuring dissolved and mixed in solids.

5. Further images: offering, handing back truth

6. Further images: Set in his holy covenant, the Bark of Ra, the twin warriors, contrasts of contrasts, the introduction of the third term consciousness: Thoth

7. another Hermetic text.

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About this capture

The Star Child

a ritual for Keter

by Sam Webster ©1991

This ritual was written in response to the needs of teaching people who are wholly unfamiliar with the Hermetic Ritual tradition. Its design criterion were to minimize the new words and concepts to be presented to its students. This was done by using english words where ever possible, or words that are also used in english. The result is a quickly learnable ritual that can function as an active guided meditation.

The Rubric

1. Face East and perform the Quantum Cross:

a. Bend down and touch the ground crying "Kaos," (Chaos) visualizing the ground cracking open into vast luminous darkness with sparkles.

b. Grab a double fist full of the darkness and swing your arms out and overhead while standing until your hands clap together.

c. Cry "Kosmos," (Cosmos, order, the Universe) imagining a 'big bang' explosion with the hands clapping overhead and the radiance of that super star shining through your body, creating/vivifying it.

d. Extend the left arm perpendicular to the body with the palm up. Visualize a purple sphere about the size of a basket ball in your hand and feel it resonate as you say "Eros" (Love).

e. Extend the right arm perpendicular to the body with the palm up. Visualize a red sphere about the size of a basketball in your hand and feel it resonate as you say "Nuos" (Intelligence, consciousness, mind).

f. Bring the hands together in front of the body merging the two spheres into one green sphere and resonate "Synergos" (Working Together).

g. Bring the hands to the chest letting the green sphere enter into your heart and resonate there "Allage" (pronounced: ahl-lah-yee) (Change).

2. Still facing East draw banishing earth pentagram, that is, draw the pentagram with the hand or fingertip in one continuous line starting at the lower left-hand point moving towards the top single point and around.

3. Make the Sign of the Enterer also called the Projecting Sign by stepping forward with the (left) foot and thrusting forward with both hands at eye level, palms down, fingers straight and pointing forward.

4. While in this position speak in a resonance tone the word "Air". The feeling should be that of thrusting forward with all of one's energy which is flowing out with the word spoken until near exhaustion.

5. Step back into the completely vertical position and place your (left) forefinger to your lips in the gesture of silence. The feeling is that of receiving the energy projected previously having returned with accumulated power.

6. Turn clockwise to the South and repeat (2), (3), (4) and (5) but replace the word spoken with "Fire".

7. Turn clockwise to the West and repeat (2), (3), (4) and (5) but replace the word spoken with "Water".

8. Turn clockwise to the North and repeat (2), (3), (4) and (5) but replace the word spoken with "Earth".

9. Turn clockwise to the East and gesturing towards the East say "Before me Wind".

10. Next, gesturing towards the West say "Behind me Wave".

11. Gesturing towards the South say "On my right hand Flame".

12. Gesturing towards the North say "On my left hand Rock".

13. Pointing in turn to the East, South, West and North with each of the first four words beginning with "L" say:

By Life, Light, Love & Liberty,
Do I call to me,
All my essence and my being,
The Child Crowned and Conquering.

14. Repeat Quantum Cross.

The Visualizations

For the Quantum Cross the above visualizations will serve although more material as to their meaning and imagery is to be found in The Rite Process and Milk of the Stars v. 7. The essence of the Quantum Cross is the recapitulation of creation: Out of Chaos arises Order. Order in self-Love divides itself giving rise to Consciousness. Love and Intelligence Work Together to engender Change.

In each of the actions in (4), (6), (7), and (8), the goal is to stay with the vibration of the word and the gestures until the quality of the element being invoked is felt by the body. Then you know that that element is present and can move on to the next one. For example with Air, you might feel a breeze blowing past you, with fire, warmth penetrating your body, or with water, a stream pouring about your feet, and with earth, cool solidity.

The Archae used as the watchers at the quarters are simple embodiments of the elements. Thus with Wind, see a whirlwind standing before you. Feel it blowing upon you. Then notice, what color is the whirlwind? Is it white, gray, black, clear? What is the condition of the sky behind the whirlwind? Clear, stormy, foggy or clouded? Know that this is a reflection of the airy part of your being, which most folk attribute to mind and reason.

With Wave, notice the color of the water. Are you at sea or on the shore? Is there anything in the water, floatsam or jetsam? Water can be seen as the emotions, intuition and the unconscious. With Flame, what is its color, what is its fuel, its size and shape? Fire is often attributed to will and spirituality and passion.

Among the folk I have worked this rite with different individuals prefer to use "Stone" instead of saying "Rock." I like rock because of the rarity of the use of such hard sounds as a final "k". I find its harshness relates well to the solidity of earth. When visualizing the rock, notice if the stone is carved or natural, cracked, chipped, coarse or smooth. Is it in a field, a meadow, a forest, or a desert. Earth is often attributed to the body, endurance and health. Remember that what you see is a reflection of your own nature at the time of the ritual expressed in symbol.

The final verse is to wrap up all the energies into a unity which dissolves into the final symbol, the Star Child. This is the embodiment of your essential being, your absolute awakened self-nature. As you are pointing to each of the cardinal directions, connect again briefly with its energy but don't let go. Air refers to Life as breath, Fire to Light,

Water to Love as emotion, and Earth to Liberty as the realm of action and actual embodiment. Draw these all together in your feelings and then unite them into the last symbol:

Gather all the evoked energies into your heart, visualize therein a star shining with utmost intensity (a unicursal hexagram is very potent here). In the center of that star see yourself as a small child seated upon/within the star in the form of a lotus or rose. Dwell in your love of that child for a time, before going on to the final Quantum Cross.

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About this capture

The World as Lover Working

a record by Sam Webster

by Sam Webster ©1993

When does an archetype outlive its usefulness and what can you do about it when it does? This was the question facing us when we began planning the World as Lover Working. In January of '92, my wife Tara and I came to the realization on the basis of our personal growth, studies and the ritual practices we had engaged in that the way we relate to our world as our 'Mother' had several distinct disadvantages. One may unconsciously expect Our Mother to have unlimited abundance while the world in fact is finite and damageable. Also, that the relationship is one way, just Her giving and we just receiving and thus not reciprocal. It may also be tied to unresolved psychological material with our biological or social mothers who may have been less than ideal, even abusive. Working with material from Joanna Macy and Julie Henderson we saw that the appropriate alternative is to treat our world as our Lover, with all the mutuality, co-operation and respect that kind of relationship entails.

As ritualists, Tara and I sought to embody this new relationship in ritual form and since it was such a major shift we felt we needed to bring together a group of the very best ritualists to create and enact the change. Teaming up with Roland, who was to handle the logistics, we sent out invitations to a hand picked group of skilled practitioners who would be able to work well together. In such an incestuous community as the Pagans, this was no small task. In the end we gathered a total of six ritualists to work the process that came to be known as the World as Lover Working.

During the months between February 3rd, when the invitations went out, and June 10th through 16th, the days of the actual working, four major rounds of communication went out. Each of the people involved began a process of study, prayer and reflection. They each wrote an essay-letter, sometimes several, often quite lengthy, on the subject and the ritual preparations and sent them out to the other participants. The original letter of invitation had suggested a ritual pattern but in very much of a sketch form. We needed to fill it out and develop it. As a group of very competent ritualists we used consensus form to create our rituals. Besides letters many long phone calls amongst the participants continued the process of development. Altogether this literature is quite extensive and too long to include here. It formed the background for our actions and when we all came together at last we were all moving in the same direction. This process enabled everyone to have a hand in on the ritual planning and theory formulation.

Meanwhile, Roland, Tara and I searched for and found a lovely house for rent on the Mendocino Coast with a private beach where we could do our ritual work. Roland spearheaded the meal coordination, no easy task with the many allergies and other food restrictions among us. The end result however was a gourmet spread including lamb stew, venison, abalone, fresh vegetables and salads, and good drink. Our desire here was not so much to be extravagant, but rather to create an ideal setting for a richly sensual experience of living well in the world, dwelling in its abundance, and awakening to its profound value. An important factor in this kind of working to 'walk the talk'. Every factor about the experience should embody the purpose of the ritual process. Every action should bring us back to feeling that Our World is Our Lover. As a lovely relationship is ideally joyous and sensual we sought to embody this in the very logistics of the Working.

The actual working involved four days of ritual work and a day before and after for preparation and relaxation. On Wednesday midday we caravanned up to Mendocino stopping at Stump Beach, a half hour short of our destination. This was our first threshold. We walked out to the wind and surf carved rocks, shaped like something from a science fiction movie, pocked, grooved and our first direct contact with the magick of the Land and Sea. Here we purified ourselves with salt water and poured toasts of local-made brandy to the spirits of the place and prayed for the success of our work. This also gave us time to recuperate from the long drive and begin making our way from traveling and preparation consciousness into ritual space. On our way to the house from the Stump Beach, we discovered a small freshly killed fawn on the road, it was so fresh that rigor mortis had not set in and so we collected it to bring along. Very quickly Oz, a Priestess of Inanna, (writer, lecturer, investor) recognized that Inanna had sent this fawn to us, as an offering to aid us in connecting with Her. When we arrived at the house we settled into a meal of lamb stew. Roland had previously slaughtered the lamb in honor of , i.e. as sacrifice to Hekate, who was one of the main sponsors of this ritual cycle. Part of the purpose of this action was the technical purpose of providing real offering to the deities we are working with and thus as communion, something rarely done in the Pagan community today. As such it also served as a breaking of the old taboo against animal sacrifice. Reclaiming this and the use of statuary, i.e. idols, in worship are

among those old practices contemporary Pagans are slowly reclaiming. In this context the fawn, which it was determined from its stomach contents was unweaned, was seen as an offering for connection to Inanna. It's spirit however was very confused from its violent death by automobile and so Cernunos was summoned to take it home. The meat, bones and pelt was seen as sacrament embodying the presence of Inanna and so we each ate some of the meat later in the working and the remains were distributed for ritual purposes.

Thursday morning we formally purified and consecrated the house and the grounds so that they would be ready for our ritual work. We used a simple five elements running-around-in-circles approach. Each one of us took up an emblem of one the elements and called the associated cardinal point or center. This done each of the elemental emblems, born by the invoker was walked around the periphery of each room in the house including the bathrooms and closets, and then around the outside of the building. Thus we took possession of the space. The rest of the day was spent mostly reconnecting and wandering around on the beach. Most of us knew most everyone else but not everyone and so it was an important time to establish enough intimacy so that the work would go well. We also discussed the exact locations for the rites and other details. As our last member, Orion, had not arrived there was a tentativeness in the air that we could not dispel. That evening I drove back to Oakland to get her and drive her to the site. Upon her arrival she was purified and consecrated to integrate her into the ritual space. When we were done we all noticed the feeling of wholeness and expectation that pervaded the space.

Friday morning was spent reviewing our correspondence and deciding upon the day's ritual activities. My job was to facilitate this discussion as I would the entire weekend. This was tactically a mistake as I am good at this and so every one was willing to have me do it, but with such a high powered group of people the task should have been rotated as it burned me out. The first rite of the day planned was the Rite of the Qadesha, which was Tara's main inspiration for the working. Originally performed at Lumin's Gate, a pagan festival in New York, it embodied the reuniting of the split and dualized archetypes of the Virgin and the Whore. This rite in the new context was seen as an initiatory rite into the 'current' of the 'Qadesha', the old word that united both of these archetypes. As most of those present had not been at Lumin's Gate it was felt necessary to begin the rite with this initiation. I am including an article on the ritual written by Tara as an appendix to this paper. Tara had the original inspiration for the Qadesha Rite and I designed the actual rubric. This was our third threshold. On this special occasion before the ritual we all made pilgrimage to and offerings in a sea-cave where we read the text called Thunder: Perfect Mind from the Naghamadi Corpus. This text is a verbal revelation of the voice of Qadesha.

That evening we began our first major ritual. Since it was very cold that night outside we used the indoor hearth as our focus. The basis for this ritual was to build a consecrated fire, one assimilated to the primal fire of creation and the energy out of which all things are made. Then into this fire place all of our notions of Lover and all of notions of World and then refined by the flames draw out a new united form 'World as Lover'. This ritual

is called the Rite of the Lover Within.

After a simple circle casting by dancing three times widdershins and three times deocil each of us called a cardinal direction including above and below. At this point the fire in the hearth was lit. Then Orion invoked Hekate, Oz called Inanna, Tara called Ishtar, Moon called Pan, I called the Dragonkind (as the planet's telluric currents) and Roland called the aspect of Krishna called Gopi-Nath. Each of these deities (and the Dragons here function similarly) were called for support and connection that our work would be successful.

Roland next lead us through a Chakra purifying exercise to prepare ourselves. Then we threw into the fire old charms and magickal implementalia to reduce them to their constituents. This was the process of assimilating the fire to primal fire as mentioned above. By throwing into the fire those things to be released the fire was also assimilated to all the other bond fires in which this is also done. It further served to release us from old bonds to free us up for the coming new mode of relationship. Next we threw into the fire pinecones, driftwood, seaweed, and popcorn while naming the many ways we relate to our world. This was done rapid fire with increasing energy in a cacophony of words and images and crackling, leaping flame as the fire consumed the items. Then, when finished with 'World', we continued the process now with 'Lover' as the archetype we were putting back into the flames. This naturally had even more energy as the content was much more personal. Tears and much moaning and wailing accompanied the names of lovers, old and current, as they went into the flames.

When we were exhausted we placed into the fire a iron cauldron with some oil in it. When the oil began to crackle we began throwing fistfuls of herbs collected from the land about the house (Oz, Moon and Roland are knowledgeable in herbs). With each handful we invoked the united form of 'World as Lover' drawing back out of the flames through the cauldron and up with the smoke of the herbs which we inhaled and wafted about our bodies, taking in and taking on the new form. This completed, we closed the ritual and rested for the evening.

Simple in form the rite was most effective in getting us into connection with the form we wished to strengthen and develop both individually and collectively. The oil in cauldron technique was workable but more aromatic herbs in boiling water-steam I think would have worked better.

The initial plans for the various rituals were often elaborate and then when it came time to actually do the ritual we pared them down to something more manageable. If we had elected to work with more people or had more time they may have been more elaborate however they were adequate in their actual form. For example, there had been the hope of building a working space on the beach, a series of concentric circles later to be elaborated into a labyrinth. This proved impossible due to the tide's washing up the beach. For the next ritual the elaborate set up was replaced with simple ritual constructs. This was perhaps a loss but as will be noted the problems with the ritual design came from not understanding the constraints of working on a beach; lots of noise

and uncertain footing.

The next ritual is called the Rite of the Lover to the World. Here the focus was to direct our attention outward to the Cosmos in which we live. After the usual opening gestures we began a series of invocations to the seven classical planets which comprise a model of the human psyche. Each of the six of us invoked the planet nearest to our constitution. Ordinarily this would have been unwise as imbalancing however for this type of ritual typecasting is appropriate. The seventh, the sun was invoked into the central bonfire. We stabilized this structure by working our body energy, now qualified by the planetary energies invoked, around the circle. We had spent the afternoon before the ritual, after finishing its design, doing energy passing and shaping exercises. Then several of us invoked the Heliocosm as a whole, the Galactic Center, and various mythologically important fixed stars such as the Pleiades to make connections with them and bring them into the weave of energies we were formulating.

Much of the inspiration for this rite came from a book Orion had suggested called "Hamlet's Mill" by Giorgio de Santillana and Hertha von Dechend (1969). It deals with a unifying principle in the world's mythology centered on the precession of the equinoxes and the change of dynasties or pantheons that come with the precession. Since we are at one of the change points with the shift of the sidereal reckoning of the vernal equinox from Pisces to Aquarius it is appropriate to use this opportunity to load on to this shift our particular intention, the move from World as Mother to World as Lover.

Thus, at this point in the ritual we again began to call upon the World as Lover archetype we had potentiated the night before. This was a series of spontaneous prayers and petitions for the manifestation of this form. When peaked, we danced the fire 'round until ready and then sent the charge off to the North Star, Polaris, the lynch pin in the wheel of the sky to receive and distribute our prayer. We then closed.

It became obvious that it was very hard to dance or even walk on the shifting sands, thus it was hard to get the energy to fire off cleanly. Also, the sound of the surf made us shout to invoke which further made the energy strained. We would have been better off sitting quietly around a very small fire working the energy, or on the cliff above the beach.

Sunday night's ritual was the least able to be planned in advance because it was so dependant on the outcome of the previous ones. It is called the Rite of the Lover of Life. Its main focus was to unite the processes we had started in the previous rituals together into a personal commitment to treating the world in general and all of Life in particular, including each other, in the manner of lovers. The core of this rite was a vow of commitment that has come to be called the Qadesha Vow. After the usual opening actions to get us started, and some gazing at the partial lunar eclipse that occurred during the rite, we each took a turn sitting in the center of the space before the altar we had constructed. This altar was dominated by the statue of the Qadesha and which was at eye level to someone sitting on the floor. The seated person was blind-folded. Then one by one they were approached by the other persons present who's job was to

stimulate one of the senses. One person bore soft silks, wool, fur and a feather to stroke across skin. Another played bells and a flute, and once strummed the teeth of a comb. Essential oils, aromatic gums and woods, foods and drinks were used for smell and taste. Then, with all the senses enflamed, the blindfold was removed and the image of the Qadesha filled the view. Behind the person a voice whispered each line of the vow to be repeated:

Oh World,

Lover divine and Perfect Comrade

Waiting Content, invisible yet,

but certain

Be Thou my God.

Thou, Thou the ideal other

Fair, able, content, beautiful, loving

complete in body and dilate in Spirit

Be thou My God

I vow to be a responsive and responsible lover

I vow to accept my world as my lover,

to touch and be touched by the World

to enter the dance of life,

every movement a response to the breath of my lover the world.

For I believe in the flesh and the appetites

seeing, hearing and feeling are miracles

and each part of me and my world is a miracle.

This vow was constructed on site by consensus using the experiences and reflections of the working and several verses taken from Walt Whitman. The rest of the evening was spent in ritual space, feasting and in play.

The next morning we closed the working bringing downing the energetic enclosure about the space and saying goodbye to the various protectors and tutelary deities invoked. Then we scattered back across the continent.

In the months that followed each of us deepened our relationship to the deities invoked. A major result of this was Tara's dedication as a priestess of Ishtar and from this sprung the First Crescent rite we now do monthly and which is detailed in the paper on ritual commitments. Part of this is also based on the relationship I established with Inanna also during these rites. Each of us has taken this notion of World as Lover back into our respective communities in New Mexico, Northern California, North Carolina, and NY. The notion of world as our mother has taken on a repugnant tone and often we find ourselves spreading this new form in the face of resistance. The real effect will not be truly noticeable in the world for sometime but in my life it has become a daily commitment and it has deeply renewed the way I live in the world.

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About this capture

What's Crowley Got To Do With Thelema, Anyway?

Published in Fireheart, Fall 1988

by Sam Webster ©1988

It's strange being a magickian among the witches. Stranger still being a Thelemite magickian, a member of the OTO and other Orders and always getting blamed for Uncle Al's misbehavior. Really! What does Aleister Crowley have to do with Thelema anyway?

He's only its founder...

In 1904, in a small hotel room in Cairo the end of the world occurred. The Apocalypse happened and only a middle aged cynical rationalist Buddhist was there to see it. He did not want to be there but after his pregnant wife started telling him "They're waiting for you," he took some interest. He asked "Who are They, What are They like, What are their Attributes?" And she, neither initiate nor studied, rattled off the secret and unpublished traditional Golden Dawn correspondences for Horus: His color, planet, station in the temple her husbands relationship with the god and many another attribute. The Buddhist, formerly an adept of the Golden Dawn, calculated the odds of correctly guessing the right combination and it was astronomical. Horus was calling.

He was still skeptical. "Show me his image," he demanded of his wife, and off they went to the Cairo Museum. He secretly smirked as she walked right past image after image of Horus until she stopped and pointed, "That one!" It was the Funerary Stele of the Priest Ankh-af-na-Khonsu. In the Museum catalogue it was numbered Stele #666. Crowley, whose mother used to always call him "You Beast!" was dumbfounded. He had the curators make a copy and a translation and went back to the hotel.

Rose, his wife, told him to do an invocation to Horus, but the way she wanted him to do it broke all the rules. He was to invoke the archetype and force that is Horus among the Egyptians from among four other cultures all at the same time! Although common in modern practice in his day this was unheard of. He went and invoked the Patron of all Magicks, Thoth, who told him to obey his wife.

On March 20, 1904 Crowley was told by the image of Horus he invoked to enter the

emptied room of their hotel suite with only paper and pen and wearing a simple white robe on April 8, 9, and 10 at the stroke of noon.

He sat down at the desk facing the wall of the room with paper and pen in hand. As the twelfth bell was tolled, a Voice behind the scribe began to speak, "Had, the manifestation of Nuit..." This was Aiwaz, the minister of Hoor-Paar-Khraat; the babe in the lotus, the god of innocence and silence. He had come to announce the end of the reign of Osirus, the Slain God, and the enthroning of Ra-Hoor-Khuit, the Risen Lord. Very much like the angel of the Apocalypse of John, who came bearing a little book to be kept sealed until the end times, Aiwaz came bearing words of a new testament of the relationship of Humanity with the Divine.

The central image of this relationship is Ra-Hoor-Khuit, which means in Egyptian the Illuminated Solar Hero. Horus is the only god among the Egyptians who is, dies, and is born again forgetting all of his godly wisdom but with all of its unguided power. Through His struggles against Set (read Matter) and with the help of his teachers Isis and Thoth, he remembers Who He Is. He awakens from His dreamlike ignorance and chooses to war no more against His Twin as He now remembers Set to be. No longer needing to fight with Materiality, educated in Art, by Isis, and Science, by Thoth, He is suitable now to rule.

Without an adversarial attitude toward the world what of the Buddhist doctrine "All is Sorrow?" Chucked. What of the Christian attitude of suffering? Not necessary. "Remember all ye that existence is pure joy, that all the sorrows are but as shadows, they pass & are done; but there is that which remains. (AL II, 9)" What Aiwaz was saying Crowley would not accept but he was forced to write on, "I see thee hate the hand and the pen but for me in thee which thou knewest not..." For three days from Noon until the stroke of One, Crowley wrote the two hundred and twenty verses of the Book of the Law.

For nine years the manuscript gathered dust in the attic of Crowley's Scottish Highland home. Until one day, while looking for skis for a guest he found the manuscript. He had avoided magick and all things related since the time in Cairo. No yoga, no meditation, just being a husband. I think his marriage ended at this point or he chose to go on an excursion to the Sahara for some particular reason. During his sojourn in the desert he was inspired to perform the Enochian Calls of the 30 Æthers. During this visionary experience he became convinced of the profound importance of the Book of the Law and determined to promulgate its way.

In essence Thelema is a call to radical individual Liberty and Responsibility. It is summed up in the axiom "Do what thou wilt shall be the whole of the law." Thelema is Greek for will in its creative, magickal or primogenital sense. Thus for an incarnate being one's will is the intent for which one incarnated. The working hypothesis is that if all things did their Will, did what they are "supposed" to do, there would be no Accidents. The model to describe this is the orderly Solar System, each planet following its own orbit. However, stars, some times whole galaxies, collide. "As brothers fight ye,"

we are counseled. There will be conflicts of will, perhaps from a greater perspective the conflict itself is the central act and not the apparent ends, and so with the awareness that we are essentially all family let us enter into our conflicts with justice, fairness and honor in our hearts.

This brings us to the phrase, "Love is the law, love under will." This is the principle which is expressed in physics as gravity. In the Egyptian and Hermetic philosophies there is no separation between the forces of nature and the actions of the Humanity and the Divine. The apparent differences are a question of scale. Love is seen at the natural attraction of all things for each other as gravity binds all matter together over vast distances. The place of will is then a matter of determining the right relationship to have with other bodies. We are at the correct distance from the Sun for our kind of life to flourish on Earth. Not much closer or farther would kill us. Thus is Earth in a state of love under will towards the Sun, prolonging its rightful existence. We choose to be near our friends and lovers, we choose to be far from places of pestilence and decay. The law is love, we must have relation, but we get to choose how to relate, placing our love under will.

Throughout the Book of the Law there are little messages to Crowley telling him he will never fully understand that which he has written. An ego blow for sure, but when we look at the declaration made in the third verse, "Every man and every woman is a star," and look at Crowley's life it is obvious that he never outgrew the Victorian misogyny he was raised with. Although he intellectually comprehended the equality of the sexes he never lived it. Unfortunately, some who follow this path follow in Aleister's footsteps, others are simply blamed for it...

I was raised by stern Irish-Polish Catholic parents. It was wrong to say "no" to them; obedience was a virtue. I was expected to follow out the program set down for me by parents in education, then grow up and get a "respectable" job. However, the world my parents grew up in is not the one I'm living in and they simply don't have the experience necessary to advise me. With the way I was raised I was very uncertain of myself. I did not know what I really wanted to be when I grew up. To Know Your Will is to know Who You Are and What You Want. This is the essence of the practice of Thelema.

Using classical and self-created rituals and meditations I seek and attain to knowledge of my Will daily, ever knowing that my Will is not a dead static thing but a living process. Perhaps in an ultimate sense one's will is always perfect, yet from our limited perspective we don't always see how. Many 'accidents' become windfalls, if viewed in this light. This is the central teaching of Thelema, that everything is already perfect, if we should just awaken from our ignorant slumber and see.

When Crowley returned from his trip in the desert, several books of verses came spontaneously to his mind and pen and, having written them, he was as yet uncertain of the author. They came to be known as the Holy Books of Thelema, recently published by Samuel Weiser & Co. These cover in greater detail the Cosmogony of Thelema as a reserption of the Egyptian Gnosis and as an extension of Hermetic Philosophy. These

texts show the Great Work as the working towards ending of Sorrow, Sickness and Death: Hedonic Immortalism; learning through pleasure, through love, creativity and cooperation. No longer is it necessary to have a ruler high upon his or her throne to tell us all what to do. "There is no law beyond Do what thou wilt." Each of us is a sovereign with the right and the power to create the world we wish to live in, and also the responsibility.

Responsibility is the key to practicing Thelema. By being willing and able to respond to the needs of the times, we as humans fulfill our role in the world as the causers of change and growth. No animal on this planet has the tool making and using skills that we have to transform our environment into a living Heaven or Hell.

Archimedes said, "Give me a lever long enough and a place to stand and I shall move the world." If working the path of causing responsible change is your heart's desire, then Thelema might give you the Lever Long Enough and a Place to Stand.

Oh, yes, what's Crowley got to do with Thelema any way?

Well, he wrote it down...

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About this capture

A metaphor is something like a bucket

by Sam Webster ©1988

This is not a piece of scholarship, rather is an expression of my experience of the grades. I do not presume to know truth, rather I search for a metaphor to 'encrypt' my experience within this arrangement of words so as to reach across the gap between you and I, dear reader. Will it carry my message, like a bucket?

Thesis: In each of the Grades a piece of a Whole is energetically imposed upon the Aura of the Candidate. This creates the Physical Vehicle or the Chariot of the Elements which the Holy Guardian Angel vivifies and employs in the working of its will in Assiah.

I refer to this kind of transmission as Holonomic because it addresses the energy field of the Candidate as a whole. At any given point the whole message can be read. However, at different scales of resolution different patterns emerge and often appearing quite dissimilar from scale to scale. Fractal mappings, clouds and dripping faucets evince these kinds of patterns.

I take refuge in the observation “the rituals shall be half known and half concealed...” Being that one each of the myriad scales had its own myriad patterns I can only refer to the scales with which I am acquainted.

0=0

During the 0=0 ritual a vast number of things are happening to the Candidate at a level usually unbeknownst to him. The particular area under consideration is when the three principle officers form a tetrahedron over the head of the Candidate. They speak the words of Light In Extension drawing down the Audic Force, the L.V.X. into his aura. This has three primary functions:

Establishing

First this establishes the current of the Order within the Aura of the Candidate. As such it is a gift of power, making the raw energy which we use to do our type of magick more available to the new initiate.

Charging

Second it charges the aura with an inter patterning of three-fold forces and four-fold forms which the initiate will explore during his subsequent career. This is shown quite clearly in the geometric shape formed around the Candidate at this part of the ritual, the Tetrahedron. It is formed by the three officers linking their tools over the head of the Candidate, thereby representing the three-fold force: a foreshadowing of the supernal triad. The faces or boundaries of the tetrahedron are four triangles which show forth the creation of form within the triangle which is the Throne of Form: Binah.

Shocking

Third, a special stress is laid upon the Candidate both by the aforementioned action and by the knells during his circumambulation and further with his encounters with the guardians of the East and the West. This process of straining the energies of the Candidate correlates to the initial pulse of energy required, according to physics, to overcome a body's initial inertia to set it in motion. Here we are setting the Candidate in motion upon the path of Initiation.

Energy +Information=Action ?!

1=10

Having begun, that Candidate sets out to explore the Path. First it is necessary to set the limits of ones abilities so as to develop strategies for mapping out the interior territory. Boundaries define what is inside from what is outside. This is the nature of systems and essential to knowledge of the self as system.

There are two kinds of constraints placed upon the initiate within this grade. One is a constraint placed upon the direction of travel or Vector of activity.

The initiate is shown the paths of light and darkness and shown that such extremes are forbidding to ones progress. Then with the aid of the Living Soul of the Earth the initiate is enjoined to the straight and narrow path of the Middle Way. This balancing of forces and demonstration of the virtue of mildness and equanimity strengthens the magickal will of the initiate by focusing it, unassuaged of purpose, in its journey to the Highest.

The Introduction of the Temple

Besides defining the trajectory of ones magickal career, the other kind of border the Initiate is helped to build in the 1=10 temple is that of the periphery of his magickal sphere. This is done by introducing the Candidate to the metaphorical or nonphysical Temple of Solomon.

One is lead from the outside (in between the two parts of the ceremony) into the temple and then given a guided tour of its parts concluding at the altar of incense but not entering the Holy of Holies. In essence one is being given the keys to seeing the Universe, represented by the temple, being composed of the Hebrew alphabet. This alphabet is the stones of which the Temple is built. This is in accord with Sepher Yetzirah. It also reflects the view of the Universe as being the Logos or living Name of God, each being therein a Letter in that Name.

The basic analysis here is the universe composed of three scales. The most lofty being the 12 fold stellar realm of the Zodiac, represented by the 12 simple letters. Everyone of these twelve letters is also placed in one of the angular directions in the temple; NW, SE, above North, below East, etc.

The Middle realm of the Planetary realm is seven fold and expresses the human or interpersonal region. This is denoted by the 7 doubles. Each of these also points to a cardinal direction in space.

Then, the foundation, the key stone and the central pillar of the Temple is shown in the three mother letters of the Hebrew alphabet. Here the interpenetrant three and four fold realms of the elements and primal forces are given form in human body, to parts of which each of the Three relate. Perhaps the absence of the fourth element alludes to the connection to Gaia, the Living Earth, that the magickian is to formulate in this grade.

The lesson of the 2=9 is the building of the foundation of the elements, the central vertical axis of the Magickian and reaching towards the vault of the heavens above. This is the three fold balance or triple union expressed in L.Tzaddi vel Hermeticus in its earliest foreshadowing. Also we see here a preview of the work of an adept expressed in intellectual terms for the Outer Order.

The first task for the officers upon the Candidate's entrance into the temple is to build within the temple and thus within the Candidate, the firm foundation. If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the Universe?"

In the Passing of the Path of Tau the initiate is introduced to the living Kerubic forces, the Presidents of the elements and is blessed by them. This four fold empowerment creates the balanced cross of the elements within the sphere of the Candidate. Without this equilibrium the would-be mage could not enter the higher regions.

Or by an other metaphor, if the starship of the mage's consciousness is not balanced perfectly upon the thrust of the Lifting Drive, upon lift-off from the terrestrial sphere, the mage would veer off at a tangent from its course of one star in sight. In this way and in many others are the four elements the foundation to our practical magicks.

The admission badge of the grade is most apropos. Having been introduced to the Letters of the Magickal Hebrew Alphabet in the 1=10, the Candidate holds them in hand in the form of the equal armed or Greek cubical cross with each of the Letters upon its surface squares. In one sense this is a summation of the 1=10 grade in a single three dimensional hieroglyph. This cross of 5 cubes is a foreshadowing of the cross of 5 squares in the portal.

It is customary in our temples for the members to wear Tau-shaped robes. In this path two keys to this custom is given. The first is hidden in the Sepher Yetzera, who's attributes are first intimated in the Temple of the Zelatori: In the 1=10, the Letters of the alphabet are given location in space (see above). Each of the planets and their Double Letters is given a cardinal direction.

The direction of Saturn, the planet of structure, is the center. Subtly, the initiate is counseled in the practical magick that the magickian is the center of the temple, thus the universe, about which all turns. This is the place from which magick is done.

The second key relates to the structural power of Saturn. In the Temple, Saturn is the upholding of fundamental form. The initiate upon examination might well realize himself as the center pole of the temple holding aloft its roof. This brings us to the actual ceremony of the reception into Yesod.

The admission badge gives the Candidate the key to upholding the temple. The Caduceus shows the dynamic action of the middle pillar and the tree as a Zoomorphic or animal based form. We usually see the Tree as a 'plant-like' or a 'Botanomorphic'

form. This teaches the paradox of stability through change. Here we see an identity of the rigid nature of Saturn with the volatile nature of Mercury. This perhaps points to the early Hermetic discovery that there are no solids; only the whirling motions of atomic forces which present to our senses the appearance of solidity. It has been said the Great Work is to Fix the Volatile.

The hieroglyph of this process is the central Icon of the Grade, the Serpent on the Tree of Life.

The initiate is shown a gesture which kinesthetically sums up this process of becoming a Pillar of the Temple. The grade sign is the god form of Shu or Atlas. These gods held up the Sky, each for their own reasons. In this same way does the magickian uphold the firmament (read Heaven or Divine Order). Order here is the patterning force of information, mind or will.

With the end of the 2=9 rite the Kerux appears no more, signaling among other things, the end of the wandering of the Candidate in the Abodes of the Formless.

3=8

With the entrance of the Theoricus into the 3=8 Temple begins his introduction to the substance of magick, the Fluid Light.

The Practical magick of the G.D. is the Magick of Light. It is by manipulating this subtle substance that we cause change in the World about us.

Forms quickened with the Living Force of Magical Light begin to act in the world in accord with the will of their maker. The lens necessary to focus and concentrate this Light into sufficient intensity is the Mind. We are taught in the 3=8 that it was in mind that the Father of All did enclose his acts, not matter. It was from Mind that the Light of the Primogenital Will first took form. The character of mind is to divide, to analyze. This makes the homogeneous Light, the Ain Soph Aur, into discrete patterns at first in the realm of formation, the Yetzirah, and later down further into Assiah, matter.

To show this analytical process of fire, most often thought of as homogeneous, Fire is divided into four types; Solar, Terrestrial (Volcanic), Astral (Biological), and hidden or latent Heat. To unite them the names of the three actions of Fire are given which show by their letters their unity: AUD, AUB, AUR, and ASCH. Of this, Two hieroglyphs are given. The admission badge being a tetrahedron and the Letter being Shin, both show in their shapes the form of fire, lapping flame. The tetrahedron cut open Forms the letter Shin and Shin folded forms a tetrahedron. And of course the Trump XX, resumes these ideas (see ritual).

To balance the tetrad of the fiery substance we are next led in the path of Resh to the Triad of Solar mind. In the path of Shin we learn of the substance we are dealing with. In the path of Resh we learn the keys of how to craft with it. First, we are again

councilled to follow the path of mildness, returning extremes to the middle way and the point of transformation. Then we see the Sun as a vast human Head in the center of space whose locks are rays of light, "stretching to the confines of Space."

This gives the magickian the key to the use of the Magickal Light. As in the last grade one is shown to be the center of all and the radiant point, the still point in the turning world, the Axis of the Wheel. This is the balance point of the OmniTopological Lens of the Mind with which the mage focuses Will into Action.

The Garden of Eden diagram combines the two previous paths into a single Icon.

The four rivers represent the four primal elemental currents in the Magick of Light, best represented to the western mind as rivers. Further this Icon shows the place of humanity within the flow of the current. It is an Icon of the undisturbed reflection of the Most High, before the decent into the realms of the duality of Good and Evil.

4=7

Having obtained the Lever Long Enough, and the Place To Stand, we are now councilled as how to move the world, to make change.

We are taken to the primal abyss where in all was Chaos. Naught could exist there in save for the briefest of times; for a second or an Aeon.

Yet, somehow, in the midst of the Chaos, the Unity, the One, did form itself, self-begotten, and out of the constant homogeneous turmoil formulating the Triad of +, - and =, a triad so abstract as best to be pointed to and not given word. This triangle of Form and co-mingled forces creates the primal forms. It is the first and only structure of which our Universe is formed.

By reflection the Triangle fomulates the Hexad, the basis for manifestation with in the World.

By division, within the once homogeneous Unity, does each thing come into being. In the path of Tzaddi, the path of the Hermeticists, the way of division is shown. Having been introduced to the Idea of division in the previous grade the magickian now learns the means. Out of the Primal and unformed Chaos or Hell, energy is called into the Triangle of Form, which is also the triangle of evocation. This gives pattern to raw, unstable energy forcing it into a self-regenerative structure, one stable enough to survive within manifestation.

This triad is sacred to the Hermeticists and to many others because it is seen as the Highest unto which communication can obtained. Beyond this point there is not enough duality to have sufficient separation with which to have a conversation. Beyond this there is only the One.

The Triad rules over all things in that is the source of all and the source of the governor of all, the Hexad. These two combined form the Whole of the Tree of Life above Malkuth wherein they achieve manifestation.

The Nature of this is as a fountain which in its Eternal flowing creates “the Matrix containing All, the springing forth. . .the generation of multifarious Matter.”

The Path of Peh interjects into all this creation the essential counter balance of destruction and renovation. Enter the Warrior God destroying the ‘Out-Of-Place’. The danger of creation amongst the imperfectly conscious, such as we humans, is that sometimes we make something that we must also unmake.

Being responsible for our actions and to understand them fully we place our selves subject to the lightening bolt of inspiration. As before a warrior god the earth of our Ideas trembles and the mountains of our creations bow down in the face of true inspiration which threatens to undo what has been done.

The path of Peh is called the Exciting Intelligence because it stimulates things into change or motion. In the Trump, the Blasted Tower, this mystery is shown. The bodies falling from the tower are the old ideas cast out by Inspiration. The Lightening Bolt comes from the Sigil of Mars and strikes below the Crown which has opened it self to the Most High.

Note, the crown is not thrown off, but receives the inspiration. Perhaps the actual point of striking is at the Ajna or Third Eye chakra which is the Eye of the Mind. Without the ability to destroy what no longer is ‘appropriate’, represented here by the Kings of Edom, we would be buried by the refuse of our past.

The Fall, the sensation of separation, to cause the yearning for union.

The Fall as shown in the Ceremony of the Reception into the 4=7 Grade resumes the conflict of the entrance of consciousness or Spirit into the limitation of Matter and the thereby into the duality of Creation-Destruction/Good-Evil and the inertia of the Wheel of Fortune (Karma). The reaching down of the Great Goddess into the Lower Realms is here seen as a Fall.

However, my preference is for the ancient Celtic tale of the Great Goddess Bridged, Tri-Starred, who heard the wailing song of the Earth in torment in the pits of Chaos and called to the other gods, the Tuatha de Dannan, the Children of Danu, to come with her out of the heaven realms of Tir nan Og, onto the Earth and roll back the Chaos. Thus did that pantheon begin their labors with in the realm of manifestation.

Within the psyche of the mage, however, this image is to evoke the awareness of the imperfections therein. The mage is given the taste of hunger for the indwelling spirit of the Most High who will set to right the horror of the fall, once again giving wings to Anima-Homo and to again break the Dragon of the Depths to saddle.

Portal

In the portal there is a radical departure from the other ceremonies. Besides all of the symbolic difference the point to be examined here is that the Candidate-Philosophus is to specifically know without prompting Word and Grip and Sign and the Words of Power of each of the Elements so as to be able to call them.

This has a very specific purpose. It is to unify with in the sphere of the Candidate the separated elements and above explained factors of the Magick of Light into a single interactive unit. This is done through the invocation of the MetaElement of Spirit.

One by one each of the elements which has been distributed through out the hall is returned by the Philosophus to the central altar. The separation, now being undone, is the same separation shown forth in the 0=0 and 2=9 grades before the Candidate enters the hall In each of the preceding grades the Tablet of the Element was added to the temple until in the 4=7 all save the Tablet of Union was present. Here in the Portal each element is seen as a fragment of a whole.

Yet it is in the Offering Ritual within the Ceremony of The Pentagram and The Five Paths that the Whole is shown forth. Each element is seen a but a letter of a Word, a word which is the door or Portal into Adeptship. To formulate the whole the parts must be consumed. Each of the elements have been associated with the parts of the body of the Aspirant. Each of them, as the body of the Aspirant, must be consumed in the Brazier of Aspiration. So does each of the Officers, each representing the projected parts of the Whole of the Aspirant, place within the Brazier that part of the perfected whole to be offered as sacrifice in the formulation of a Suitable Vehicle for the Most High to indwell. To this end the Word is spoken.

Summary

In each of the Grades of the Hermetic Order of the Golden Dawn a piece of the Art of Causing Change is given to the Initiate. At first seen as separate, by the time the Initiate reaches the Portal each portion is seen as being part of the Whole of the Initiate. Being prepared by the Sacrament of Ceremonial the Initiate, now Aspirant, sacrifices all he has obtained for the "pearl of great price," the indwelling of the Most High, the Holy Guardian Angel, without which all Magicks are vain and debased.

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Please note this essay was written in the male pronoun as a change of pace for the author. Its original audience had all experienced the aforementioned rites.

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<http://www.hermetic.com/webster/polytheism.html>

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About this capture
What is Polytheism and how I became Polytheistic
by Sam Webster ©1993

Polytheism is what happens when you know more than one God, or at least that's how it happened to me. Coming across the Kali image in Ram Dass's *Be Here Now* broadened my horizons and sent me looking for more. Of course, I had known of the Greek and Roman gods of the myths, but here was a Goddess, a deity that was not the Yahweh of my parents, that people took seriously. Lifting my head from my cultural furrows, I discovered a whole world of deities. From Kali's Hindu pantheon I worked my way back West by way of the Norse, the Egyptian, and the Irish by reading their myths. When I began meeting contemporary Pagans, I again found some people who took these many gods seriously.

The Way I do Polytheism

Now as a Pagan priest, I have learned and evolved an approach to polytheistic religion. First, I look for a deity that fits in my life. In part I do this by reading stories and myths of the deities, mostly of cultures I feel an attraction to. I am of Irish descent and so her deities have a cultural appeal. On the other hand the Greek Deities have had such an impact on Western thought that their presence is rich in our culture. Their relevance seems quite palpable. [do I need some example here?]

From this mass of data I sort out a deity who's nature is relevant to my life. Sometimes I do this by identifying an arena in my life, like work, school, relationships, etc., that is important to me. Because it is important to me I wish to improve my skills in that arena. I then look for a deity that has domain in that arena. Or sometimes the attraction to the deity comes first and with it comes focus on their respective arena.

The deity is (in part) the embodiment of competence in their arena. Mars, for example is competent in war. To be an embodiment means that the deity can be experienced as a lived through feeling of distinct character. Some metaphors that describes this experience are 'looking through the eyes of the deity' or 'wearing the form of the deity'. To have this experience I invoke the deity by their qualities and attributes that I found in the myths and in tradition. I begin with praise and description, calling to mind the image, the sound, the feel of the deity. The pattern of invocation is sometimes described as, "I

call you, I see you, I see you come, I become you (or I come before you)".

The process of invocation is in essence the process of feeling what it is to be the deity that is being invoked or at least to be in their presence. By focusing attention on the deity through words, gestures or objects, all of which are essentially symbols associated with the deity, the deity is felt or embodied. The symbols convey the distinct character of the deity and impart it to those who let the symbols impact them deeply. The result is feeling like the deity or seeing the world from their point of view. The value of this is that their point of view includes the wisdom or skills for competence in the arena. While you are 'wearing' the deity these are more available to you and, with continued invocation, the skills of the deity are retained even after 'dismissing' the deity.

Naturally, the kind of invocation in which you become the deity is a method of union with deity, very popular in the East, not so in the West. The West tends, in Judaism, Christianity, and Islam, to 'dwell in the presence' of the deity, which has a similar, though not identical effect. 'Dwelling in the presence' tends to have a mood of adoration and brings comfort and support. 'Becoming the deity' moves from adoration to identification with the deity and brings empowerment. For me each time I invoke or become another deity, my world also gets larger, more pluralistic, more accepting. Each deity invoked is time spent walking in another being's shoes, helping me become more compassionate.

All this fantastic technique begs the question Why? Why would someone go to all this trouble to invoke these many deities? It comes from the heartfelt intuitive realization that here in the world in which we live, all is not as it could be. Many suffer and it is intolerable not to act to end that suffering. Deities are influential forces whose powers can be brought to bear on the world, potentially changing its historical course for the better. Being aware of these powers and being able to make them present and effective brings with it the responsibility to do so and to do so wisely. My task as a priest is to make those powers that I know of cause the changes in the world necessary to end the suffering in it. I know of no higher goal.

The deity classes

Not all deities are experienced in the same way. I have found it useful to classify deities into a few broad categories. This was necessary as different types of deities required different kinds of handling and provided different benefits and insights.

Netcheru

For instance, the Ancient Egyptians saw their deities, the 'Netcheru', as the principles of nature given human and human-animal form. Thus, right discrimination is given the name and form of Jackal-headed Anubis, or the growth of green living things that of the mummified Osiris. If you wished to understand the nature of that principle in the world,

you would study it and meditate on it with the same intent as you would study a science today. Osiris is thus an instance of how they approached their biological 'science'. For the Ancient Egyptians the world was alive, and every part of it had a being who looked after maintaining that piece of order in the vast cosmos.

Adopting this method is of great value to the contemporary polytheist because in it the world comes alive in all of its particularity. It is given face and voice so that I, as an individual, can relate to it. The world is not some dead abstraction expressed in cognitive symbols, but instead is rich in feeling. In polytheism, the sun, the sky, the earth, the weather, the crops and game all become beings with whom I can relate. Indeed, they demand relationship; the demand not to be simply used or abused. These principles of nature, or Netcheru to use the Egyptian term, are the first class of deities it is easy to point to today, because they so directly parallel our scientific notions of principles of nature. On a personal level, they were the first class of deities I came to understand as a discrete set.

how relevant the khemith?

The Egyptian deities, the Netcheru, as an example of nature principle deities, helped me come to understand this class of deities. Their particular virtue is that they were 'designed' with a distinctness and a purity that was not altogether human. In part this is visible in their fantastic shapes and animalistic forms. They are to be apprehended through the heart and gut more than through cerebral consciousness and so they reach deeper into the world than my usual 'heady' approach. The Netcheru also do not have the rather human but contentious and at times ignoble qualities that the Olympian pantheon exhibit. Though, after Alexander conquered the Egyptians and Ausar became Osiris and Auset became Isis, the Greek myth makers began making the Netcheru more human, complete with human foibles. They joined the many other kinds of deities that relate more directly to the human and interpersonal level of experience. When invoked in their pre-conquest aspect however, the Netcheru present to the polytheist a way of relating to the world beyond the bounds of human centered experience. This is of great value since generalizable yet particular characters of worldly experience are as present to day as they were to the ancient Egyptians they remain accessible. Knowing the deity relevant to a particular arena makes that arena, for the reasons given above, more accessible and the invoker more effective in it. Also, although they are not the only nature-principle deities, with all of the documentation available on the Egyptian Netcheru, it is easy to construct invocations of them.

Genius Loci

Nature principle deities, however, are more of an abstraction than the first deities most aboriginal cultures tend to become aware of. These were the deities of place, the 'genii loci'. They were the deities of this land, not the land and this river, not of rivers in general, and so on. Having lost touch with our polytheistic heritage we rarely even think to say hello to the spirits of place and time, however awesome the space or the moment. Our ancestors, when they would come to a new land, would make offerings to

the deities of that place as a thanksgiving for the sustenance that they would take from that place. They would offer up some livestock, or at least pour out a drink for them. This custom of making offerings has sadly fallen by the wayside, even among Pagans today. This is unfortunate as it is a powerful way of establishing relationship with deities of all kinds and especially with the lesser spirits of locations. It is from the Indo-European root word 'loka' meaning place or region that we derive our word 'luck', because having made offerings to the local spirits, the genii loci, they will be more likely to help us and make us lucky in our activities rather than interfere with us. Try pouring a drink for the 'wee folk', as the Irish put it, the next time you have a job interview, or need some luck.

Tribal Deities

In the same way that places can have presiding deities, so can groups of people. These tribal deities are among the most vigorous and important for us today. The best known of them in the West is the tutelary deity of the Israelites, Yahweh. Simply put, Yahweh made a deal with Moses: He would protect and aid Moses and the people who were to become the Israelites, and give them the land of Canaan, if they were to worship him and obey his commandments, particularly the commandment to worship no other gods besides Him. This is a story we all know well.

As tutelary deities the Vedic pantheon is for the Asian Indians, the Tuatha dé Danann deities are for the Irish Kelts, the Aesir are for the Norse. Many contemporary Pagans have chosen to work with a single pantheon to achieve a depth of relationship with them. Yet, in one sense, if you are not of these cultures their deities may have little relationship with you. Further, many of these cultures are dead and buried and any connection with them is at best vague. We, especially in America, are not tribal and have a mixed heritage. But what makes contemporary Paganism different from the practices of the ancients who mostly worked with the specific pantheon of their own people is that today our pantheons can be composed of deities from many cultures. Vedic, Irish, Norse, Egyptian, Canaanite, Assyrian and Sumerian deities all have places in my pantheon. I have found that as each culture learned valuable lessons about the world, and which their deities express, invoking the deities of an otherwise alien culture permits me to widen my view of the world and acquire some measure of that culture's wisdom. For me this polycultural pantheon is what makes Paganism a distinct entity and a modern or post-modern phenomenon. The ancient 'pagans' principally worshiped the deities only of their own culture.

Another helpful aspect of working only with the pantheon of a particular culture is that it comprises a complete set. There is a wholeness to it when grasped altogether that provides a well rounded way of relating to the world. When we start breaking apart pantheons, selecting those deities that we need or want to work with we start imbalancing our system of deities. I handle this by establishing sets of deities that are specifically arranged in a whole set and working with them all to attain to that well rounded balance. For example one way I do this is with planetary deities. Astrology, like most divinatory systems is constituted by whole sets and so is suited to the task. Also,

as pointed out in De Santillana's *Hamlet's Mill*, the seven classical planets and their associated deities provide a Rosetta Stone for comparison and translation between widely separate myth systems. These range from the Mahabharata to Hamlet to the myths of the Dogon of Africa.

The principle virtue of working with the planets is that they provide a symbol set for one of the deep structures of our society, and other and other societies as well, if De Santillana is correct. For instance we have seven days of the week, each named for a planet. Some systems have seven worlds or layers of realms, there are seven classical metals in alchemy, and so on. Seven is a sacred number the world over. When we look at the Olympian deities, they cluster around the seven planetary types, both male and female, although the male tend to be emphasized. I get at them through the techniques of the Hermetic Order of the Golden Dawn in which I am adept. They developed a technique of using the Hexagram, a six-pointed star like the Jewish Star of David. To each of its points are assigned one of the planets. This is then visualized and drawn during invocations by starting with the point of the planet being called. In essence this technique is a gesture and graphic image generator for a complete set of deities. Invoking each one in turn on their respective day of the week for an entire week is a basic planetary practice. This gives an experience of world divided into and made up of seven parts or arenas each having an embodiment in the deities associated with them and provides me with a well rounded repertoire of competencies to invoke.

The Olympian deities had started out as abstractions to me and as planetary entities worked fine for quite a while since they are excellent expressions of seven principle modes of human interaction. However I generally avoided working more deeply with the personalities of these gods since their stories tell of their rather warped and abusive nature. Zeus's philandering, the Bribing of Paris, the Rape of Persephone did not attract me. I prefer my gods as ideals. But this raises the question as the relevance of Greek gods for twentieth century Americans. Jean Shinoda Bolen disabused me of my aversion by pointing out in her *Goddesses in Everywoman* and *Gods in Everyman* books that the twisted qualities of the Olympian deities are the same twisted qualities of our own culture. Her books provide a wonderful guided tour of the Western psyche by means of the these gods showing that they are still alive and effective in our minds. My response is to study these forms for their virtues and for their pathologies to better understand my culture and myself.

Jungian archetypes and deities

These days, the Jungians are working with archetypes in a manner similar to deities, but there are distinct differences between them. Deities are not archetypes. Archetypes are wide-spread highly generalized characteristics of human experiences, some of which have vaguely human form, like Mother or Child or Healer. Deities may be a manifestation of one of the archetypes but always with some manner of particularity that gives them a specific character. They are not a generalized abstraction but a particular

experienced expression of that character. They always occur in some cultural setting and are apropos to it. This fact points to the problems associated with transporting a deity out of its culture of origin. The deity no longer fits in the niche it did with all the associations it previously possessed which gives the deity its impact, meaning and power. Thus trying to work with deities outside of their cultural setting requires more effort in rebuilding their place in the culture and life of the person working with them.

For example, I principally function as a priest of Hermes today. As a companion of the road, as a friend of human kind or glib of speech, Hermes' power in a general but vague way, relates to today. But as Lord of the Threshold, teacher of writing, giver of technology and inventor of musical instruments, His mastery of Information and Wisdom and being a guide on the path of Transformation has particular application to our society. It took my getting inside the traditional qualities associated with Hermes and then looking out at my world to see how He is manifest now. When I did, I found Him looking back at me, grinning.

Living Gods

After spending years in the kind of invocations I mention above I began to experience some of the deities as something other than a 'psychic mask' through which I view the world. The deities began to have some presence and volition other than what I had invoked. There was an impulse to engage in dialogue. However, I was dubious of what I heard and so suppressed this kind of connection. It took meeting a priestess of Hekate who introduced me to the Queen of Witches, to have a sufficiently clear contact with another consciousness to recognize it. This changed my assessment about the nature of deities.

It is easy to delude yourself about having mind-on-mind contact. However, the awe and trembling felt in the presence of a deity, or of any greater spirit, is unmistakable. It was the feeling of being in the presence of such tremendous power that I began to realize our, Hekate's and mine, relative places in the scheme of things. Having established relationship with Her, She lead me through many learning experiences that deepened my practice. She, through these experiences, enabled me to better relate to deities so that I could perceive them as beings and not dead forms animated by my attention. I realized that at least some of these deities are living entities of another plane of existence than my own.

Through Hekate I also became quite clear that deities are not all-powerful. In a deep yet subtle way they have very limited effect on the physical plane, however much they may be an embodiment of a natural force. They need us as willful collaborators in this realm as they work in their own. Working with the Deities and not for them may be a (post-)modern phenomenon. Raised an American, I am not willing to subjugate myself or my will to any being, however powerful. Yet I am willing to work with that which is much more powerful than I to achieve my ends. Driving a car or using electricity are common place examples of these. As I have worked with several deities in this manner the metaphors that describe our relationships are not liege and subject, or parent and

child, but as collaborating friends or as lovers. There are echoes of this as far back as Sumer where the High Priestess was married to the God of the temple and the High Priest to the Goddess. But there is something different in the modern form that the deities are accommodating themselves to, something about the indomitable nature of the human spirit.

The very fact of this accommodation is somewhat contradictory to the usual understanding of deities as immortal and unchanging. Over the years I watched as Hekate has grown and changed in Her manifestations, becoming as it were a better Goddess for these times. She is better able to relate to our problems and better able to understand our character and resources. This tells me that these deities are alive, for growth and change are the hallmark of life.

Nowadays, I work with Hekate in tandem with Hermes, the Greek 'Messenger' God, along with my wife who is a priestess of Hekate. In some forms of their myths they are lovers, and thus suitable for a husband and wife team. They each bear the title 'psychopompos', or 'guide of souls', and are preeminent practitioners of magick and transformation, keepers of thresholds and crossroads. Since much of my work involves initiatory ritual they are excellent colleagues.

Cult building

Polytheism has a place in the world's future partly because of its broadly inclusive nature. Yet it can not be assured of that place unless those who practice 'the old ways' do so openly, usefully, and with vigor. I see the task of today's polytheists being to reawaken the practices of the old deities to manifest again their presence here. This can be done through embodying the deity in their relevant arena. As I see that the first task of the priestcraft is to bless, I feel that all those who have the power of making present the presence of a deity should do so on all appropriate occasions so that the deity's nature may be widely experienced, and so its power may be of good effect again in the world of humankind. For example, when ever people travel, I bless them in the name of Hermes Mercurius, that He may watch over them in their travels. This would spread deities fame and thus strengthen their presence here. The second task would then be to rebuild the worship of those deities. For example, it was ancient custom in Greece to make offerings of smoked meats, cakes, and drink to Hermes and Hekate on the night of the dark of the moon at the herms, the square based knob topped roadmarks, and at the triangularly based heketerions at the places where three roads meet. These simple things can make the power of the deities present and effective in one's life.

One world or many?

An other of the current challenges facing the Pagan and Goddess movements, and to a

certain extent all cultures, is to be able to relate to non-earthbound deities. We have been extremely geocentric in our polytheologizing. We have made of our earth and our sky deities. Most of our deities wear human or earth-animal faces. What happens when we get off our planet? The Tibetan tradition of Dzog-Chen claims that it is practiced on thirteen other planets. They explain that the reason why some of their deities and protectors look so strange is that they are not from our world and appear as only vaguely human so as to be able to communicate with us. The Hermetic tradition of Thelema provides an interesting approach having a principle Goddess who is "Infinite Space and the Infinite Stars thereof" and a God who is a being going in space. This is very much the experience of someone in a spaceship, navigating by stars. I have taken to treating Earth as 'just another planet' when working planetary magick, adding an eighth to the classical seven. The challenge remains for us to be able to integrate our experience, including going out into space, into our spiritual expression and into our religions. Will we make offerings to the deities of the planet's we land on, as did our forebears? Can we expand our horizon to include a spiritual ecology that embraces the whole universe? What would be the religion of a space-faring people for whom there is no up or down and Heaven is the space all around their ships? What would the divine look like then?

Mono-'thesis'ism

Monotheism has a distinct disability in its often not-so-subtle mono-'thesis'ism. With its stress on the Sole God, it often subtly, and at times not so subtly, saying that there is only one correct idea about that god and its worship and what life thus means. Islam and Christianity, to name the two largest monotheistic traditions, are famous for their rigid attitudes and violent proselytization. Polytheism on the other hand speaks to a kind of openness in its very structure that welcomes a plurality of 'theses'. As each deity presents a different approach to life, any one or more of which could be suitable to any person. Working with Hermes as 'Lord of Information' helps me navigate in our emerging information culture. The openness of a pantheon makes for an openness in dealing with people whose character is radically differently than one's own. One just expands the pantheon to accommodate the new deity. This is a power we need in our highly pluralistic age. It would permit us to truly sit down at the same table to live and to worship.

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Author blurb: Sam Webster, M.Div., Mage, is a priest of the Pagan Hermetic tradition. He is the director of Crescent Ritual Works, a center for the teaching and study of ritual and Pagan culture.

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<http://www.hermetic.com/webster/why-pagan.html>

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About this capture
Why I call Myself Pagan
for Macha, because she asked
by Sam Webster ©1999

I call myself Pagan. Pagans are people of a new religion that gets started in about 1850, though we could assign that date as early as the Florentine Renaissance. What has historically been called "pagan" have been the non-Christian religions of the world. Originally pagan referred to those folk of the Italian part of Rome that did not participate in the Roman State Cult worshipping variations of the Greek Olympian gods. Essentially it meant the same as calling one unsophisticated, or less politely, a 'hick'. Later when Christianity became the Roman State religion, this term was transferred to anyone not participating in the Roman State religion now Christianity.

Yet this term was not used by the people to which it was applied, thus it is not a valid term. They were Norse, Celt, Briton, German, Greek, Egyptian and so forth and their religions varied widely. They can not functionally be lumped under a single term. They self-identified as members of those cultures, not as pagans.

My theoretical preference here is to let people self-identify, and honor their names for

themselves. Also, I prefer to deal with the actual phenomenon, rather than indirectly through ideas about it in order to let it self define. Thus when I turn to what is happening today certain characteristics come to the foreground:

What we do today draws on a variety of cultures and does not match any single culture of the past. Thus we can not claim to be the inheritors of any single culturally bound religions tradition. We are not Greek, Roman, Celt or what ever.

We participate in the post classical world-view begun in the Renaissance, and to day most of us are steeped in the Modern world-view and some of us actually participate in the Post-Modern world-view, which has still to fully define itself, but who's principal characteristic is disenchantment with the rationalistic and mechanistic Modernist world-view's claims to adequacy. For instance, who believes the Earth is the center of the Universe? Or that the Sun orbits around the Earth? Or that any material can be composed by combining proportions of Earth, Air, Fire and Water?

We arose not out of the original culture of some place, out of some tribal heritage. Rather we arose in reaction to a culture we either rejected or sought to reform. In the Renaissance, our forebears reclaimed the Platonic, Hermetic and Orphic traditions in an effort to reform a corrupt Christianity, who's hegemony would fall one hundred years later to Luther's hammer blow. In the French occult revival of the 1850s stifled bureaucrats sought something satisfying beyond the horizon of the Industrial Revolution by turning to occult practices. And when, during this time Eastern holy texts were first being translated into Western tongues, it awoke two contrary impulses; appropriation, which in literature is seen as the Transcendentalist and German Romantic movements and in religion we see the forming of the Theosophical society; and rejection, in which the participants essentially declared that the West possessed the same depth of material and so turned to native resources and began to recompose the Western esoteric tradition. Eliphas Levi, the Golden Dawn, and Dion Fortune are examples of this across three generations. We Pagans are the inheritors of the work of both the appropriators and the rejecters. The material we use is a new synthesis of what they acquired, discovered and created. But what we have today never existed before this process of reclamation began.

And so what is this new thing to be called? I would not use Neo-Pagan, because it has no predecessor. And to speak of us, who gather in living rooms and back yards, at festivals and workshops; this odd collection of people practicing this wildly polyphonic way, I would call them by the name of disgrace with which they were labeled. And I would now insist that it be capitalized, since it is a proper noun and a name. We have become what our detractors feared us to become. We, the inheritors of the traditional cultures of the past, have become a single, though not united, heterogeneous religion. We are Pagan.

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The Bones of Sex and Spirit
by Sam Webster ©1996

IMHO, all discussion around sex and spirit come down to two fundamental notions that unpack into four.

First, all is dependent on the idea that sex is good. It would not be much of an issue in a culture that was sex-positive and did not view sex as a commodity. This is not to cast aspersions at those who trade in sexual services. The problem here is that sex is used to sell other products while the simple trade in sex is considered foul and degenerate. If sex was viewed as innately good, then its traffic would have no moral or criminal consequence. Thus one of the core purposes of the sex-and-spirit argument is to celebrate sex and sex-play.

Further, since sex is somehow seen as less than good, we also miss out on it as an access to spirituality. Spirituality awakens when we come in contact with the limits of human existence. The main categories of this are Life, Death, Birth, Food, Cosmology, Ethics, and of course, Sex. When we suppress thinking about sex in a positive light we can not enter the spiritual through that door. But if we see sex as one of the entry ways into depth spirituality, we begin to develop images and metaphors of divinity and divine action, of spirituality, that involve paired sexual union. (Generally paired, though the number is not that important, nor are the genders.) Thus the next task of the sex-and-spirit discussion is to enable aspirant to approach the mystery of Sex in life.

Once we are able to approach sex as one of the loci of the sacred, with it all sexual interactions become sanctified. The imagery of sexuality becomes sacred while sacred imagery becomes sexualized. We can find in our sacred sexuality a space of worship. Adoration of our sexual partners as revelers of the sacred is then a natural corollary.

The task is then to teach the invocation of deities and forces. The result is contact with the numinous and the exaltation of spirit and soul. Inspiration and enthusiasm arise.

There remains a problem as yet with the spirituality outlined above. It can be self-serving and self-absorbed. Pleasure and delight can be very distracting, yet they can also be entry ways into deep awareness of suffering and the need for change. They also bring the power to do something about it. This is where a sexual spirituality must aim. For from the state of divine exaltation brought about through invocation and sexual union, it is possible to heal self and others, to envision new possibilities, transform the

degenerate, and relieve suffering. Being able, it becomes required.

Any other arguments in this discussion are either cultural and esthetic trappings necessary to enliven our senses and emotions in our practice or are the methods of practice themselves. These four points, on the other hand, are the aim.

In summary:

Sex is good.

Sex is a locus of, or contact point with, the sacred.

Divine presence can be invoked in and by sexual union.

The power raised in inspired sexual union must be placed in the service of liberation from suffering and the attainment of enlightenment.

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About this capture

Changing Society through Ritual:

A Theory & A Method

for Prof. Ai Ra Kim

Ritual and the Self

by Sam Webster ©1993

Theory

Ritual is usually seen in its conservative function. Ritual in this sense serves to reproduce and transmit the values and structures of a society from one generation to the next and to maintain those values and structures over time. Durkheim in particular expresses this view and purpose. However, he was principally studying societies as if in stasis and not explicitly in process, wondering what function a ritual would have for that society. However, the very fact that ritual is used to cause change, whether it be the status change of the investiture of a political officer, the age-group change of adulthood rites, or the work of healing in such rites as the Ndembu Isoma, should clue us to the potential for innovation engendered by ritual.[Turner 1977] Since ritual certainly has the power to be used for conserving the values and structures of a society and thus is a tool

for this end, it is fair to ask both how this works, and on this basis, explore how ritual may be used innovatively to instill new values and structures in a society.

To explore how rituals instill values, whether conservative or innovative, we will expand upon the standard theories about the essential unit of ritual. For Turner this unit is the 'symbol' and for Grimes this the 'gesture', but since the first only focuses on the encrypted values and meanings and the other on the only on the act of imbibing those values and meanings they do not cover the whole system of the ritual process, composed of the environment, the ritual actor, the action and the symbol enacted. Properly, this system is called 'invocation' and is discussed at length in my "Ritology Recapitulates Ontology", and so will not be fully unpacked here. However, a brief synopsis is appropriate.

In an invocation a ritual actor, who is an enworlded, embodied being, feels through the process of some medium of communication (word, dance, image, etc.) a specific and thus determinant influence upon her being, incorporating it into her constitution. A simple example of this is the saying of the Our Father which brings the sayer of it into the presence of The Father. An invocation can be performed so that the principle locus of effect is upon some one other than the person performing the act. Baptism exemplifies this in that the infant baptized is the one effected. This theory is based upon the metaphysics of the philosophy of organism developed by Alfred North Whitehead.

In this terminology our theory of invocation would be described as an actual entity incorporating the determinant influence of some object that it prehends in the entity's process of concrescence. 'Concrescence' is the entity's self-generation or growing itself together and 'prehension' is the feeling of the determinant influence of what is felt. This notion of 'feeling' could be sensate or cognitive since in this system thoughts are 'cognitive feelings'. What is prehended is characterized by an 'eternal object' which may be simple or complex and composed of many simple eternal objects. Eternal objects are similar to Platonic Ideas, but defined in a more modern fashion. In their complex form they consist of a plurality of simple eternal objects coordinated in graded relevance to each other. How the entity incorporates this object in its constitution is called the object's subjective form and is the dimension of greatest, though conditioned, autonomy.

For our purpose in this paper we are principally interested in the effect of invocation upon ritual participants. We need to understand how determinant influences effect those upon whom they are imposed. To do this one more postulate must be developed, a corollary to the above theory of invocation. This is the fact that there is no such thing as a negative invocation. No determinant influence can be made to go away, only the relative importance of divers influences can be changed.

Where this will be most important to us is in clarifying the nature of Turner's notion of *communitas*: "Communitas, or social antistructure [is] a relational quality full of unmediated communication, even communion, between definite and determinate identities, which arises spontaneously in all kinds of groups, situations, and

circumstances. It is a liminal phenomenon which combines the qualities of lowliness, sacredness, homogeneity, and comradeship" in contrast to ordinarily prevalent social structures. [Turner 1978:250] In relative terms, the 'anti-' here is the banishing of "ordinary" social structures characterized by the hierarchy of roles. But when that society, or a subset of it, moves into a state of *communitas* and is viewed as part of an enworlded system the binary opposition of structure/antistructure becomes visible as structure and metastructure. This would be graphically represented in a Venn diagram as two concentric regions with structure comprising the inner and 'metastructure' the outer. This is in contrast to the previous expression as a binary opposition which would divide the sets without overlap. Our reinterpretation would be characterized as set (structure) and superset (metastructure).

Metastructure here is characterized by 1) the absence of the cultural norms of hierarchy and role, 2) the focus on common humanity and acceptance of individuality, while 3) maintaining the structures of containment and the 'greater society' of humanity in which all have a common part, such as shared language and its implied order. This is why we use the prefix 'meta-' since it is not true to say that all structure goes away, merely many of those that divide and differentiate individuals, holding them to roles and relative statuses. For example, in *communitas* age and sex differentiations may be removed. This eliminates the six categories imposed by male-female differentiation plus the differentiations between youth, adulthood and old age. However, the unitary and integral quality of the group is maintained, now all in one and the same category not six. Still, the stubborn facts of age and gender have not been removed. Rather, in our example, they have been made less relevant to the interactions of those involved such that they no longer divide them. This is a change in the relative values of the inhering structures. They have been graded to a lesser level of relevance. This is important since forms, being eternal and thus to which categories of time do not apply, can not be 'erased' from experience but only changed in their value within the prehending entity. This gives us the principle clue as to the nature of the change we would make in our project.

Since we can now see that in ritual there is no elimination of determinant order, and that there is at most a changing of classes of order, the core question in understanding the purpose and effect of a ritual is to ask what is the determinant order being imposed on the participants?

When we look at the rituals recorded and referred to in Orsi's *The Madonna of 115th Street* and in Kendall's *The Life and Hard Times of a Korean Shaman* we can see distinct classes of determinant order being imposed upon the participants. In each case the status of the principle participants is being reaffirmed. The mothers in the rites of *Madonna* are reaffirmed in their central value to the domis and at the same time the bearers of great oppression. This is clearly seen in the penitential worship of the Virgin Mother. The Korean Shaman in her rites to heal her clientele must break beyond the bounds of the ordinary integral self into the mediumistic states whereby ancestors and deities may speak through her lips. In these states she has the power to wield that she is denied as an ordinary woman. The oppression of the circumstances is turned into the kind of spiritual crisis that she as a shaman can respond to. No longer is she powerless

and instead is able to respond. But to do so requires that she temporarily give up her identity and take on the role of one of the powerful beings in her society. This very act reinforces the powerlessness of her ordinary role since she can not in and of herself cause the change (i.e. she as a woman is powerless), but must appeal to a 'higher power'.

Although these rites give the Korean and the Italian-American women a outlet for their frustrations and thus they have an outlet for her rebellious power, instead of being able to challenge the dominant and oppressing powers she can even be used by those powers to support the society they rule. This is done by employing the shamans in the performance of the Kut system of rites to prevent war, famine, and plague and promote national wealth, power, and welfare. [Kim p. 64] For the women of Madonna their sacrifice and suffering is revalorized as religiously noble. And so the potential energy to oppose is consumed in the effort of supporting the oppressor and potential alliances against the oppressor are blocked by her economic attachment to the oppressor, in the case of the Korean Shaman, and through family dependence in the case of the woman of Madonna.

The exact nature and function of this determinant order is then essential to our exploration. Turner gives us an excellent view of it in his notion of a dominant symbol: "Dominant symbols appear in many different ritual contexts, sometimes presiding over the whole procedure, sometimes over particular phases. Their meaning is highly constant and consistent throughout the total symbolic system. (A good example is the image of the Virgin of Guadalupe.) They possess considerable autonomy with regard to the aims of the ritual in which they appear. Precisely because of these properties dominant symbols are readily analyzable in a cultural frame of reference. They may be regarded as 'eternal objects,' objects not actually of infinite duration but to which the category of time is not applicable. They are the relatively fixed points in both the social and the cultural structure, and indeed constitute point of junction between these two kinds of structure. Each dominant symbol may be said to represent a crystallization of the flow pattern of the rituals over which it presides." [Turner 1978:245-6]

When we combine this thesis with our theory of invocation we see that the dominant symbol is to be felt in ritual deeply, being embodied and incorporated as part of the constitution of the person invoking and as such 'lived through'. [cf. Guenther 1984] In this way the dominant symbol has a determinant effect on the behavior and thought of the ritual participants. However, the oppressed, such as the women of Madonna and the Korean Shamans above, do not choose the determinant order imposed upon them. The symbols come charged with a graded series of values such that if the symbols are to be used the values must also be incorporated, unless somehow these values can be changed.

In the Base Communities of liberation theology fame this is being done. By studying the scriptures on their own and in the context of their oppression the members of the Communities reevaluate the meaning and mandate of the scriptures so that it will empower and motivate their actions. Another example is found in the contemporary

Pagan community where the myths and practices of old are reappropriated and given meaning and value respecting today's conditions in contrast to the values of the rest of the culture. In the first case the value and meaning of an established and heavily value laden symbol of the culture is being re-valORIZED to suit the needs of the Base Communities and in the second, symbols no longer valued by the larger culture, myths, rites and philosophies of old are being given new efficacy.

From this we can see that the meaning and values of dominant symbols can be changed. What we also must attend to is the subjective form of the symbol's effect when invoked by the ritualist. Characterized by the complex eternal object that is the dominant symbol, the subjective form of that symbol is the principle motivator for the ritualist to invoke that symbol. In some manner, the subjective form of that symbol must be consonant with the purpose of the ritual. The result of the proper invocation of that symbol may then be termed the 'feeling of success' for that ritual. In the conservative mode of ritual this feeling of success (re)instills the society's values and meanings in the participants. If this is oppressive, the oppression is reinforced, even if it is granted some manner of relief, as mentioned above. In a like manner, for a symbol to be invoked to engender a desired change in a society it must feel like the successful embodiment of that change.

In summary, we can see that if ritual is to function in an innovative mode it is then necessary to construct a live-throughable determinant order encrypted into invocable symbol(s) which has a subjective form that is the feeling of the successful, that is intended, revaluation.

Method

As an empiricist, for me the only value in a descriptive theory is in its ability to be prescriptive. Thus, on the basis of the above modeling and further ritual theory, a method can be constructed to form a program for socio-cultural change. The overarching pattern will be Arnold Van Gennep's Rite of Passage structure of separation, transition and reincorporation.

Robert Moore gives the context wherein we can begin the opening act of separation saying, "a transformative space... is elicited whenever an old psychological adaptation has outlived its usefulness and must be transcended". [Moore 1989:158] However, while oppressed people know that the state they are in is not working, being distracted by their own suffering, they often do not feel the matter with sufficient focus as to cause change. We had an inkling of this in our discussion above of how ritual gave relief from oppression to the Korean Shaman and the women of Madonna. The Buddhists place great store on this notion as it comprises the Buddha's First Noble Truth, that 'all are suffering'. This necessitates getting out of denial on the part of those suffering and oppressed, forsaking all means of numbing the pain through addiction to substance (drugs) or process (neurosis or unsupportive religiosity). Thus the first task of the ritual

is to separate people from the state of denial about their condition of suffering. To do this it is necessary to get the ritual participants to feel the pain and unsatisfactoriness of their current situation without mediation.

One objection to this may be that to reevoke the feelings of despair that arise about our suffering state is that it will simply make matters worse. 'Let sleeping dogs lie' might be the motto of this attitude. However, an example I have experienced personally of this kind of activity working on the psychological level can be found in the workshops presented by John Bradshaw and documented in his book *Homecoming: reclaiming and championing your inner child*. One of the first steps in the process of coming to grips with the neurosis-producing and maladaptive behaviors engendered by codependence character disorders is to do what is called 'original pain work'. This is the process of reclaiming the subjective memories of childhood abuse that stunted the developmental process. The continual finding is that as one comes to grips the memories of abuse and feels the suffering suppressed at the time in order to survive the abuse, one's delayed development matures and one no longer suppresses present feelings about one's actual needs and desires and thus is better able to negotiate adult life. In the workshop I attended Bradshaw remarked that these events perhaps constitute the rites of grieving so necessary for our future growth.

On a similar level but directed at the interpersonal and environmentally oriented dimensions of experience is Joanna Macy's work *Despair and Personal Power in the Nuclear Age* and the workshops built around it. Here the potential energy suppressed by denying the despair and anger about the endangerment of life on this planet by nuclear proliferation and environmental damage is explicitly evoked by focusing on the rage so that workshop attendees leave to enact political and social change. In both of these examples we see the liberation of energy resources through attention to the sources of suffering. In ritual terms this is the act of separation from the previous complacent state.

However powerful the grief and separation may be we know from the Rite of Passage structure that this alone is not enough to complete the process of change. Yet it is the very act of invoking our deep-felt but previously denied suffering that will enable the change to occur. In a way, our job is to 'get above' the conditions of our suffering, or to 'make room around' it, in Steven Levine's sense. This is where the antistructure of *communitas* plays its role. The suffering experienced is part of and affectively associated with the structures of our society. By moving into *communitas* these structures fall away. We have the opportunity, if we can get to *communitas*, to feel what it is like to not have the oppressive structures grinding us down. This provides both immediate relief, and, as we shall see, it provides the ground for reconstructing the society.

What produces *communitas* is the experience of the feeling by those present of the same forms of order within each other. "Communitas is an essential and generic human bond." [Turner 1978:250] Its characteristics are those of homogeneity, equality, absence of rank, etc. [ibid. 252] As can be found during any natural crisis such as a flood, fire or earthquake, when people suffer together often they are bound together in that

commonality Turner calls *communitas*. This 'sameness of feeling' comes from the fact that all are feeling the same thing. In terms of process metaphysics this produces a nexus among those sharing the feelings, which is to say that they all have the same forms present in their constitutions. This is the same form of unity that produces the integrity of the objects of common perceptions, such as the proverbial chair and as such is extremely powerful.

Obviously it does not matter if the source of suffering is immediate as in an earthquake or fire or made immediate and present by the invocation of the memory of suffering. The only difference is in the source of the forms felt, not in the effect of those forms. Thus the result of the separation process outlined above is nascent in the evocation of personal suffering and simply needs to be nurtured into full bloom. We can see a similar process and some of its effects in a Pentecostal prayer circle. In some cases there may be early on in the process a period of confessional and a focus of attention on personal unworthiness and sinfulness. This is the separation phase. Eventually this moves into the main body of the process, which is praise. By the entire group praising their deity with fervor and concentration, all present will embody the same forms, that of praise to the deity. Very rapidly they build up the feeling of community and commonality that is the hall mark of *communitas*. With the Korean Shamans suffering is the motivation behind their rites and the mark of one called to be a shaman. *Communitas* emerges through the sharing of the suffering, and the music and dance through the night. With the woman of Madonna, the same pattern emerges in their penitential worship and adoration of the Virgin Mother.

The task then in our ritual is to unite the participants after they have evoked the immediate experience of their own suffering. Potential resources here are spoken acts of witnessing such as occurred in the consciousness raising circles in the early days of the Women's Liberation Movement. Others might be processional or group dance or if appropriate symbols are found, group praise.

This stage is clearly the transition, quite appropriate to *communitas*, and a suitable critique of the shed structures. Yet, "this is necessarily a transient condition if society is to continue to operate in an orderly fashion. {*Communitas*} is the fons et origo of all structures and... structures are created by activity which has not structure but suffers its results as structures." [Turner 1978:250] Therefore, to reincorporate, the final stage of the Rite of Passage, we must introduce or produce structure.

This phase demands the most creativity and delicacy. Whatever we use for the act of reincorporation must feel like the successful adaptation to the desired state of being that is the purpose of the entire ritual. As such it will be the dominant symbol of the rite. For example, for a Christian the embodiment of the paradigmatic successful Christian life is Jesus. Thus Christian rituals such as the Roman Mass employ the eucharist to, by contagion, enable the worshiper to embody Christ, the dominant symbol, by eating of His body.

Since the dominant symbol as an eternal object is, because eternal, always present, the

only difference here is how relevant it is made in the life of those who experience it and the relationships it has with all other ideas and values. In fact it may be some symbol already present in the psyche of the ritual participants. The key factor here is that the values it embodies must be those that will enable the successful adaptation to be felt and thus known to exist. It must be felt with such intensity that it reorders the values and priorities of the participants so that they have the courage to embody the new values in changed action in their lives. In Christian terms this may be renewal or repentance. In Pagan terms, this would be the process called initiation and the encryption of the values would find verbal expression in the Vow of Initiation.

For many years processes analogous to the above method have been used to cause change in peoples lives. Macy's and Bradshaw's workshops are clear secular examples while Pentecostal Tent Revivals give a religious example. However, it is known among the producers of these events that backsliding is endemic. It is often very hard if not impossible for a newly changed life to maintain itself when it returns to its original environment without support. The old influences force their values upon the individual until the new ones are relegated to triviality.

To counter act this tendency ritual cults (in the positive and technical sense of the word) need to be formed. The participants in a ritual formulated as above have had a life and values changing experience, which to use the Pagan terminology would be called an initiation and they would be called initiates. This rite may be extremely elaborate so as to have the maximum impact upon their psyches but this may make it too unwieldy for regular use. Yet, due to the multivalence, polysemy and condensative qualities of the dominant symbol, it is possible to embody all the feelings associated with the initiatory rite and their inherent values in a smaller ritual. [Turner 1978:246] This will permit both individuals and small groups to gather and strengthen their commitment to the values they have chosen to live by. A cult whose symbols are valorized by the initiatory ritual would serve this function. Regular large regatherings of the whole community of initiates would on global, national or regional basis would give those values power in the community at large.

Conclusions

In this paper we have seen that there is a way to use the power of ritual in an innovative manner to cause change in individual's lives. Since society is composed of individuals we can be assured that as individual's values are changed so will society's. Using the current and classical theories of ritual informed by the process based theory of invocation a method is available by which rituals can be constructed to enable individuals to commit themselves to values that are proadaptive to today's challenges.

For this method to be employed a body of skilled ritual practitioners must be created to create, embody and steward the process of ritual change. However, since our theory of ritual is but nascent, they must be willing to challenge and test every notion of ritual

theory and practice. For instance, *communitas* has been suspected of developing individuality by dropping the social constraints restricting that development. Could it be that since the West has so overdeveloped individuality that *communitas* would have a different effect or character? Would *communitas* now for an industrial, highly individualized society be the rediscovery of our tribal commonalities, our common humanity and the compassion that emerges there from? Questions to be examined on another day.

For this or any other method to be successful these ritual practitioners must demand of themselves the highest ethics since they will have their hands upon the tools that shape society for good or ill. And since they are us, we must never forget the power of the Nazi use of ritual, nor ignore the opportunity to learn from their terrible mistake. Rather we must commit ourselves to ideals of highest compassion and seek through our process of ritual transformation to end the suffering of all beings pervading space.

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Rite of Passage Structure
in the Japanese Accession Ceremonies
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The tri-phasic 'rite of passage' structure is wide spread on our world, as Arnold van Gennep shows in his classic work of the same name. The purpose of this paper is to examine the structures available in the Japanese Imperial accession ceremonies in the light of this structure. It is hoped that this method will bring to light the import and meaning of its symbols and actions.

The right of passage structure is a three phase model of ritual process as present in a single ritual or in a series of rites. This sequence is referred to under the rubric of separation, transition, and re-incorporation. Van Gennep referred to the transitional period as a threshold, or in Latin a 'limin,' and thus the entire series as pre-liminal, liminal, and post-liminal. Separation is the phase in which the person undergoing the ritual, (that is receiving its expression), technically called the liminar, is separated from their former status or state of being. In coming of age rites, for example, this might be done by removing the child from the presence of the mother. Then the liminar is subjected to a series of experiences with the intention of engendering a new status or state of being. This is the transition or liminal phase. The liminar in this phase is neither in the old secure state nor in the new secure state, but is here in a vulnerable in-between 'place', on the threshold of the new one. Lastly, the liminar is brought out of the threshold or liminal state, and reintegrated into a new secure status in the context of the society. This would often be celebrated with festival in coming of age rites with the new adults now formally taking up their new adult roles.¹

A factor that emerges when the rites involved are a series is recursivness. When the entire series is examined it can be noticed that the rite of passage pattern is present. There are rites of separation, then rites of transition, and then rites of reincorporation. Again, coming of age rites exquisitely embody this pattern (see above). However, when

examined individually, each of the sub-rituals may exhibit the same tri-phasic pattern that the whole also expresses. This is probably due to the functional necessity to have a beginning, middle and end to all finite activities. This beginning, middle and end correspond directly to the separation, transition and reincorporation phases of ritual. One must 'end what one was doing and begin something new', this is the separation. One must then 'do what one has decided to do', this is the transition. Then, 'one comes to the end and the fulfillment of the doing and stops', this is the reincorporation. That this pattern occurs in sub-phases of larger cycles makes it recursive. This pattern may appear trivial but argument can be made that the process is ontological and thus present throughout the system, whether it be ritual or the world at large.² When we examine ritual, by looking for this kind of structuring, we can rapidly assess where we are in a particular rite and what should come before and after. Also, we can look for what level of the structure we are examining since this pattern nests one cycle within another. Being a series of rituals spread across time, we will have recourse to this theory in our examination of the Japanese Imperial accession ceremonies.

The Japanese Imperial accession ceremonies or 'gotaiten' consist of three distinct movements separated across months and days. The first action occurs immediately upon the death of the reigning Emperor and is called the 'Senso'. It is the legal accession to the office of Emperor. The second is the formal presentation and announcement of the new Emperor before the nation and the world. It is called the 'Sokui-rei' and occurs in modern times after one year of formal mourning from the time of the Senso. Later still (in the case of the Late Emperor two days later) at what would be the ordinary Tasting of the First Fruits banquet and thus at harvest, as a variation on the seasonal rite, the most important and ancient of the accession rites is held, the 'Daijo-sai'.³ As a whole we will see how the three rituals comprise an integrated rite of passage and how each of the individual rituals recursively exhibit the same structure. We will also use this structure to help us understand the meaning and relevance of the many actions and symbols.

The Senso

The first action of the entire series is a negative one, the death of the reigning Emperor. No doubt following a decorous pause after the recognition of death of his father, the Crown Prince acknowledges that he has taken on the "privileges and responsibilities of the position of imperial head of nation and government."⁴ The Late Emperor's death is the separation phase of this small ritual. In a perfectly natural way it thrusts the Emperor-to-be onto the threshold of change, thus separating him from his previous and 'ordinary' state as Crown Prince.

Upon the death of the Late Emperor three distinct actions occur which compose the interior three-fold recursive structure of this rite. The first is the acknowledgment mentioned above. The second is the transfer of the Imperial Regalia. The third is the announcement by the chief ritualist of the Court of the transfer of imperial authority

before the Shrine of the Regalia Mirror, the 'Kashiko-dokoro', before the Sanctuary of the Spirits of the Imperial Ancestor, the 'Korei-den', and before the Shrine of the Gods of Heaven and Earth, the 'Shin-den' within the precincts of the Imperial Palace of Tokyo. These all occur on the same day and constitute a unit.

The acknowledgment of the new Emperor acts as the sub-phase of separation within the larger phase of transition by being the beginning of the change from one Emperor to another. In this sense it is the reflexive opposite of the death of the previous Emperor. This is embodied in the phrase, "the king is dead, long live the king!" The era of a new Emperor is separating itself from the era of the old Emperor. But the Emperor is not yet fully the Emperor. He does not yet have the Regalia which would mark him as the wielder of imperial authority.

This is a fairly simple ceremony in which the Sword and Jewels, and by extension the Mirror, along with the imperial seal, are presented to the new Emperor and his formal taking possession of them. So long as there is no disputation over this the matter is physically very simple. The Emperor enters a room, the Regalia is brought to him and he leaves with it. Due to the fortunate circumstances surrounding the accession of the Current Emperor of Japan, we have a video recording of this particular ceremony.⁵ It permits us to see that even in this sub-sub-ceremony, the rite of passage pattern obtains. The video distinctly shows that after the Emperor takes his place before a throne, the Regalia bearers enter the room in procession. They then place the Regalia before the Emperor and bow. The Emperor then bows slightly in acknowledgment. All present then bow in acknowledgment of the Emperor's possession of the Regalia. The Regalia then are borne out of the room through a door on the opposite side of the room from where they entered and the Emperor then exits.

The difference between the entrance and exit doors points to fact that a change has occurred and transforms the room spatially into a threshold between two states. It can be said that the Regalia before they entered the room were in a pre-liminal state, their old state of ostensibly belonging to the Late Emperor. On entering the room they were in the transitional or liminal state. It is clear that they do not belong to the old Emperor any more but the new Emperor has not yet received them. This is the ambiguous state characteristic of liminality. Finally, when they leave the room, they have entered into their new state of being in the Emperor's possession, the reincorporation and release from ambiguity.

Not to belabor the point, but this three-fold structure is available in the liminal phase of even this short rite. It is to be found in the three bows: that of the Regalia bearers, the Emperor's acknowledging bow, and the assembled witnesses acknowledging response. This leads us to two important points about ritual structure.

One is that application of recursivity in rite of passage structure helps us to identify the purpose or goal of the ritual. Usually in any ritual there is some moment obvious to the observer that is the 'peak' or high-point of the rite. It does not come with the opening or closing actions, nor is it the exact middle. Rather we must apply recursivity to the

structure, expanding Separation, Transition, Reincorporation into Separation, (Transition Separation, Transition Transition, Transition Reincorporation), Reincorporation. It is during the Transition Reincorporation phase that the peak occurs.

In the ceremony of the transfer of the Regalia, the recursive structure is Entrance, (Presentation, Emperor's Acknowledgment, Witnesses' Acknowledgement), Exit. Our theory would have us look for the peak or most important part of the ritual to occur during the Transition Reincorporation phase which here is the 'Witnesses' Acknowledgement'. This is supported by the fact that the ostensible purpose of the ritual is to formally get the Regalia into the possession of the new Emperor. This does not occur when the Emperor acknowledges receipt of the Regalia, as that only indicates mere possession. The truly full and fulfilling moment of the process comes when every one sees that this man has the Regalia and that he is therefore the Emperor. This is the full formal act of possession. This moment is when everyone bows in recognition of the fact, the moment labeled here the 'Witnesses' Acknowledgement'.

This brings us to the second point about the nature of the peak moment of ritual. As can be seen from the above example that the peak moment embodies the successful accomplishment of the purpose of the rite. In this case it is 'the people acknowledge that you the Emperor legitimately possess the Regalia'. This is both the purpose of the ritual and its meaning. However as a ritual is an experience and not simply a cognitive event, the feeling quality of the fact of success is the actual goal of the rite. This is termed the 'feeling of success' in the ritual. In the transfer of the Regalia this came in the Witnesses' Acknowledgement, when all the witnesses present enacted, embodied, and felt the feeling through their bow and the Emperor's silent observance.

At the peak of each and all of the Accession rites we will see that there is a moment in which the purpose of the entire rite is embodied as a lived through feeling. If this were not the case, there would be no point in enacting the ritual. One would as well read it silently or watch it as a movie.

The third sub-phase of the Senso does this explicitly. Here the chief ritualist makes the announcement of the transfer of imperial authority to all the Kami most closely associated with the imperial house. This is where the source of that authority is being informed of the change of venue, that there is a New Emperor properly in possession of the Regalia. It completes the sub-phase by embodying the successful transfer of imperial authority.

The third major phase, following in three days the announcement to the Kami, also exhibits this 'feeling of success' quality. Here, the nation, present in its chief representatives, is informed of the fact of the accession.⁶ As the first time the new Emperor communicates in the formal manner, i.e., by Imperial Rescript, the full manifestation of the successful assumption of the role of Emperor is experienced by the people and their Emperor. This concludes the first phase of Separation in the total series.

There are two principle ways in which the forgoing is a rite of separation. The first is of the general nature of death. Death separates a person from the rest of society. Funerals van Gennep lists as classically rites of separation.⁷ In the case of a monarch, death separates one entire administrative era from another. The natural reciprocal of the death of a monarch is the installation of a new one. And so besides the negative action of a loss, there is the positive action of a gain. Symbolically this is expressed in Japanese culture through the changing of the name of the era⁸ immediately upon the new Emperor's accession.

The Sokui-rei

The Sokui-rei forms the second major act of our series and internally shows the marks of the three phases. It takes place after a year of formal mourning. The first is the 'Shunko-den' ceremony which is the "worship of Amaterasu-o-mikami and of formal announcement to her of the accomplishment and celebration of the new accession" before Kashiko-dokoro, and occurs on the morning of the Sokui-rei.⁹ Second is the Ascension to the Throne, the formal Sokui-rei itself, occurring that afternoon in the Shishin-den. Its function is to announce to the nation and the world of the fact and celebration of the accession. The third phase occurs the next day and is the observation of sacred dances by the Emperor and Empress in the Shunko-den before the Kashiko-dokoro.

The Shunko-den internally exhibits our three phases, as we might expect. However as a whole it is an example of separation by divine influx. Each of the element of the rite are focused upon worship or 'making contact with the locus of the sacred', in this case the Progenitrix of the nation. Once everyone is ready, robed, and purified with water, the open action begins. Drums and gongs are sounded, the Kashiko-dokoro is opened to the sound of ancient music, and a norito is read by the chief ritualist. (Please note the three fold character of even this opening act.) Next, the Emperor, followed by the Empress and their retinue, take their places within the shrine. Next, the Regalia is placed beside the Emperor. Next, and this is the third sub-phase of the main portion of the rite and as we would expect, the peak, the Emperor "passes to the altar and worships, and reads a proclamation to the Spirit of Amaterasu-o-mikami".¹⁰ At this point we see the process in ritual termed 'assembling the parts'. The first part is the presence of the Emperor as a person with entourage. Then is added to this the Regalia fulfilling the physical accouterments of being the Emperor. Then is the action phase, wherein the Emperor does what the Emperor does, be the high priest and perform worship in full form. With these three actions all the parts necessary for the proper worship by the Emperor of Amaterasu-o-mikami are present. Holtom notes that this is the only place where the three items of the regalia, or their substitutes, are present in the accession ceremonies, supporting this 'assembling' thesis. We will see this again at the Sokui-rei proper.

It is also interesting to note that this worship is an example of a place where the peak is

followed by a number of subsidiary actions what fall under its rubric. Here, the Empress, the Royal Family, the retinue, and the foreign dignitaries, following the Emperor have the opportunity to offer worship to Amaterasu-o-mikami. This is essentially an extension of the Emperor's action, but is subsidiary because the main point is for the Emperor to perform worship. However, the opportunity for corporate worship is not to be missed, and so all follow suit. In ritual analysis it is important to separate out such subsidiary actions so as not to confuse them with the actual main purpose of the rite.

The conclusion of the rite as a whole and the reincorporation of those present back into the world fulfilled by the rite comes as a simple reversal of the opening actions, being the closing of the shrine to music, threefold sound of drums and gongs, and all exiting.

When we turn to the Great Announcement of the Sokui-rei proper we will have need of the 'assembling the parts' thesis to make sense of the scene. As a whole everyone and everything present presents an idealized manifestation of the honoring of the monarch and the monarchical relationship with the nation. In the courtyard, the cherry and orange tree represent the loyalty and the homes (or at-home-ness) of the nation.¹¹ The Plume banners bring present the great luminaries of sun and moon. The Crow and Kite banners represent legendary exploits of the imperial house, bringing the glorious past into the present.¹² Other banners with the imperial chrysanthemum crest further support the Imperial House as do the honor guard in full battle dress. This idealization can be extended to the Shishin-den itself. Externally it is hung along the edge seen by those attending with a curtain embroidered with a golden sun and clouds of good omen. Internally, it contains the thrones of the Emperor and Empress. These, never used for anything else, and more resembling a pavilion than a chair, can be interpreted as the aura-of-glory that should surround the True Divine Monarch. The assembling of all these things and people including the Royal Family, the dignitaries and the Prime Minister constitute the separation phase of this rite. This is because the this assemblage constitutes the separation out of the ideal in the face of the real, the making present of the sacred-ideal. What is displayed here is not how things are but how the participant feel they ought to be. The Emperor radiates his glorious aura beneath a golden sun and auspicious clouds, attended by the glorious past (the banners) and the vigorous present (the Family and honor guard), before the nation and the nations of the world and even the sun and moon. The natural conclusion of this rite will be the exit of the Emperor, and then the people, and the dismantling of the assemblage, reassimilating the whole ideal array back into the ordinary and the real.

Having disposed of the parenthetical material, we can now approach the core of the rite, the honoring and celebration of the New Emperor. The first phase here is the state change that comes with the entrance of the Emperor. This action galvanizes the attention of all present, it is the moment they have all been waiting for. Traditionally one would not even see the Emperor until he appears in all his glory on the throne itself. He would have entered from the North on a stairway that only he would tread and stepped into the curtained booth of the throne. Attendants would have pulled back the curtains revealing the Emperor, who appeared, as it were, out of nothing. This would have accentuated his divine nature. The present Emperor, however, walked through the

Shishin-den in full view before ascending to the throne. This was an interesting stratagem and message to the world, perhaps denying the Emperor's divinity, maintaining the repudiation of that doctrine promulgated by the Late Emperor. This action was undoubtedly conscious on the part of the ritualists in charge of protocol, but to me it was a distinct loss.

Once ascended to his Throne and revealed, all present make profound obeisance. The Prime Minister, representing the nation, comes forward. The Emperor then speaks, reading an Imperial Rescript. According to Gilday's translation it was a second¹³ declaration of the beginning of the Heisei or 'Peace Achieved' era, focusing on Japan as a peace loving nation among nations with a distant glorious past and an abundant future ahead.¹⁴ This is the second action and the transition sub-phase. It is not the peak of the rite as its purpose is to celebrate the accession, not to simply declare a new era. But, this declaration is an imperial act and so in this case we see the Emperor acting in full imperial form. It is in response to this that the next action occurs which is the ritual act of celebration.

Upon hearing the Imperial Rescript, the Prime Minister recites on behalf of the nation an address of felicitation.¹⁵ According to Ellwood this is the 'Nakatomi no Yogoto' or Blessing/Congratulatory words of the Nakatomi, or something similar and derived from it.¹⁶ This rehearses the Divine Imperial Mandate, a myth of sacred waters and the charge to perform the Daijo-sai, with praises to the Emperor and a request for His blessing by the Kami. This yogoto is properly associated with the Daijo-sai but here is used in a very public way as an ideal blessing of the Emperor. Then the Prime Minister leads the whole nation in a threefold 'Banzai!' shout, the classic acclamation to the Unbroken Line. These two acts together constitute the peak of the rite, being the celebration of the accession of the new Emperor. All have the opportunity to 'feel the success' of the rite in their actions.

The final phase of the Sokui-rei is the observation of sacred dances before the Shrine of the Regalia, the Kashiko-dokoro, on the next day by the Emperor and Empress. Although my sources do not indicate the nature of the dances, except for their sacrality, by the pattern we have been using we can expect certain features. We can expect there to be formal opening and closing procedures dealing with the shrine itself probably with some variety of worship with either or both food and verbal offerings made. In the core, we can expect the arrangement being some manifestation of divine worship in the form of dance that the Emperor qua High Priest would observe as an act of worship. Thus this action is the embodiment of the Emperor's actions as a worshiper-celebrant, a feeling of successful accomplishment and a fit prelude to performing the highest rite of Shinto, the Daijo-sai.

The Daijo-sai

The Daijo-sai shows forth excellent examples of progressive recursivity in ritual

structure. This kind of recursivity is often used in cases of dealing with the extreme sacred, as in the Daijo-sai, the most sacred rite of Shinto. One manifestation of progressive recursivity is in the series of purifications that everything associated with the Daijo-sai undergoes. To understand this requires a few words about purification as a rite of separation.

Purification by water is in essence cleansing. Water is poured over something so as to remove from it any defilements. By the logic of ritual this statement is equivalent to saying that the object is itself being removed from the defilements. It is being separated from that which is not to be in the presence of the sacred, sometimes termed the profane or the secular. If we use the metaphor that contact with the sacred is like receiving a message, embodied, for example, in the god's speaking, then it is necessary to remove from the context of the message anything that might garble the message. In other words we are trying to reduce the ratio of the noise to the signal. Any activity that can do this could potentially be employed. The more intense the need to get the message right, the more intense the connection is with the sacred, the greater are the precautions taken to 'purify' all concerned. Thus, when contacting the locus of the sacred in its most extreme forms in a particular cult, we see in parallel extreme forms of purification being undertaken. The profane must be separated from the sacred.

This separation is the meaning of the extreme precautions and purifications undertaken in preparation for the Daijo-sai. The people are purified before they act. The land is purified before anything is done on it. It is separated by a fence from the profane. All buildings and utensils are especially made for the rite, and are thus pure. The rice used is picked by purified persons and cleaned and polished, removing any broken grains. The offering cloths are woven by consecrated people in sacred compounds. And so forth...

Another aspect of purification-separation found in the rites comes with the choice of many of the officers and Yuki and Suki provinces by divination. This is an example of separation by divine influx. This has to do with the aroma of sanctity that comes with the element of chance. In it we see the operation of grace, separated from human intention. Here anything can happen and trust is placed in the gods that the right thing will happen. 'Let the gods choose' is the mood of this action, and choice is preeminently separation. Being done by the gods it is inherently pure.

On the morning of the Daijo-sai itself the final preparations are made to the ritual enclosure, including the bringing of the offerings to their storehouses inside the compound, the preparation of food and the construction of the 'Shinza' couch. This, for the reasons developed above, is a variety of separation by sanctification by the assembling of the parts.

That evening the Emperor takes a lustral bath at the Palace to purify himself. Again this is an act of separation, removing himself from the profane. At the appointed time the Emperor travels in state to the 'Kairyu-den' or Purification house where he takes another bath of hot water.¹⁷ Here we are seeing the nesting of rites of separation, here

as purification, one inside the other in a simple progression, increasing in sanctity. That which was washed is washed again making it even more pure. Next the Emperor puts on a pure white robe called the 'hagoromo' identified in "folklore and literature as the garment of 'tennyo', the heavenly maidens in the service of the moon."¹⁸ This is clearly the assimilation of the Emperor with divinity or the host of heaven, separating him from ordinary humanity.

The transition phase comes with the various processions. The Emperor travels barefoot on a white runner traditionally assimilated to the descent of the Heavenly Grandson, the Progenitor of the Line. It is as though he is traveling down a beam of light.¹⁹ Clearly a symbol of transition. After the Emperor is installed in the outer hall of the Yuki-den, musicians play music, singers sing songs, narrators recite ancient legends.²⁰ A harvest norito is read and the Heir Apparent with other Princes, Great Ministers and high ranking courtiers take their places and give the 'yahirade' claps.²¹ The music and recitations serve to invoke the past and the lineage of tradition. The norito invokes the spirit of the season being harvest. I am uncertain as to the exact nature of the clapping, but it certainly has a worshipful function. These three actions taken together constitute the middle sub-phase, and here they are assembling the various temporal and historical connections associated with the rite. They also serve to establish the mood and feelings with which the rite is associated, the ancient line of continuity. The last part of the transition is the food procession to the Yuki food hall. This phase ends when the warning cry goes up and the Emperor enters the inner hall of the Yuki-den.

Now we have come to the core of the ritual, the offering and tasting of the first fruits. The Emperor has seated himself to the east of the Shinza facing southeast towards Ise. This indicates that the offering is being made to Amaterasu-o-mikami. The 'haizen' and 'shindori' maidens pour water three times for the Emperor to wash his hands with.²² As a rite of purification, it functions as the separation part of this sub-phase. It should be noted that the food is not brought in until this is done and its utensils removed. It is in complete separation from the other parts of the offering. After the washing a prayer is said.²³ My sources do not give the text, but I would not be surprised if it was a prayer of confession or of asking for forgiveness in keeping with the purification mood of this portion of the offering.

Next the food is brought in, after the place mats and settings, one for the Emperor, one for the Kami. Each item is placed on the Kami's setting in turn and then another prayer is said. Again we do not have the text, but I would hazard the guess that it is of the species 'Come and eat, these are the First Fruits'. This constitutes the transition sub-phase of the offering. Here the Emperor waits, the transitory and uncertain stage, while the Kami eat. Theoretically the Kami could be repulsed by the offering, say if it was done improperly, and so here is where the ambiguity creeps in.

Finally we come to the fulfillment of the offering part of the rite. Here the Emperor actually tastes of his portion of the offering. Ellwood²⁴ and Holtom²⁵ disagree as to how much the Emperor actually eats, but the function remains the same. The Emperor partakes of communion with the Kami. This is the peak of the rite for here in the

Emperor eats with the Kami and in doing so is assimilated to the divine. The Emperor is now truly in fact and deed one of the Kami. Here after, he alone needs to taste of the First Fruits for them to be a proper offering to the Kami.

For our purposes here the exit phase is trivial.

Early the next morning, at about two a.m., the entire process is repeated, except that it is done in the Suki-den. The Emperor baths and robes in the Kairyu-den, processes to the Suki-den, and makes the offering, tasting of the food. Why this is done twice is an open question. Holtom indicated that this duplication of rites indicated the connection of the past with the present.²⁶ This was embodied in the movement of the Regalia and seat of office from one place to another. Gilday focused on the weaving of the eastern and western halves of the empire together.²⁷ Ellwood sees it as the embodiment of the mythic situation, sometimes still played out in older villages, where the unknown and wandering representative of heaven would visit the home of a woman worshiping alone at harvest time for feast and orgy. This would be the uniting of Heaven and Earth for the sustenance of life. There are also elements of testing for the true monarch.²⁸ However, I can draw little clear conclusions until it is certain why dual actions are done in other Shinto rites. In many cultures many rites are performed more than once to make firm their efficacy. However, the usual pattern is threefold. The dual then remains uncertain. My principle contribution to this question is that since one thing is done twice there is a connection being made across a disjunction. But as to what these are I can not say.

The reincorporation phase of the Daijo-sai is to be found in the following feasts. Interestingly they also exhibit a triform pattern. First is the presentation of the Regalia and the recitation of the Yogato. This declares the accomplishment of the Daijo-sai and, as mentioned above, rehearses the Mandate of the Kami for Yamato rule.²⁹ This separates this phase from the previous. Two separate feasts are next given corresponding to the Yuki and Suki provinces and during them the Yamato-mai and Ta-mai dances are performed. All this is done with festive solemnity as it is still considered communion with the Kami.³⁰ This is the transition phase as the high degree of structure of ritual procedure is mostly gone but the Kami are still present and so people are still behaving with reserve. At last, one more feast is given which is specifically a 'gesai' or 'breaking sacrality' feast. Here, the very playful Goshchi dance is performed and with it everyone returns to their normal i.e., not ritually reserved, social character.³¹ This is plainly the re-incorporation into ordinary life.

Large and complex, it may be difficult to see the outlines of the rite of passage pattern when looking at the whole of this ritual series. In each of its parts, however, we can clearly see its application. To see the whole we need to ask what is the passage across that these rituals effect. To do this we will turn to an apparently trivial symbol to see the change. Due to the good fortune of the video recording made of the present Emperor's accession ceremonies we can see a distinct change of costume with each phase.³² In the Senso the Emperor appeared to receive the Regalia in a tuxedo. In the Sokui-rei he appeared in traditional robes of yellow hue. In the Daijo-sai he wears the white hagoromo. In the first case the Emperor is a Man receiving the attributes of the office he

has inherited, and walks away a King. In the second case he is a King receiving the adulation of this subjects, and walks away with the charge from the yogato to perform the Daijo-sai, to be a priest. In the third case he is a priest offering the first fruits to his god(s) and then eats with his god(s) becoming one with them. What we have here is a process of progressive sacrality. In the first he is Separated from ordinary men to become the king and to begin this process. In the next he becomes the Transition point for the manifestation of the will of Heaven on Earth. This is in the Yogato's mandate and present in the Chinese conceptions of kingship which the Japanese assimilated.³³ Lastly by eating with the Kami he is Incorporated into the host of Heaven, for a time living on earth, and bestowing the benefits of Heaven thereon. Through the rite of passage that is the accession ceremonies the Emperor of Japan becomes a God, regardless of what ever denial is made to the contrary.

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Notes

1. van Gennep, p. 11

2. see my "The Rite Process" and "Concrescent Ritual"

3. Holtom, p. 47

4. Holtom, p. 47

5. Gilday, lecture
6. Holtom, p. 48
7. van Gennep, p. 11
8. Holtom, p. 48
9. Holtom, p. 53
10. Holtom, p. 53
11. Holtom, p. 65
12. It is interesting to note that these symbols of conquest were transformed into the more peaceful chrysanthemum for the current Emperor. (Gilday lecture)
13. the first being at the Senso
14. Gilday, lecture
15. Holtom, p. 71
16. Ellwood, p. 53
17. Ellwood, p. 136
18. Ellwood, p. 137
19. Ellwood, p. 136
20. Ellwood, p. 137
21. Ellwood, p. 137
22. Ellwood, p. 138
23. Holtom, p. 108
24. Ellwood, p. 139
25. Holtom, p. 110
26. Holtom, p. 117
27. Gilday, lecture.

28. Ellwood, pp. 73-4, 82

29. Ellwood, p. 142

30. Ellwood, p. 143-4

31. Ellwood, p. 145-7

32. Gilday, lecture

33. Yellow is a color reserved for the Emperor to wear in China, and generally the color of increase.

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<http://www.hermetic.com/webster/abyss.html>

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About this capture

Abyss and Back

by Sam Webster ©1988

This is a presentation of the Greater Transabyssal Crossing from the view of the anthropic, subjective Tree. In it the experience of perception is related to the establishment of the mage across the abyss and her return. This work was written in December of 1990 and edited in 2002.

Dear Soror Kia,

A while ago you asked me how I got back from across the Abyss. Since then I have been thinking about it, trying to see if I could answer in more depth than I did your question. The following is a stab at it, Happy Birthday!

The first problem before us really is "What is the Abyss?" Most of the descriptions I can recall are based on vague philosophical notions or mythopoetica that tends to stress the impossibility of crossing it. Neither of these will do for me. Indeed, it would be a useful exercise for some student to track the origins of this mythic image. The first because it is too vague to be clearly descriptive and thus prescriptive. The second because it conflicts with my understanding of the Qabalah, that which we have 'received'.

There are several ways of viewing the Tree of Life, all of which are 'true' in the sense the Tree is 'true'. There is the Tree as the image of the Cosmos, the Tree as the Process of Creation and the Tree as model of the Divine Anthropos or Human. It is this last view that we will be using here.

I begin all of my thinking about the Tree in the Anthropic mode with the center of my consciousness being in Kether. This is the place where 'I' come into being in every moment created anew. When this is expressed in a more completely articulated manner it includes the rest of the supernals which provide the most essential structure. In terms of this structure, Kether is the union of our moment to moment experience in a sense of 'satisfaction' that provides or 'is' the feeling of that unity. This unity gives us a sense of 'I'-ness, a sense of selfhood. The two parts that compose this are of course Chokmah and Binah. In terms of this description, Chokmah is the subjective aim of the self that gives rise to its creation. In other words, our purpose for existing gives rise to our existence. Binah is here to be seen as the subjective form with which we perceive the datum of our experience. How we autonomously 'feel,' in the largest sense of the word, about our experience. Thus far all of this has been very subjective. The place where the objective world enters the picture is through Daath. Daath is the union of all of the objective data that we perceive into a singular, complex, perception. It is to this that Binah reacts and gives inward form to it while Chokmah determines the nature of that form in terms of originating purpose, and the self-Kether receives it onto the enjoyment of experience. Thus I see that the basis of my existence, in fact all existence, starts across "the Abyss." Then what is the point in trying to "get back across" it?

To understand this we need to look at the nature of perception. Perception is the essential data of our existence and thence our consciousness. We can say this because in every moment that we know about we are perceiving something. If this is the case, how do we do it? This question becomes important because if we can trace our perceptions from the physical world to ourSelves which lies across the Abyss then perhaps we can unravel this problem. Perhaps then we can find the gap that the hermeticists are pointing to with the word-symbol "the Abyss".

To begin with we have the perceiving self on one end of the chain. On the other end we have the 'perceived'. For the sake of this discussion let us conceive that we are perceiving a red ball, held in one hand. But is that what we really are perceiving? No, not really. We know what is out there is a myriad of minute particles whirling about at fantastic speeds creating a structure that provides an interference pattern to resist the pressure of our hand. We also know that the ball is not really red, merely that the light reflected off of it is the frequency that our eyes recognize as red. In fact we are not perceiving a red ball at all. We are perceiving light and feeling resistance. Also it is not we-the-self that perceives the light and the resistance, in fact it is our retina and muscles and neurons that are perceiving the raw sensations and they transmit them to our brains where the data is assembled. But the data is not assembled purely. If it were, we would perceive a less than solid object, even though it is for our purposes solid. Some of the sensations have to get cut out as irrelevant to realizing that we have a ball in our hands. Otherwise we would get caught up in the minutia that is not relevant for us

to be able to grasp or throw the ball. Perhaps this is what happens when we are on sufficient quantities of LSD to be overwhelmed by our sensations.

Also the data used to formulate 'the red ball' to our minds needs to be supplemented to give our minds, our selves, the impression of 'the red ball'. The sensations of a geometric form qualified by a color are then assembled with the rest of our experiences of balls and redness in a massive amount of processing which eventually results in our realization and experience that we have a red ball in our hands.

Thus we have four things here, the perceived thing(s), the raw sensations received by the body, the processing of that into usable form and then the Self which receives the perceptions. Where then is the Abyss?

It can't be in the perceived, that is fundamentally a given. Nor can it be in the sensations, they are merely a product of our bodily hardware. Nor can it be in ourSelves since that is the simple receptor of all the rest of this chain. It must then be somewhere in the process of assembling the data into that which we think of as perceptions, perhaps in the very place where the assembled data is handed over to the subjective Self to experience it. Here, the method of assembling the data becomes very important as how this datum is presented to the subjective Self will have a profound impact on how the subjective self will incorporate it into its constitution during the process of coming into existence. However the subjective self also has the responsibility of giving subjective form to this datum, through Binah. The split that I see is between the objective realm and the subjective realm, and how the two relate. A classic expression of this difference is "is the glass half empty or half full?"

Our modes of assembling the data become habitual and are strongly conditioned by our upbringing and our culture. But if we could but choose another way of assembling that data we could begin to see the glass as half full instead of, habitually, half empty. Although the glass image is trivial it illustrates how we condition our perceptions by the way we process our information. If such a vast difference is perceptible in a conscious phenomenon how much more so in the unconscious? Normally, then, we are enmeshed in our process and unable to see the forest for the trees.

This is called maya by the hindu and samsara by the buddhists. The Tibetan, Vajrayana Buddhists points to this most clearly when they say that nirvana is samsara. Then we can see with William Blake that "if the doors of perception were cleansed, all would be seen for what it is, infinite and holy." The trick is to use the accurate translation for maya: it is not illusion in the sense of falsehood and unreality but more delusion from the inaccurate assembly of information, thus maya might better be translated as media, as in the media of the artist.

What is happening when we are crossing the Abyss is we are withdrawing ourselves from the processing of the data harvested by our senses and often as well from our senses entirely. We step outside of our usual way of relating to the world by not relating to the world. What we are relating to is that which is non-temporal, which the Ancients

called eternal or immortal, but most often referred to as the divine. We are then given the opportunity to dwell permanently in the divine. However, here is no actuality, simply the whole of potentiality. If we wish to actually exist we then have to come back down the Tree into the world.

But we have torn up our connections with the way we used to process our data. Now we have two basic ways of returning. We can either plug back into our old ways again, living with the vast contrasts now available from having existed without those modes. This tends to make them profoundly irritating. The other option is to either before or after having made one's first great leap to assemble a new, more effective (or desirable) system of processing. If done beforehand, I contend this is where you will land after the Abyss crossing. If done afterwards, one would need to again cross and then land in the new system there after or by some other means integrate the new system.

This re-systemization I see as the key to being able to articulate ourselves upon returning from the Abyss. There is a vast distance between our perceiving selves and that which we perceive. Similarly there is a vast distance between the willing selves and that which we would effect with our wills. If we can not guide our wills down through the labyrinth of our processes and out into the world we can not be effective. For this reason I feel it is vital to develop the various tools of magick, mind and physical crafting that we acquire the ability to work our will.

I hope this has been of some use to you.

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About this capture

Ritual, Magick & How Pagans will Save the World

by Sam Webster, M.Div ©2004

We live in an unsustainable culture which values consumption and acquisition above all else. Yet, Pagans are a cultural force unpredicted and generally unnoticed that stands against the loss of our world. Wielders of Ritual and Magick, we have the means to change the human world and bring it back in harmony with the rest of the Cosmos. Will we rise to the challenge?"

Introduction

Thank you for inviting me to speak with you today, I am deeply honored that you would be interested in my idiosyncratic ramblings on the place of ritual and Pagans in contemporary society.

Hands up:

Pagans, Christians, Buddhists, etc.. . .

I have entitled my talk “Ritual, Magick & How Pagans will Save the World.”

As a ritualist, I admit my view may be myopic. It's the hammer I've got so perhaps everything looks like a nail. But I don't think the solutions and perspectives I will propose today have been tried in a long time so I think they are worth putting on the table.

Magick is a long discredited perspective too. But, in an era of dehumanized technology, the more integral approach used by the grandmother of science, namely Magick, may be a helpful corrective and one of the few bits of leverage we've got. Or it could just be the last hope of the desperate.

But then we have reason to be desperate, or at least deeply concerned. We live in an unsustainable culture which values consumption and acquisition above all else.

Yet, Pagans are a cultural force unpredicted and generally unnoticed that stands against the loss of our world. We are wielders of Ritual and Magick. As such I warrant that we have the means to change the human world and bring it back into harmony with the rest of the Cosmos.

The question is, will we rise to the challenge?

The Problem Situation

Let's begin by looking at the problem we are in.

We, the inheritors of Western Civilization, are members of the only non-ritualizing culture in the world. (If you can find me another let me know, but I haven't found one [China]).

Starting with Martin Luther's Hammer blow on October 31st, 1517 (yes, Samhain, go figure), the West began a project of de-ritualizing itself. The Roman Catholic context in which it was operating was at best stale and at worst corrupt.

We all know the story of the sale of indulgences but we can also point to the alienation of the common folk from the rituals of the Church, being in Latin and, some might argue,

being of a transcendentalist theology that had little relation to the lives of the people. Superstition, the performance of ritual activities without cognizance of their meaning, had set in.

[Hocus Pocus: Hoc est enim corpus meum/for this is my body.]

In this cultural revolution (and subsequent counter-revolution), we lost the baby with the bath water. Ritual, at first in part but later with more vigor was denounced as vain and 'Papist'(we can't have that) and systematically removed from worship. The altar was moved aside for the pulpit and was replaced with a highly attenuated form of ritual, the sermon.

The Word replaced the Deed. [Cf. Goethe's Faust]

In Catholic countries ritual was degraded by the application of orthodoxy. The very soul of ritual was ripped out by defining the meaning of every act and reducing living symbols to dead signs.

Don't get me wrong, the Catholic world is quite polyphonic and so there was and is today a broad range of application. For instance the pageants, pilgrimages and festivals in Latin Countries in the Old and New Worlds and in some parts of Eastern Europe are fairly vibrant. But, on the whole, and particularly in the Northern and Anglo lands, we ended up with a rejection of ritual amongst the Protestants and an ossified ritual system among the Catholics. This did not bode well for the West but it would take some time for the damage become noticeable.

One core function of ritual is to embody and transmit the values of a culture. When examined systematically, the values promulgated from the pulpit are pretty good and summarizable in Jesus' best word, 'Love thy neighbor as thy self.' Not bad. One problem: the medium is not up to the message. Nearly 500 years of Protestant preaching has had little positive effect on human behavior. It is a commonplace that we are told to 'be good' on Sunday, but we go right back to same old bad behaviors on Monday.

Preachers pull their hair out over this but my argument is that they are misapplying their effort. Word alone is not enough.

The Catholics have an additional problem. They can't fill their seminaries. Soon there will not be enough priests to serve the otherwise slowly emptying churches. (With celibacy and a male-only priesthood it just doesn't have the draw it did.) If they were filling the needs of the people they would not be having this problem. (I wonder if we could have their churches? Now wouldn't that be an interesting turn around of history?)

Beside transmitting values, ritual has another core function: transformation. It helps us leave old out-moded states and enter the new ones into which we've grown. These are things like leaving the 'single' state and getting married, entering religious orders, return

from combat back into society, leaving childhood and becoming an adult.

You all remember your adulthood rites, don't you? When everyone in your community supported you as you left behind your childhood ways and you took your place as an adult with all of the rights and privileges thereof? No?

Of course not. This is what we lost when we lost ritual in our culture. Yes, we do still honor those getting married. Yes, we acknowledge those few who enter religious service. But the lack of reintegration rituals left many Vietnam veterans trapped in their trauma and discarded. And, there is many a young man who will die this summer attempting to drive their way out of childhood only to be stopped dead by a tree. (The situation is just more acute for the males, SOMETHING about the women).

The west also has the highest incidence of long term mental illness. Some have suggested that this is caused by the lack of transformative ritual. The only way our culture has to help a person work through a subjective or interpersonal maladaptation is through the psychotherapist's couch. And here we are, back to talk again.

So where does this leave us? In a culture that can not transmit its best values to the next generation except by talking at them and without support to enable its members to negotiate the transformations required of us by life.

But it is not like ritual can be ignored. For tens of thousands of years humans conveyed value and meaning across time through ritual. Mesopotamian, Egyptian, Indian, and Chinese cultural histories are measured in the thousands of years. They had a stability and often a quality of life we can scarcely claim.

Nor is ritual a wholly human prerogative. Many birds and mammals, never mind the primates, engage in 'non-productive' activities as vital acts of communication that result in successful defense, status maintenance or change, or mating.

So, human's ritualize. It's in our blood, and if this was a didactic lesson, I would show you my theory that that capacity and root is ontological, but not today.

Since ritualizing can't be stopped, where did it go in our culture?

From the ritualizing impulse arose the secular arts, especially theater. Ritual is its direct ancestor via the rites of Dionysus. Music, dance and the performative arts, never mind the plastic arts, evolved independently of the sacred and ritual contexts in which they first came into being. In other cultures most art is related to the sacred and incorporated in worship and ritual. In Medieval European society things were much the same way, thus we have, for instance, Chaucer decrying his 'vulgar' stories late in life.

But art for art's sake developed with a particular vigor in the West due to this separation from the sacred and ritual. It is probably why we have the marvelous music and other arts we enjoy as entertainment today.

Sports are not dissimilar. Classically games had a sacred and ritualistic context, the most famous of course being the Olympics, but this shows up in many cultures.

But in the modern age all these became commodified. Music, dance and all of the performative arts are now products to be sold. TV and media like CDs, DVDs, etc., in general permit the packaging of performance and sport into hour-long segments or disks or whatnot which can be easily sold.

Art is for sale. Sport is for sale. It took a while but today in our culture the value of anything (and any one) is how much money is it worth...

This discussion leads into a vast array of ethical and political issues in and of itself. But our focus today is on ritual.

The problem with all of this is that the energy, the effort, the creativity, that would have gone into ritual goes into these commodities instead. That which should have been used to convey good values or transform society and its members is unavailable in the dominant culture on this planet.

Instead that creativity and energy is poured into the next sit-com, the next pop tune, the next advertising campaign and whatever values they espouse that is what is being inculcated into our lives and whatever transformation they happen to cause, they do. They do this without any thought to the direction of the transformation. Without any thought to the values the recipients will then live from and the consequences thereof.

Why should you care?

First off, because we are on board a train that is heading for a cliff and the bridge is out. Worse still, everybody, and I mean everybody, is on the train.

We live in an unsustainable culture. That means the time to remain in this condition is finite and ever decreasing. The good in this is that things will change, the bad is that if changes happen through catastrophe, it won't be gentle on any of us. And since our culture is the dominant culture of this planet, when we go we will bring a lot of others down with us. Like the Police song puts it: "we can all sink or we all float, cause we're all in the same big boat."

And just to make sure you are paying attention, you must understand that this burden is principally yours. I'm likely to be dead before it gets too bad. You, however, will be around to deal with the consequences.

For instance at the current rate of consumption Oil will be gone by 2040, We use about 30% of the drinkable water on this world today. By 2025 we'll be using 70% (it won't be

cheep),

If we keep paving farmland in the US like we have been by 2050 we'll have lost another 15% or 55 million acres (of the 375 now available), even though the population will have grown by 40%. So you see, this is the problem or debt the parents of my generation have handed to us, and the bill will come due in your lifetime. Sorry.

We should note that the problem is not with production or technology. We have now the capability of providing food, clothing, shelter, fiber, medical care, and education for everyone living on this planet. And we have the ability to deliver the same to those who need it. Can you say Federal Express?

The fact that production is such that even now there is enough produced to cover everyone's needs shows us that the problem is not with production. The fact that we can "absolutely, positively, get it there," if we want to, shows the problem does not lie with the distribution system.

It shows that the problem resides in our philosophy of distribution and, by corollary, of our consumption. It is a matter of how we decide who gets the results of production and who gets to use the resources necessary to create that produce.

What determine these choices are values. The values that govern the distribution of production are a vast and controversial subject and suited to the discussion of better minds than mine. But the consumption part of this equation is a bit more immediate and just as painful and it makes an excellent illustrative example.

So, what are our culture's values?

You all know the line from the Pink Floyd song, Money,

"Money, it's a gas.
Grab that cash with both hands and make a stash.
New car, caviar, four star daydream,
Think I'll buy me a football team."

I think that summarizes it. The values of our culture are consumption and acquisition. When everything is commodified and money the only real value, what else is there to do but to acquire and consume? When written on the large scale this is called Imperialism which we do mostly as corporate imperialism today rather than direct political empire building which is the use of military power to conquer foreign parts and colonize them. But given current events, clearly this is only a mostly, and it is hard to say which is worse. Just ask any client nation of the multinational corporations.

However, it is what we value that drives this process. What is worthwhile in life? If you are alienated from the world and your neighbor, if the only thing you can value is what you can measure, if the only pleasure you know is consumption and acquisition what

else is there to do? Just look at advertising today. The basic message is simple: buy and be happy.

As Huxley put it in *Brave New World*, 64 thousand repetitions equals one truth. If we hear it enough times we're going to believe it. It does not matter if satisfaction never comes, we keep believing the message: buy and be happy. We don't even notice we're starving, we keep thinking these empty acquisitions, these empty calories, will feed us.

We can see from the statistics previously quoted, this can't go on forever. We live in an unsustainable culture. We are borrowing from the future to frivolously expend today, your future. Our forbears have done the spending and enjoying, my generation is feeling the pinch and so we're scrambling to get ours before it's all gone, and you will get to pay the bill. Sorry

We live in an unsustainable culture. Will we change before catastrophe is upon us or do we sail gracefully off the cliff in an elegant swan song of glittering consumption into a gottdamerung of global destruction? I believe theme music for this is: "Eat, drink, and be merry for tomorrow we die!"

I take some comfort in this; as the Chinese note in their writing of the character for crisis is composed of Danger and Opportunity. I've outlined the danger. The Opportunity is us, the Pagani.

We are at a strange time in history but not a unique one. About 2000 years ago our world was at a similar crossroads. It was about to undergo a profound religious convulsion that would eventually bring down one of the greatest civilizations humans have ever produced, Rome. It was an era of Empire, of overwhelming cultural exchange, and profound disempowerment of the individual. In Alexandria these conditions lead to the development of many new strains of religious thought, some of which could coexist with others while some sought the destruction of the others.

We are in the same condition. We live in the most powerful empire humanity has yet produced. Communications, transport and supply-line systems have developed to the extent that every culture is touching every other culture now. And then there is the political situation.

I don't know how this is being taught today but when I was in elementary and high school I was taught about our democratic government. Sadly, what I was taught is not what I see now. Instead, taking from what I learned in my undergraduate political science classes, we live in a plutocratic oligarchy or timnocracy. If you have enough money you can participate in politics, and participating in politics is about supporting the interests of the moneyed. In short, not democracy.

I'm particularly interested in seeing what happens as electronic voting becomes more widespread. You see, I'm a geek by profession and so I trust other geeks more than politicians and corporate spokespersons. The security inclined geeks I know tell me

that the voting systems are so hackable as to be a mockery of security best practices. So much for democracy, so much for the power of the individual. In other words, a lot like Alexandria 2000 years ago.

So, danger is and change comes. How are we to deal with it? From the foregoing we can see that the current system is vulnerable to change. In fact it will change but how is the question. I hope by now you can see that the issue is one of values, on what will we expend our resources, and to who's benefit.

My deepest fear is a self-fulfilling prophecy: The religion of the dominant culture on this planet, Christianity, has the myth of the 'End Times, the Eschaton', after which the world, this place, will be irrelevant and all of the elect, the saved, will be in the Heavenly City. If you really believe that, and more importantly, if you believe that we are in these "End Times," what motivation do you have conserve? In this paradigm, the world is fallen and corrupt, thus itself unworthy of salvation.

If you believe yourself among the elect, especially if you are working under the Calvinist doctrine, the world is there for you to consume until the rapture comes and after that it won't matter anyway. You might as well just use it up. And if you are among the damned, you might as well get yours now since you will be spending an eternity in hell. My deepest concern is that the leaders of government and industry are laboring under this belief. And, consciously or unconsciously, it guides their policy decisions. This would be bad.

So, as was in the rallying cry in Wilson and Shay's "Illuminatus! Trilogy", 'don't let the bastards immanentize the eschaton.' We must not let the powerful ignorant destroy our world.

From my description of the place of ritual today, I think you can see that the Mega-culture in which we are embedded just doesn't have the tools to deal with the problem. But, we do.

One of the most outstanding characteristics about the Pagan "conversion process," such as it is, is the feeling of 'coming home.' Hands Up!

Given the widespread feeling of alienation many people feel today from their world and from each other, this experience is precious and telling. And ours.

As is probably evident from the foregoing, I feel that as one of the causes of our problem today is the lack of ritual in our lives. Recovering ritual will be a vital part of the solution set.

The principal reason for this is that ritual is the only way I know of that will change the values of this society into something sustainable. But in a culture that has abandoned ritual, even considers ritual to be distasteful at best and evil at worst where can we turn to recover the capacity to ritualize?

Or, to not put too fine a point on it: How can we change the course of western civilization so that it does not destroy itself and the world it inhabits? Who can the world turn to?

Surely you have guessed it by now: You Guys! We, the Pagani!

We alone may have the power to cause this change. We alone may be able to end this threat to our lives and the future of humanity. (Frankly, I'm not too worried about life itself. It will go on as long as there is water here, just without us.)

How? There are several factors that come together. As I've indicated earlier, there is a profound need for ritual in this non-ritualizing culture. But one of the keys to understanding this comes from the word 'worship'. 'Worship', the word, has its roots in old Saxon and can be unpacked to mean Worth-Shaping. What we do in worship is give attention, power, energy, and validation to what we are worshipping. In worship we declare and empower our values.

Our Mega-culture is unsustainable due to its values, the values it shapes, what it worships, what it puts energy into, what it rewards. What it worships is consumption and acquisition and in that worship it consumes the world. This can't continue.

Unfortunately, if you will permit me an analogy from the computer world, because they gave up ritual they don't have access to the source code any more so they don't know how to change it. The Mega-culture does not have the tools to change what they worship nor do they know they can.

To put this in religious language, we must change what they worship, we must give them a choice of Gods. We can do this. I doubt anyone else can.

Pagans are something unique, something that has never occurred before in the history of humanity. We ritualize in a way no one else has before us. We are the only culture I know of that, as a regular practice, composes and recomposes rituals 'de novio' and usually as one-offs.

No body else does this. In the west we only have dead ritual traditions, no body changes or innovates upon the classical body of ritual when they have one. Elsewhere among living ritual traditions variations are made in the classical forms by the priestfolk as required by conditions, yet always drawing upon and founded in precedence.

Our position is peculiar. We, the contemporary or Modern Pagans, inherited a body of theory and very little practice from the classical Pagans. We HAD to make it all up again and in the process discovered we could. And so we keep doing it. And this has some very interesting implications.

Ritualizing Pagans may embody an evolutionary leap, mostly at the level of

consciousness, where we are sufficiently conscious of our ritualizing capacity to be able to continually create rituals 'de novio'.

Our forebears could not. Previously the archetypal forms that inspire our rites had to break through into the consciousness of some individual who would give us the ritual that we would do until our cultures fell or were supplanted by the inspiration of yet another.

We Pagani, instead, storm heaven to learn the mysteries of these archetypes and deities so we can write our next Sabbat which is coming up in just another 6 weeks. We don't have time to wait and we've learned not too. And due to the vast information resources we now have, and which no culture before us had, we take our lessons from every culture around us and use them, for better or worse, to compose our rites. No one else does this and I don't think anyone else wants to. But we do. And the world needs us to.

With ritual we shape the values we would live by giving ourselves the taste of what could be. We take values and lessons gleaned from throughout time and expose our souls to them to be inspired and transformed. And we are pretty good at it.

[Cite: GD modularity, Gardener moving ritual to the living room, Fuller's ephemeralization.]

I don't really know if we are alone. There are other new religions arising but I think it is fair to say that Pagans are one of a new species of religions arising in our postmodern age. The only one I've seen that focuses on ritual. I believe we are an evolutionary adaptation to this time in Humanity's developmental arc. A particular one that bears the ability: the ability to write new rituals forever.

I also feel we stand on the threshold of cultural creativity (An era much like classical Alexandria) an era of empires and vast inhuman political, and in our age, commercial forces that leave individuals disempowered. An end of the Post-Modern period and the beginning of a new era of cultural creativity. [LOHAS marketing study]

It is time to change this and I warrant that we Pagani have arisen to cause this change. We come from the shadows of our culture. We are the Occult, the Hidden in this culture, the dark fertile bits that got left behind and forgotten in the drive for modernity. Don't the Jungians say that it is from the shadow that all real change comes? That in the shadow the resources to make profound change dwell? For this culture, we the Pagani, suppressed, repressed, and discarded, written out of history, forgotten and accursed, are the Shadow. And the repressed always returns.

Before we get into the specifics of what I think needs to happen let me warn you about how the Mega-Culture will respond to you.

What they will do is try to sell you. A citation for you:

Dick Hebdige, *Subculture, Style in revolt, Revolting style*. 1979, Routledge. In his study of Punk and other British musical subcultures Hebdige discovered the pattern that when the defining emblems of a subculture can be sold outside that culture it loses its vigor and the sub-culture dissolves. [Boone, Coonskin hats] When you get sold you get subverted.

Can you say Buffy the Vampire Slayer? They trying. . . I've been a member of the Science Fiction Book Club since my teens. A number of years ago they began selling Tarot cards, and amulets, now they sometimes offer various kinds of spell kits. It's quite fascinating though it leaves me concerned. The hope I have is that it is harder to sell us than a fad. We've been around for hundreds of years and been a source of publisher's fodder for much of that time and we ain't dead yet. But the danger remains, so watch out.

On the other hand in a fit of perverse megalomania I realized that they may be doing us a favor. I call this the Harry Potter phenomenon. The sale of these goods, like the Harry Potter books, are exposing more folk, and young folk in particular, to our world view. Many of them will embrace it, and we must be ready for them when they come seeking us out. So maybe our task is to learn to use those channels of distribution to spread our word.

As we grow in power our opponents will try other ways to subvert us. Into violence, as the crisis looms more dangerously we may be tempted to follow the Weathermen into violent revolt. But in their case what happened was that the best minds of their cause went underground and were lost to the popular movement, stalling progress leading to its discrediting.

They may also attempt to lead us into distraction. I'm not sure how people around here feel about this one, but at least as an example of what could be done, I'd like to point you to what happened to a segment of the Feminist movement in the 70's (I think). In the midst of many successes, the issue of pornography was raised which fragmented and stalled the movement. I've seen some very interesting information on where the money for that initiative came from and which sheds doubt on the motivations of the contributors for the movement.

So, in the immortal words of 'Deep Throat,' "Follow the Money". It will give you a deeper understanding of who and what is at cause in any situation. Also, keep your eyes on the prize. Remember what you are working for and don't get distracted.

And most of all, use your power: information, communication and magick.

Every time a new communication medium arises new religions arise. The hieratic imperial religions arise with writing. The protestant reformation comes with the printing

press. Evangelical & Fundamentalist Christianity comes with Broadcast, the Radio and the Television. Now is our time: the Internet. Use it.

So we come to the end of the matter, how we, how Pagans will save the world.

We are here at the fulcrum of history. The culture which has put the world in threat is ours and we are intimately entwined with it. It needs what we have to transform itself and it needs what we are to awaken to values that will be sustainable, values that we embody.

Pagans are a peculiar crowd. We buy stuff but are not particularly consumption driven. We don't have the same aspirations to acquire and so we tend not to be ambitious in the way the Mega-culture would expect of us, striving after money, property and status. We'd rather live in harmony with our world, not over consume and take the time to enjoy life. Most folks out in our Mega-culture don't enjoy life, they just consume and are left dissatisfied.

Much of this is rooted in one key value. To us, the world is sacred. Not fallen. Not irrational. The World is our Mother, the World is our Lover, the World is our Friend and Companion. We do not seek to subdue it or have dominion over it. We work with it and it works with us. This support will be a profound advantage to us because this relationship is one we need to share with our neighbors before they trash the place.

To do this we must work on ourselves and work to transform our society.

As I said before we are its shadow and can use that position to our advantage. For one, we are unexpected. No one understands the power we have to transform, but you do, or will if you continue to practice. You do it all the time. Don't stop. Keep growing yourselves.

If you want a clue as to what direction to grow yourselves, take a look at the Buddhadharma. The Deili Lama points out that this is a time when religions are leaning from each other. What we can learn from the Buddhists is two-fold: First, keep your eye on the prize. They name that prize 'enlightenment'. They will use any tool or technique they can find that helps them towards this goal. All actions are evaluated by the standard: does it help me toward enlightenment or not? This continual drive has caused a continual development of the methods used to attain. It also produced an openness and a willingness to adopt new methods and to simply change as their understanding deepened.

Further, as they succeeded to develop themselves, the practitioners deepened their understanding of the goal. The meaning of enlightenment shifted from a fairly personal psychological liberation from bad patterns to a more global drive to end suffering in general to a recognition that the ultimate enlightenment transfigured not only the practitioner but the world itself. This focus on a goal-oriented spirituality makes the Buddhadharma powerfully transformative to its practitioners and to those about them.

Whatever your view of the end of Pagan Magickal practice, I feel this focus is worthy of emulation.

The other element we can take from the Buddhists is the importance of compassion. I've discussed this in more detail in my Pagan Dharma writings you can find on-line, but suffice it to say that working only for our own personal benefit can actually cripple us in our practice. It can make us centripetal and closed in and cut us off from the very power we need to succeed. But, by seeking personal spiritual advancement to as to be better able to aid all suffering beings now and in the hour of our eventual enlightenment changes everything. The world comes to our aid and supports our works and practice, and success comes quickly.

The Buddhist term for this is Boddhichita. My warning and injunction to you is this: Magick without Boddhichita is death. Magick is the most powerful way of generating karma, of generating effect through action. Magick without this enlightened view eventually ossifies our egos and crushes our souls, but with Boddhichita or 'Wisdom Attitude' as it can be translated, invokes the power of the Cosmos to support our Magick. It will help everything.

Those of you who attended my workshop yesterday got a bit of a taste of this. Please use it.

One of the reasons ritual has grown irrelevant is that the world in which most folk's rituals evolved in gone. Who lives on a flat world or in the center of the cosmos? The mythologist Joseph Campbell suggested that we need a way of spirituality that lives in an vast cosmos and uses stellar symbolism that matches our scientific understanding. This way it won't offend our, or our neighbor's sensibilities, but will reunite the scientific with the sacred and our hard-won knowledge with worship and mystery.

Since no one else can do it, try designing ritual and practices that deal with our vast cosmos and stellar symbolism. For me, Thelema does this. Nuit as the Star Goddess, Hadit as self as Star, and Will as my task in life all really works for me. Your mileage may vary.

Do magick in your homes and groves and temples and to transform your self and to transform the world. You can't hurt them, but the right will and healing power you wield can help them. And right now your culture needs you. We have clearly lost our way.

But most of all do ritual, and show it to the world. The festival movement started in the 70's, now we have the Pagan Pride parades. We have been slowly coming out of the broom closet. It is now time to turn the Wheel of the Seasons and of all Change and to do so with open arms and open circles. We must welcome our neighbors, and find ways to be ready to have them join in our rites. Only in this way will they come to taste the bliss of harmony with the world, only in this way can they attain to the satisfaction we each get when we look up and see the crescent moon.

Don't stop, the future is counting on you.
<http://www.hermetic.com/webster/pagan-agenda.html>
31 captures
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About this capture
Pagan Agenda
Berkeley Pagan Pride Festival, May 2005
by Sam Webster ©2005

Greetings, my fellow Pagans. . .

We gather here today in celebration of Pagandom, the fact that after more than 1600 years of being outlawed We can hold Festival Again!

Congratulations! You have survived. Be Proud! They said the Pagans were dead but reports of our demise were greatly exaggerated.

There is a reason you survived: you are needed to save the world

We live in an unsustainable society: in about 100 years the kind of culture we have today will not exist, either because we changed it into something that is sustainable or because we have used up everything and we are dead.

Our culture is like an algae bloom. We are consuming all available resources and then we are going to drown in our own waste. And while some spiral down in a fetishistic orgy of conspicuous consumption others die for want of food & water, never mind education and medication.

The agenda of the dominant culture has failed: this is a dying culture . . . it just doesn't know it yet. The agenda of the dominant culture has failed: It is time for a Pagan Agenda.

Without a just and sustainable society we all die. But here is the good news: three of the four things that need to happen first already have

Back in the 1970s it became clear that we could produce enough to feed, clothe, shelter, educate and medicate everyone on the planet. The problem was we could not deliver it. The distribution system could not get the goods to where they were needed. If you lived near a distribution point, you were good. But if not, tough luck.

But in the 1980s that changed. FedEx demonstrated that if you really wanted to, you

could absolutely, positively, have it there tomorrow. So, today, even if you are far off the network, given a little bit of planning, we can have it for you this week. Distribution is no longer a problem. Knowing who needs and who's got became the problem.

But in the 1990s that changed. Tim Berners-Lee invented the http protocol and gave us the World Wide Web. For the first time in human history we have wide-scale many-to-many communication. The revolution this has caused has not yet fully played out, but for now we know that who ever had and who ever wants can meet on the web and do business. The archetype of this new global marketplace is Ebay.

So, now, with the ability to produce, distribute and direct the flow of goods to where they are needed, why do we still have stockpiles of goods and hungry people? We are lacking the will to do something about it. It is still O.K. for some people to starve.

Without the Will To Do, none of the real benefits of this new and massive infrastructure will be received by most of the world. Rather, it will be used to consume this world like locusts on a farm field.

But the Will To Do is not a physical plane challenge, No! that part has been worked out. This is an internal challenge and this is to our advantage.

Like Sun-Tsu says: War is fought in the Mind of the Opponent. We who work Magick are most adept in the plain of mind. We have the greatest capacity to change the Mind of the Human World to produce a sustainable future

In fact, I warrant that we Pagan People have arisen now to do exactly this. We come from the Shadow of our culture. We are the Occult, the Hidden in this culture, the dark fertile bits that got left behind and forgotten in the drive for modernity. Don't the Jungians say that it is from the Shadow that all real change comes? That in the shadow the resources to make profound change dwell? For this culture, we the Pagani, suppressed, repressed, and discarded, written out of history, forgotten and accursed, we the Pagani, are the Shadow.

And the repressed always returns.

This is what we must do: We must put our effort into changing that will to do in three ways: We must each act with Body, Speech and Mind

You must act with your Body:

By living in integrity with your values. I know many of you here: I know you do this.

So keep on living by your values and aspire to do so ever more deeply (perhaps even passionately) Every dollar you spend is a vote for or against a sustainable world. Spend wisely.

You must act in your Speech:

By speaking the truth, especially the truth about sustainability and justice: Humanity must not consume this world like an algae bloom or locusts. It is wrong for some to glut themselves while others starve. But also the simple truth of the Pagan People: We exist and will never go away, for we are the bearers of the solution, where science & spirituality, where values & technology are united by the vision of the integrity and harmony of the world.

And most importantly you must act with your Mind.

By your magick invoke a world that lives in integrity with the Laws of Nature. We can do that best by invoking our Gods, speaking Their names, making Them offerings. Worship is, linguistically, worth-shaping. It is through your worship you shape the worth of the world, you define and determine the values the world is run by; What is Good, What is Bad, whether we live or whether we die. Through worship, the worship of our Gods, we establish the values that our Gods embody in the world: shape it well!

This is a battle to be fought in the mind of our opponents, those who would consume the world. We who wield Magick must step up to the plate and use our magick to project our values, sustainable and just values, into the world. No one can do this like we can. No one is in the position we are, here in the belly of the beast, to cause this change.

It helps if you can see the problem as a magickal one. Try this: This is a time of profound challenge for humanity and for the world we live on. Now is the time this planet decides if humans get to live on it. This is the global adulthood initiation for our species and if we fail it is game over--- we die.

Climatary conditions are changing and non-renewable resources are being exhausted. The threat in any adulthood Ritual is death. The challenge is to wake up, and act like an adult: Responsibly.

Now we humans being are asked to do this, to behave responsibly on a planetary scale, to create a sustainable society. Because, if we don't, we die.

I say Pagans have a vital place to play in bringing about this change because science, religion, ritual and magick are all available to us!

We can invoke it into being with our will, with our word and with our work.

You know the old saying: you create your own reality. You do this, so do this! You are the Future, and the fate of the future rests on you

E-mail the author at webster@conrescent.net.

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<http://www.hermetic.com/webster/we-dwell.html>

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About this capture

We Are Pagan

We dwell in the Living World

Stars, oceans, rivers, mountains,
each have their own being and integrity

Each is worth preserving,
not as a resource but as a living being,
albeit non-biological

For all of the world is ensouled;
feeling, and self-preserving as we are,
and although not human, it all deserves our respect

For we are not separate from the world,
we participate in it and through it

So does the World participate in us,
and its well-being is our own

For we revere Nature
like Jews, Christians, and Muslims revere their scriptures,
because Nature is our scripture

For however various our views,
whether seen as the most ancient and developed technology
or as most intimately as 'Mother Nature,'
we Pagani see Nature as Divine

The Divine is the source and sum of our being.

To consume Nature will be the end of our being,
and the final blasphemy

We are Pagan,
We dwell in the Living World

What do you live in?

sam webster, earthday 2005
E-mail the author at webster@conrescent.net.

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About this capture
How Close the Gods?
Transcendence, Immanence and Immediacy in Pagan Religion
by Sam Webster ©2007
Given at PantheaCon 2007

Theology is a funny thing for Pagans to discuss. When we invented it a few thousand years ago it was a way of using discursive, mostly philosophical and sometimes rational means to explore our understanding of the nature of the Gods. We were moving from narrative and poetic ways of understanding, embodied by our myths or sacred stories, to explanations of what the myths meant. We developed the tools of logic to criticize the ideas presented in these explanations and sort out the good ones. Our ancient forebears contemplated the old stories as well as the proclamations of oracles and the teachings of earlier 'lovers of wisdom' or philosophers and developed a rich array of explanatory traditions. They coexisted within and among the various schools of thought whose names are well known to us but long diseased: the Pythagorean Order, the Platonic Academy, the Peripatetics of Aristotle, the Stoics, Cynics, Epicureans, [and others]. The competition was fierce though limited to the educated and leisure classes. Most folks were happy with the old stories and grandma's explanation. Except where philosophers got involved in politics, the state had little interest in theology, and left the debaters to their own devices.

This all changed when Christianity got a hold of it. Theology or 'God-talk' became the means of establishing doctrine as dogma which was then enforced as belief with the power of the State, originally the Roman Empire, but later the Nation-States of Europe. A truly horrible loss and a very strange distortion of religion. For Christians, religion became what you believe, a set of propositions that were subscribed to. Among religions this focus in Christianity on belief is unique. While Islam is close, the required set of beliefs, that Allah is God and Mohammed is His prophet, is very small. Islam is centered primarily on its doctrine of submission to the will of Allah. The word "Islam" means submission.

Christianity on the other hand took this innovative approach that set about defining the nature of the God(s), which, if you dissented from it, you would be considered a "chooser" as the word "heretic" is translated. Or, in other words, you had no choice.

Non-adherence to the exact nature of the doctrine may be enough for war, as the Great Schism between the eastern Orthodox and western Catholic churches, and the Sack of Constantinople attested.

The progenitor of the western magical tradition, Iamblichus of Chalcis, considered theology a useful training for the mind, but only as a prelude to Theurgy, the working with the Gods, rather than just talking about them, which is theology. In short, all our talk about the Gods amounts to nothing when compared with the experience of the Gods that comes out of practice.

That said, there is some value in discussing the nature of the Gods. It can help us reflect upon our experiences, clarify our understandings, and lead us away from misinterpretations. Today we are going to discuss one small section of the entire theological terrain. We are, in essence, asking: Where are the Gods?

Because we are not Christians, it is not our way to create a laundry list of beliefs that every Pagan must adhere to in order to be considered Pagan. So, if we were to ask, we would quickly find that Pagan folk see the Gods in innumerable ways. However, whatever the details are, these ways tend to 'bucket' into three main types: Transcendence, Immanence, & Immediacy.

Definitions

Transcendence is most familiar to us from the Christians. Orthodox believers believe that Yahweh made the World and the World is entirely outside of Yahweh. Or put more concretely (and in Pagan terms), the Goddess made the Tree but is not the Tree. Some Pagan folk see the Divine in this manner. Some do because they have not really examined the beliefs they have inherited from their former religion or from western culture at large. Others, having reflected and considered the alternatives simply conclude that the Goddess is entirely transcendent of the World.

Immanence is a very common understanding of the 'location' of the Divine. Many heterodox Christians believe this. The "immanent" Divine is present in the World even though the World is still not the Divine. We might say, "The Goddess made the Tree and is present in the Tree, but is not the Tree." Another, perhaps unfortunate way of expressing this, but one that points to the problem with it, is where we see the Divine as the "Ghost in the Machine." The Divine somehow inhabits the world yet remains separate from it. The advantage to this is that we don't start cutting down the trees to find the Goddess in them; we know the tree will "give up the Ghost" and we will only find 'tree.' The Goddess becomes displaced to some entirely spiritual realm, but one that somehow interpenetrates with the Tree and the World.

Immediacy is a more modern term for wrestling with this problem, although one can find the idea discussed in the deep past. It is a subtle idea but its implications are vast. Here we would say, "the Goddess made the Tree and is present AS the Tree (not just IN the Tree)." To touch the Tree is to touch the Goddess. She is immediately present. Nothing is between us and Her. The whole World IS Her, made BY Her and OF Her, and by

implication, there is Nothing BUT Her.

Spiritual Practice

Each of these naturally implies a different kind of spiritual practice. When we serve people in a ministerial or priestly capacity we have to deal with their understanding of the World they live in, the kind of relationship they have with the Divine, and the nature of the spiritual practice they are familiar with. Even more importantly, all of this must be tempered by the need they have brought to us. Let's take each of the three approaches and the kinds of needs each one implies, in turn.

Transcendence requires us to reach out to the Divine to rescue us from the World or to take us away from the World to where ever the Divine is, usually called 'Heaven'. Concepts of separation like repentance or sin tend to be applied here, or go as far as the Gnostic idea of actually considering the World as evil and needing to be escaped from.

Immanence brings the Divine a bit closer but still leaves us with the problem of finding it IN the World around us. At least this, our realm, is not existentially separate from the Divine, even if it is not divine itself. Here we find practices focusing on awakening to or otherwise finding the Divine in the World and its objects or simply trusting that the Divine is present even if we can't find It.

Immediacy challenges us to view the World as Divine, as the immediate revelation of all that is Good, True and Beautiful. The World is the direct communication, even scripture of the Divine to who ever is paying attention. Practice then focuses on appreciation and understanding. It asks us to seek the wisdom of the Divine in all phenomena, even where it conflicts with our human values.

Ministry

Naturally, when we minister to Pagans, how they need to be treated will depend in part on their attitude to the Divine. Those who see the divine as "wholly other" usually have need of "redemption" to re-establish a positive relationship to the Divine. Re-Deeming corrects the sense of having lost connection with the Transcendent Holy by correcting or re-affirming the way we feel we are valued by the Divine. We are deemed 'worthy.' Often this is accompanied by a sense of being polluted or contaminated and thus unworthy to approach the Holy. Rites of release, purification, or 'catharsis' (Greek for purification) and are very helpful here.

When the Pagan we are asked to help has an immanent understanding of the Divine there is usually less of a sense of being unworthy or needing redemption or purification. Often the sense is that of alienation. For the adherent to the transcendent doctrine, the divine is inherently alienated, so there is no possibility of closing that gap. For the Pagan with an immanent sense of the Divine, It is only just out of touch. Re-awakening to that Presence or refreshing the Pagan's faith in the Presence can end or ease that sense of alienation.

When pressed, however, and with careful dialogue worked through, many Pagans will identify the locus of the Divine as immediately present without anything between us and the Divine. In this case our job is to help the Pagan to 'clear' their 'vision' so that they can recover the sight wherein all things seen and felt are Holy. Our challenge is both very simple in that in this case there is not much distance to travel to find the Divine, but it is also a very subtle vision and easy to lose when driving in heavy traffic, frustrated at work, or getting the kids off to school. Here we must help the Pagan find the means to reclaim that vision when lost, hold that vision when found, and cultivate that vision across time so that the Pagan can live in the presence, providence, and wisdom of the Divine all of their life.

Naturally, the methods applied will vary depending on the actual character of the individual or group being served. What will work for one will do something very different for another, or nothing at all. For example, and only one method among many, when we design ritual for the Transcendent perspective, the Divine needs to be 'put up on a pedestal' or it will not be recognized as the Divine. The approach needs to be slow and filled with resistance, awe and dread. This will put the Pagan in the right state of mind to engage with and benefit from his or her encounter with the Divine.

For the Immanent perspective, acts of revelation and concealment can be appropriate, a kind of playing hide-and-seek with the Divine. Creating glimpses of Divinity which are immediately cloaked again such as a brief conversation with an aspecting Priestess is one way to achieve this.

For immediacy, we have the problem that there is nowhere to go and nothing to do to find the Divine, which of course is also an advantage. Rituals for this population can seek the Divine in the Ordinary like a flower or a sunrise or in a kind of Transfiguration where one's lover becomes Divinity.

Now, just to be fair, let me turn myself in. My personal bias is to Immediacy. I find it simpler, and per Occam's Razor that makes more likely. It can be directly experienced and proves itself in the doing. I find it gives meaning and purpose to the physical World and spiritualizes it. When the Physical is the Holy, such horrors as environmental degradation are unthinkable. But as with all things, your mileage may vary.

<http://www.hermetic.com/webster/hekate-review.html>

79 captures

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About this capture
The Goddess Hekate
Published in Gnosis
Review by Sam Webster ©1993

The Goddess Hekate: Studies in Ancient Pagan and Christian Religion & Philosophy
Volume 1. Edited by Stephen Ronan. Chthonios Books, 7 Tamarisk Steps, Hastings
TN34 3DN, England, Tel. 0424 433302, International + 44 424 433302, 1992. 166 pp.,
\$46.

Hekate is a much heard of, but little understood, Goddess of the Pan-Hellenic pantheon. Her cult was among the most vigorous of the ancient Pagan world as evidenced by the condemnations of the 11th century Church against offerings left to Her at the places where three roads meet. Today She is mostly known as a Moon Goddess and Queen of the Witches and in some parts of the Wiccan and Goddess movements She is given great honor. Yet to penetrate Her history and the depth of Her character requires searching through hard to find and out of print source texts and reference materials. Knowing Greek is also essential. Now Stephan Ronan has gathered together the best of the classical scholarship written in English into one small handy volume, *The Goddess Hekate*.

The first half of the work consists of reprints. Ronan includes J.E. Lowe's "Deities Invoked by Magicians (i) Hekate" from his *Magic in Greek and Latin Literature* (Oxford 1929), ch IV, which gives a concise view of how Hekate was seen by Greek magick users. We are given a glimpse of Hekate's cult and iconography through two chapters out of L.R. Farnell's *The Cults of the Greek States* (Oxford 1896). From James Hasting's (ed.) *Encyclopaedia of Religion and Ethics* (Edinburgh 1937) is taken "Hekate's Suppers" by K.F. Smith which describe this important practice for making monthly offerings to the Goddess. Two small chapters tell us about Hekate's Hosts, her various manifestations and the beings who travel with her in the night. This is taken from the famous study of the soul in ancient Greek religion: *Psyche: The Cult of Souls and Belief in Immortality among the Greeks* by Ervin Rohde. The extensive notes of the reprints give the researcher many more trails to follow and Ronan provides further notes and a commentary in his introduction. Fourteen plates showing images or suspected images of this elusive Goddess are appended to the text, including an artist's rendition of the never before depicted Chaldean Hekate. Attached to Farnell's articles is a "Geographical Register of Centers of Hekate Worship", invaluable to understanding the spread of Hekate's cult.

Ronan's own articles are especially valuable to the scholar and diligent student, as well as to those who are trying to rebuild Hekate's cult. He includes four new translations to the most important hymns to Hekate. These are the Orphic Hymns, the Greek Magical Papyri, Proclus Diadochus' "To Hekate and Janus", and Sophocles' "Hymn to Helios and Hekate". Conveniently, he provides the original Greek for the last two in Roman orthography for ease in pronunciation.

His last article, "Chaldean Hekate", is part of a larger discourse on the nature of the Chaldean Theurgy of late antiquity. This tradition of god-work (theo-ergy) as a spiritual practice had profound impact on the philosophy of the Neoplatonists who preserved the many fragments that we have of the Chaldean Oracles. Through the Neoplatonists the

Chaldean Oracles effected the development of Christian doctrine. These Oracles were delivered through the mediation of specially prepared initiates who might be called 'channels' today. The classic Olympian deities associated with the celestial planets were invoked by special ritual techniques alluded to in the Oracles. The theurgists also invoked a set of cosmic beings and messenger spirits unique to the Chaldean cosmology revealed in these Oracles. One of these was the Cosmic Soul and called Hekate.

Ronan refers to the four standard works in the field and several scholarly articles on the Chaldean Oracles to draw together all of the passages that refer to Hekate. We hear the echoes of long debate about what of the Neoplatonic corpus are in fact quotes from the Oracles as many passages are known to be. The scholarship can be thick to wade through but rewarding especially if the standard works have already been read as Ronan necessarily presumes. Practitioners of the magick of the Hermetic Order of the Golden Dawn will be particularly struck by the translations and explanations of many phrases familiar from their rituals.

The major criticisms of the work relate principally to the production of the book itself. Chthonios Books uses such a small typeface for many parts of the text that it can be hard to read and many sections have insufficient margins for annotation. Elsewise, the cost of the book is so prohibitive (\$46) that many will have to wait for a paperback edition.

Ronan's work in presenting us this book of excellent sources is to be commended. Further praise is due for his stance on capitalizing 'Goddess', 'Gods' and 'Pagans' contrary to the prevalent custom. He has rightly recognized, as he puts it, that "everybody's deity is worthy of a modicum respect", and that all religion's names deserve similar treatment.

The Goddess Hekate is a welcome addition to the field of Pagan research and will be hailed by practitioners and scholars alike.

Author blurb: Sam Webster, M.Div., Mage, is a priest of Hekate and the Pagan Hermetic tradition. He is the director of Crescent Ritual Works, a center for the teaching and study of ritual and Pagan culture.

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<http://www.hermetic.com/webster/whisper-review.html>

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About this capture
Whispers of the Moon
The Life and Work of Scott Cunningham,
Philosopher-Magician, Modern-Day Pagan
Review by Sam Webster © 2000

Whispers of the Moon: The Life and Work of Scott Cunningham, Philosopher-Magician, Modern-Day Pagan. David Harrington, deTracy Regula. Llewellyn Publications, St. Paul, Minnesota, U.S.A. 55164-0383, 1996. 256 pages, \$15.00.

AIDS has taken a terrible harvest from us, and here we have lost a bounden servant of the quill. Whatever any one may think of the work of Scott Cunningham, he was a prodigious writer. Besides his numerous pulp novels and commercial articles by which he supported his life, his fifteen magickal books will have an impact on the Pagan community for years to come. If only measured by the thousands copies of his books spread world wide or the 11 languages his books have been translated into Cunningham's presence and personality will be long felt. But the debt his readers owe him is best expressed by the many contributors to his biography, Whispers of the Moon.

Scott Cunningham, 1956-1993, lived and worked in San Diego. At the age of 15 he met a young witch by the name of Dorothy Jones and began leaning and practicing Wicca, as he preferred to call it, with her. This grew into what he called American Traditionalist wicca and later formed the basis for one of his major works, Wicca: A Guide for the Solitary Practitioner. Early on he became fascinated with the magickal power of herbs which was to become his life work. In 1980 he began teaching, even though he never much liked it. Yet, he would spend the next thirteen years giving classes around the nation, creating videos and writing books to teach the Craft. By 1981 he had received all three degrees of the Reorganized Traditional Gwythonic Order of the Wicca and the Ancient Pictish Gaelic Way a family tradition and served as coven high priest. He also worked with the Myjestic line of Wicca. But, by 1982 he became disenchanted with what he called "living room wicca" and struck out as a solitary practitioner, seeking to "put the pagan back in the countryside and the heathen back in the heath." This drive to re-root Wicca back into the nature that it intends to honor gives his books the vividness that made them so moving and so popular.

Since we are going to be living with Cunningham for a long time we are very fortunate to have a biography of him so soon after his death. Magickal people tend to quickly generate a fantastic hagiography about themselves when they die. David Harrington and deTracy Regula, due to their close association with Cunningham, provide a foundational source whereby we can know some qualified facts about the life and work of this influential writer.

Some argue that Cunningham's works had little creative content, that they were mostly compilations of researched sources. For instance, his work with herbs had many print incarnations. What began as a small self-published volume A Formula Book of Magical

Incenses and Oils, became Magical Herbalism in 1982 and Cunningham's Encyclopedia of Magical Herbs in 1985. He expanded the scope of these works with specialized books on incenses, oils, brews, stones, metals and foods. In the development of a discipline compilations are a necessary stage towards maturity. This is the encyclopedic approach which serves to gather into one location qualified source material and thus becomes a reference work against which other sources will measure themselves. If nothing else, the ability to organize this information into a form we can access is profoundly creative, and we are doubly blessed that Cunningham was a careful researcher so that we can have some faith in the information he gathered. Time alone will give us the real measure of Cunningham's writings, but the foundation he built is solid.

Perhaps the most important aspect of this biography are the values that it claims for us Pagans. This book lauds the life of a man and his works. He was a hard worker and creative. In the last years of his life he had attained to some measure of economic success. This is no mean feat in the world of occult publishing and a model to economically challenged Pagans in general.

Mostly Cunningham was remembered for the quality with which he served others, encouraging them to their own power. He supported writers in their craft and had little tolerance for those who waited for perfect working conditions. In his writing he exhorted magick users to find magick in their immediate surroundings. "Magick is our birth-right," he claimed and then showed how to find it and how to use it. He maintained a high ethical stance, worthy of emulation, explaining with care and detail why baneful magicks serve no good to anyone. Whether or not the presentation of Scott Cunningham in Whispers of the Moon is an idealization does not matter because we need this ideal to be upheld. Scott Cunningham is a fine example of how a life of service in the Pagan community could be lived. It is a life who's value with benefit all of us for years to come, a life cut sadly short.

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Angels, Demons & Gods of the New Millennium

Review by Sam Webster ©1997

Angels, Demons & Gods of the New Millennium. Lon Milo DuQuette. Samuel Weiser,

Inc. York Beach, Maine, 1997. 179 pages, \$16.95

Finally, an advanced book of magick. So much of what we get from the publishers today are works for beginners, but now the shelves are filled with them. In Lon Milo DuQuette's 'Angels, Demons & Gods of the New Millennium' we are fortunate to receive a work written for those who have more than a passing knowledge of Qaballah, Sorcery and other arts of magick. Here is a book written with the authority of experience and without the overbearing weight of "received truth." Rather DuQuette speaks to us like we were a guest in his home who shares his love of magick and, knowing that the ground work is already covered, he shares the fruit of long thought about, and experience of, magickal practice.

DuQuette is writing with a voice so different from the greater lights of the turn of the century. He has the personal qualities of Israel Regardie's style but he is writing in the '90s; it is just not possible to write with the certainty of his forbears. No one would believe it, especially DuQuette. Rather he writes from experience, from successes and failures, from many long years of doing ritual, initiations, meditations and innumerable other practices. He digests all this down to what he feels is important even if the outcome doesn't exactly fit the usual interpretations of tradition. For example, he plays with both versions of the A.'.A.'.; the group of people who worked with Aleister Crowley and their lineal students on the one hand, and on the other, the body of initiates that has been guiding humanity towards its eventual enlightenment since time immemorial. He raises the logical point that if this organization has been present 'since the dawn of consciousness' and has been embodied in such great souls as Lau-Tze, Gautama, and Pythagoras, then how can access to the A.'.A.'. and membership in its order be limited to those with pieces of paper signed by Crowley and his heirs and assigns? DuQuette moves the A.'.A.'. to a more immediate plane where any student with right aspiration and dedication could well find herself in the great chain of initiates working for the ultimate evolution of humanity.

DuQuette's chapter on the Qaballah is more 'basic' than most other chapters but it is pithy enough to give anyone a leg up on the study and practice of the discipline. He avoids the usual formulaic definitions of the Sephiroth and other components of this repository of western esoterica by speaking from the distilled essence of his experience. One excellent display of this is in his presentation of the Shem ha-Mephorash, the 72-fold divided 'Name of God' from which a series of spirit-names are generated. DuQuette boils down the abundance of turgid writing on this subject to a few pages and a chart which Weiser obligingly prints in color in a fold-out sheet. This, combined with the methodology presented in the later chapter "Demons Are Our Friends" provides a sufficient, though sparse, basis for sorcery, the practice of spirit-conjuring.

A practice more common in theology than magick is exegesis, the detailed analysis of a text. DuQuette engages this discipline seeking to explicate the famous alchemical Emerald Tablet of Hermes and takes as his point of entry the doctrine of the Holy Guardian Angel. This is the practice of seeking contact with the divine through a personal source, one's Angel. By analyzing the one on the basis of the other he

develops an interpretation of the alchemical process of the Tablet as a way of attaining to knowledge and conversation with the Holy Guardian Angel.

This is a necessary step in the evolution of magical thought and practice. We can only improve on our methods by engaging with classical texts, doctrines and practices in the light of each other, what we have learned since they were written, and our own experience. Doing so illuminates the depths that we have intuited in these inherited sources and which gives them the character of classics. Having no formal Academy in which to gather and share our insights, DuQuette aids us with his by publishing this book of gems. He has moved our understanding of magick forward.

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Ritual Protocol for The Wyoming Valley Society for Esoteric Studies

P.O. Box 2920, Wilkes-Barre, Pennsylvania 18703-2920

Mark Stavish, M.A.

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3 May 1998

The Purpose of Ritual

The Wyoming Valley Society for Esoteric Studies is a teaching organization that respects the freedom of its members. As such, the rituals used represent a collective act of worship using the same personal rituals of magic on a group level. The Society offers no initiations, makes no attempt to create or form an egregore, or creates rituals secret and private to it. All that the Society does can be found in the standard works on British and Continental esotericism.

Through group work, the proper conditions can be created, wherein each participant receives Light and Illumination according to their ability and need. Thus, true, or interior initiation[1] can be achieved, free from the problems of a formal and highly structured lodge setting.

This distinction is important, as it is the only thing that really distinguishes the Society as a teaching organization, from esoteric lodges which are by definition initiatic. "A lodge, in the present context, is a group of people that come together to prepare and perform initiations. An initiation can be seen as a formal process for bringing about specific long-term changes in human consciousness." [2]

The purpose of ritual is to create a dramatic and emotional climate wherein the dry symbolism of occultism can come to life. Through color, sound, movement, and imagination, symbolism takes on a meaningful existence and becomes a living language of the soul. In short, symbolism without ritual is like learning a foreign language without moving your lips. You can learn to read it, and communicate to some degree, but fluency and direct experience will escape you.

It is important to note, that ritual is only a means to an end, and not an end in itself. Once the proper inner state is established, and the work of spiritual repair completed in a particular area, rituals will no longer be needed, as they will be replaced with direct experience. The true adept has no need of ritual, as can be seen in the works of Christ, Boehme, St. Martin, and many others, known and unknown.

Thus, the purpose of ritual, as applied in the Society, can be summarized as the following:

1. To learn the basic structure of ritual and its proper application for personal use.
2. To increase the understanding and 'fluency' in the use of symbols.

3. To contribute to the collective unfoldment of group members, for greater efficiency, in their personal work.
4. To create psychic and emotional conditions wherein heightened states of awareness are experienced, or interior initiation.
5. To use ritual as a means to achieve personal repair, so that they themselves become obsolete, and are replaced by direct experience.

Thus, individual and group work are not seen as distinct, but instead, complimentary. By using the same rituals in both settings, members are able to become better at them on both a personal and collective level. Experiences from group work may be taken home and stimulate a new level of activity, and vice versa.

To establish a proper atmosphere and maximize our time together, the following protocol has been established for members of the Society and visiting guests. Please read the following material and adhere to it as strictly as possible.

Preparation

Prior to the beginning of ritual, and while robing, please keep all chatter and conversation to a minimum. Focus on the intention of the upcoming ritual, if it is something special and announced in advance, or simply focus in the meaning of the Great Work and ask that the event to follow assist you in your unfoldment. The period of time while robing should be one of silent meditation, prayer, and reflection.

While specific robing prayers exist^[3] and will be supplied, they need not be used dogmatically. The nature and intention of taking the time between lecture and ritual to move from a more mundane state of consciousness, to a more focused and inner state is what is important. Our ritual robes and tools are to help us make this transition.

Dress

No one should be wearing any jewelry during ritual, except something consecrated to the work, such as a Rose+Cross, ank, or something similar. Please remove all metal from your pockets as well, such as keys, and coins. Metal should be minimized in the ritual circle^[4]. Beepers, and watches with alarms, must be turned off while in ritual.

If possible, all members should be robed in white robes with hoods and black cords. The hoods^[5] are worn up while in ritual and are symbolic of the fading of the personality, and the anonymity. Soft, neutral colored shoes should be worn if possible.

There is no limitations on what you can wear in ritual, so long as it is covered by a robe. Appropriate dress is requested for the lecture portion of the program.

Perfume and cologne should be used sparingly so as to not conflict with any incense

being used.

Starting the Ritual

Once the ritual area is established, and the altar set, no one should enter the circle before the announced time. This time can be established by a gong, bell, rapping with a mallet, or pole, or a verbal announcement by the officers.

All members will enter by the Northwest corner in single file. Those with the most ritualistic and/or esoteric experience, and visiting dignitaries will sit in the Southeast corner; those with the least, opposite in the Northeast corner. Presiding Officers will enter after the members, also in single file, circle around the altar once, and 'peel off' to their stations. All movements, except for the circumabulations[6], are to be at right angles.

Movement at right angles is symbolic of the 'squaring off' or making clean and straight the elements of the personality and character so that it might better reflect the 'rightness' of Cosmic, or Divine, Consciousness. The circle represents the movement of Divine energy back towards itself (see the symbol of the Orobourus), as well as the unseen spiral of force that is constantly moving energy into and out of being. Circumabulation is a very potent means of quickly bringing energy into a ritual area, as well as a means of releasing it. Since the energy being directed is concentrated around the altar, it is the altar then, that becomes the focal point of the circumabulations by participants.

The Officers will enter in the following manner: North, West, South, East, and presiding Master/Adept/Hierophant.

This combination of the traditional Egyptian rectangular temple plan, as used in Masonic and Rosicrucian societies, and the magical circle seems to appear for the first time in the Hermetic Order of the Golden Dawn and is perpetuated by its successor organizations.

Traditionally three passes, or circumabulations are made in the ritual circle, although more can, and are often made. However the number should be chosen ahead of time, and have a symbolic significance. Three is used because that is the number of coils in the 'dragon' or 'serpent' of ancient lore. Long the traditional symbol of the 'secret' or 'hidden fire', the serpent is unraveled and made to 'stand straight'. [7] This symbol of the Serpent on the forehead of the crowns, symbolic of awakened Divine Consciousness, of the Egyptian Pharaohs has been preserved in the magical crown of some magical orders.

When making the circular passes around the circle, or altar, it is customary to imagine oneself being elevated, as well as a counter-spiral of light being pulled down into the circle and being anchored at the central focus point of the altar. Thus, two spirals are in motion, that of the participants who seek to elevate themselves, and that of the counter

flux of energy, being drawn down, to make itself manifest.[8]

One of the finest examples of this three coiled symbolism of the serpent in a ritual circle can be found in The Book of the Goetia,[9] in which the various Divine Names are written around the circle in the shape of a serpent. The labyrinths in old cathedrals, such as Chartres, are also good examples of mystical contemplative practices using coils as a means of accessing inner states.

“The Egyptian initiates were called scarabs; these insects apparently push along their eggs, which contain their own regeneration. The path of this alchemist is a double spiral, representing the alchemist’s alternate dissolution and coagulation, the expansion and contraction of the spherical vortex, and the phases of the subtle energies. ‘The spiral progress if the mundane spirit’ passes from his source through all the planetary spheres (or psychic centers) to arrive perfected at the centre; from there he expands, sees the centre from the ‘outside’, and spirals unto the upper world, back to his divine source. (The key to alchemy according to the Egyptians, from Athanasius Kircher’s Oedipus Aegyptiacus, Germany, 1652-54)[10]

Since the magicians in personal as well as a collective practice often identify themselves with their patron god Thoth-Hermes[11], it is interesting to note that Hermes is called in one magical Exordium, “The Piercing of the Coils of the Stooping Dragon.”[12]

The Officers

The officers in the temple represent the mediating forces of certain energies. While in private work, each must mediate all of the energies of the ritual, in group work, specific patterns are allocated to each person. General group members not given a specific energy to mediate, may participate at appropriate times of the ritual, as designated by the presiding Master/Adept/Heirophant.

The East

The Master generally sits in the East. When this is not permissible however, the Second Adept or Deputy Master will sit there. Thus, it is not uncommon for two (or three) chairs to be placed in the East. If three chairs are used, the Master will sit in the Southeast one, the Deputy Master in the Northeast one. When the Master begins the ritual, the deputy Master will move to the central chair, directly in the Eastern Quarter.

The East represents the Elemental Air, and the powers of the mind and intellect. It helps give us clarity of vision and purpose. As such, the Officer of the Eastern Quarter needs to build up and image of a brilliant yellow pentagram behind them. It is circles with stone tracery (to contain the energy, and act as a literal gateway). The sense of and feeling of air in springtime is strong, and the colors of a sunrise, or sunset (yellow, with violet highlights) is imagined. A perpetual soft, warm breeze should be felt. Its kerubic sign is Aquarius, and is imagined in violet.

The archangel is Raphael, and is imagined in robes of the foregoing colors, with massive sweeping wings, and a staff[13] before him[14]. The image is imagined as standing behind the Officer, coming out from the other side of the pentagram, to assist in the ritual.

Later on, when experience is attained, each Officer must use the technique of "Assumption of the Godform" to experience the ritual from the perspective of the Archangel. That is, not just call the energy and assist it, but become it, and its representative form.

The South

The South is the realm of Fire, and represents the purifying Element in nature. It is the most potent of all of the Elements, and through it, mastery of the other three is achieved. It is dynamic force and purification, and as such, is often seen as the Inner Guardian of the Temple. If there are enough members, and a second chair is used, then that chair is occupied by an Officer designated as Inner Guardian, or Warden.[15] There purpose is to ensure that the Temple and altar are not defiled in any manner. However, most cases, only one Officer will be needed, and can combine the roles.

The image created by the Officer of the Southern Quarter is done in the same fashion as the east, only the Pentagram flashes to brilliant cherry red, and the complimentary color for the kerubic sign is green. The image is one of intense heat, brilliance, and flame. Oranges, reds, and traces of yellow, and green, dominate the scene. Mikael, the Archangel of the Quarter is massive, and wears a robe of matching color. He bears a Sword, point down, and if you like, dominating a winged dragon, serpent, or Ouroboros[16]. The South is summer, and the heat it radiates should approximate the feeling of being exposed to the sun at its most intense time on a summer day.

As with the East, the archangel is seen as standing behind the Officer, coming out of the world behind the Pentagram, to assist with the ritual, and overshadows the Officer of the Quarter. Later on, the Officer must take on the perception of Michael.

The West

The West is our psychic and emotional nature, and has an affinity for physical water as well. The Quarter is often seen as passive, or feminine, but in reality is androgynous, and every one must take their turns at all four quarters to be balanced in the Work.

The Pentagram changes to brilliant blue, and the sense of a waterfall, a running stream, clear, clean, crisp, refreshing water is what is imagined. The sense of this being a reflection of our psyche and a means to peer into our 'watery' unconscious is present here. Gabriel is imagined as a vast figure, with massive wings, dressed in robes of blue, and a hint of violet, with orange highlites. These are also the colors of the watery world of the Western Quarter. Gabriel holds a chalice, sometimes silver, typical of 'grail' chalices, that ever overflows with the psychic waters of life.

The kerubic sign of the West is the Eagle's head of Scorpio, and is imagined in brilliant orange. This is Autumn period of the circle.

The North

The North is solidity, stability, fecundity, and fertility. It is among the most complex of the four Elements, and even has a hidden, or 'secret fire' (kundalini) aspect to it. The solidity of Earth gives fruit and manifestation to our esoteric activities and anchors us so that we can access greater energy from the Invisible. The stronger, deeper, and broader our foundation, the greater the heights of our Work.

The Officer of the Northern Quarter is to imagine a brilliant green pentagram, when the charging occurs. The kerubic sign of Taurus is imagined in the center of the pentagram in red. The colors of the North are varied according to the different schools, as are the symbols associated with it. Dark greens, earth tones, the color of wheat, are all what are used in the North. It is felt as a strong, slow, moving mass of matter, and imagined as a great fertile field of all human activity. The joy of life, along with the stability of life, are part of this realm. This is the final quarter, or Winter phase of the circle when it is used to represent the seasons of the terrestrial year according to European tradition.[17]

Auriel is imagined in matching robes, with a sheaf of wheat at her feet, and holding a disk of earth. This is to be imagined as a circular shield, reflective like a mirror, with a Star of David[18] engraved on it. Just as Water reflects out inner state, the Earth reflects out inner state, as made manifest in the outer world.

The Pentagrams are to be imagined as being connected with a brilliant bluish-white line, forming a circle, which for some, seems to fade into a sense of their being a bluish-grey wall, or curtain around the area of working, when the preliminaries are complete.

It should be noted that some schools eschew all forms of anthropomorphism and instead imagine the Archangels of as vast and intelligent fields of Elemental imagery. Others see them as towering crosses formed of the Hebrew letters of their names (see: handouts for an example of this). The latter technique tends to bring in a more pure Elemental energy, as it is less associated with our 'human' preferences.[19]

Kerubic signs represent the protective aspects of the fixed zodiacal signs in their Elemental attributes. All of the signs given are 'fixed', or steady and unchanging in astrological language. The Kerbubs are the guardians of the Tree of Life in the Biblical Garden of Eden, and prevent any unworthy, or unprepared beings, from attempting to return to Unity prematurely. In this sense, they act as Guardians on the focal points of our circle (and psyche), and assist us in traversing from the visible realm of Malkooth to the invisible world of Yesod.

"The Kerubim, "the Strong Ones," are the living Powers of Tetragrammaton (YHWH) on the Material Plane and the Presidents of the four Elements. They operate through the

Fixed of Kerubic Signs of the Zodiac.”[20]

The Altar

The altar is placed directly in the center, or slightly East of center (so the Master is directly center) of the circle. It is considered ‘dressed’ or ready for use when it is in this position, and nothing should be placed on it that is not needed for the ritual at hand. An altar can be ‘dressed’ but if not ready for immediate use, set slightly askew, or have the candles off center, so as to be not ‘on’ if you will. When the altar is placed in the center, and candles returned to their normal position, it will be like flipping the switch of an electric lamp and setting the current in motion. This is most important in rooms used exclusively for ritual work.

The altar is dressed in white, with two candles, and will have the needed tools placed upon it as we progress through the course.

It is not uncommon in Continental esotericism to have two altars, one in the center, the Cubic Altar,[21] and the other to the East, or Table of Sacrifice, identical to the old Catholic Churches.

Candles will be lit prior to and/or during the ritual, and are to be snuffed or pinched out at the end. They are never to be blown out, as such is considered sacrilegious, and symbolic of the ‘snuffing out’ of the Light. During the ritual act of excommunication, the symbols of Bell, Book, and Candle are used. The Bell announces the exclusion of the fellow from the Church; the Book (Bible) is shut, signifying the silence of God’s Word; and the Candle is blown out, to show that they are beyond God’s light and in the grips of Darkness. As such, a snuffer or the fingers are used to extinguish (i.e. transmute) the flame.

The Working Tools or Weapons of Magic

The principle ceremonial tools used in magic are the Elemental Tools, also known as Weapons, which correspond to the Four Quarters and their associated powers, attributes, and qualities. While these tools technically belong to the Adeptus Minor grade of most esoteric orders that use them, they are explained here since they may be seen occasionally in some rituals.

However, in the curriculum of the Society, they will not be made or consecrated for use until the third year. The reason for this is simple: while the weapons, or tools, could be made early on, the students understanding of them at that point would be limited. As such, these limitations would show up in the construction and use of the tools, resulting in the need to make new ones later on, or to re-consecrate them as their skills developed to the appropriate level.

The necessary rituals used in their consecration require about three years of work prior to their use in this context.[22] After their creation they are generally wrapped in silk

(colors matching their Elemental affinity) when not in use. They are also never to be touched by anyone other than the student who created and uses them, or to be seen by the 'profane', or someone who is not a student of the Great Work.

The Dagger- Reason and intellect. The application of the mind to carve and etch the magic figures and sigils which give us a means of entering into the Invisible, or for it to become visible to us in the world of Duality.

The Wand - This is the human will, which seeks to unite with the Divine Will. It is the means by which all magic is accomplished and the Great Work achieved. "The Magickal Will is in essence twofold, for it presupposes a beginning and an end; to Will to be a thing is to admit that you are not that thing.[23]"

The Cup - Our human understanding, emotions, and reflective qualities. "As the Magick Wand is the Will, the Wisdom, the Word (Creative power) of the Magician, so is the Magick Cup his Understanding.[24]" It is 'the vehicle of Grace'.[25]

The Pantacle (or Disk) - This is the body of the Adept, and the material world in which they live. It is the earthly expression of attainment, and the symbol of perfection - the Great Work achieved - "...and the Pantacle shall be his body, the Temple of the Holy Ghost."[26]

Also used are, the Bell, Book (Holy Scripture), Sword, Great Wand, Holy Oil, Holy Water, Incense, Triangle of Art (or Evocation), Lamen (or Rose+Cross). Other tools may also be employed, but these constitute the basic and most fundamental ones for beginning and advanced works.

It is important to note, that depending on the intention and symbols applied to the Elemental Quarters, the basic Pentagram rituals can be used as either means of opening our vision to the hidden 'etheric/astral' world immediately behind our material one (i.e. Elemental), or they can take on the roles of the lower spheres of the Tree of Life[27], and become a means of entering and mastering the Qabalistic World of Yetzirah.[28]

Generalities of Ritual

Each ritual will consist of:

An Opening, or general banishing.

An invocation.

A meditation.

A Closing, or release of the powers invoked.

While in ritual, all members will be able to perform the following:

Foursquare breathing

The Qabalistic Cross

Invocation of Divine Names at the Quarters

Assist in the construction of the Archangels at the Quarters.

Invocation of Names for the general meditation, as well as actively visualize the subject of the meditation.

Assist in the 'winding down' of the energy via visualization.

The degree of participation will increase over time as the nature of the rituals being performed changes slightly. For the first year, familiarity is being developed, and the fundamental Lesser Banishing Ritual of the Pentagram forms the basis for our work. In the second year, the Supreme Ritual of the Pentagram is introduced, along with the Hexagram rituals. In the third year, "Opening by Watchtower", in both its basic and advanced forms, form the basis of the work.

The Lesser Ritual of the Pentagram is used to purify and strengthen the aura while teaching the basics of ritual. The Supreme Ritual of the Pentagram is used to introduce the most basic concepts of Enochian magic, while giving the student a means to act powerfully on a single Element (i.e. Earth, Air, Water, Fire, or Spirit) if they chose. The Hexagram Rituals allow for a clearing of unwanted 'planetary' or psychic energies of a specific nature, as well as to invoke them and make them a potent part of our daily consciousness. Opening by Watchtower allows for the harmonization of the Elements on a higher level, as well as opening the means for a personal initiation into Tiphareth, or the first genuine level of adepthood (Adeptus Minor). This last ritual is a progressive one, that entails learning all of the previous rituals by heart, and working through them in single collective rite. In addition, the energy contacted in this ritual is brought in according to the order of creation as outlined in the Sepher Yetzirah, or the Hebrew "Book of Creation", and not the usual "Elemental" manner of the earlier rites.

All of the above rituals can be found in modified form in John-Micheal Greer's Circles of Power. The originals are in Regardie's Golden Dawn, the Cicero's Self-Initiation into the Golden Dawn Tradition, and their Secrets of a Golden Dawn Temple.

It is often considered 'poor magic' to make known the exact nature of a groups rituals. However, such secrecy is often for reasons less than noble. The Society feels that openness will attract the right people to its fold, and that it is a greater guarantee of success than any occult benefits derived from secrecy.

[1] Those wishing more information on methods of interior initiation and general esotericism are urged to contact The Philosophers of Nature (PON) and subscribe to their Fundamentals of Esoteric Knowledge Course, and the forthcoming, Advanced Esoterics Course. PON may be contacted at: 125 West Front Street, Wheaton, Ill. 60187. Phone: 630. 682.3938, Fax: 630.665.2364. Email: pon@mcs.com, or <http://www.mcs.net/~alchemy/>

[2] "The Hall of Thmaa" by John Michael-Greer, The Golden Dawn Journal, The Art of Hermes, Book Three, edited by Chic and Sandra Cicero. Llewellyn Publications, St. Paul, MN.1995. p. 124.

[3] Robing is considered “putting on the armor of God” and is to be done silently. For examples of prayers, see: The Ritual Magic Workbook by Delores Ashcroft-Nowicki (Aquarian Press) and, The Martinist Tradition Vol.1, by Rene Cossey (Int. College of Martinist Studies, Worthing, Barbados, West Indies)

[4] The energy acts much like static electricity, and is attracted to metal points, thus dispersing the concentrated core or vortex, ritual activity seeks to develop.

[5] In French schools of Martinism, the hood is replaced with a mask, and the robes are (Catholic)clerical in design.

[6] Members may also be asked to circumabulate the altar as well. Such is common in modern magical and wiccan circles, but less so in other Hermetic schools, particularly those using an “Egyptian style” (square) Temple layout.

[7] See when Moses ‘raised up the Serpent of Brass’ in the Old Testament. This symbol belongs to the 4=7 (Philosophus) Degree of the Golden Dawn, and is symbolic of the ‘awakening of Kundalini’ (i.e., Secret Fire, in Western Esoteric Practices). See also: The Secret Fire: Kundalini in Qabalistic and Alchemical Practices by Mark Stavish, M.A., available from The Philosophers of Nature (PON).

[8] For more information on the spiral in art, esotericism, and symbolism see: The Mystic Spiral by Jill Purce. Thames and Hudson, New York, NY. 1974.

[9] Edited by Aliester Crowley, 1904. A copy can be seen in Art and Symbols of the Occult, Images of Power and Wisdom by James Wasserman. Destiny Books, Rochester, VT 1993. P. 70.

[10] Purce, commentary, Plate 43.

[11] Thoth is also associated with the Greek Hermes; Roman Mercury; Jewish Enoch; the Archangel Michael; and the Christian Saint James, the patron saint of alchemists and physicians.

[12] See: Hermetic Order of the Golden Dawn, Z.1 Document, General Exordium.

[13] Some interchange the tools of East and South, ie. The Staff and the Sword.

[14] In truth, the Archangelic energies are androgynous. Tradition makes the East and South active or ‘male’, and the West and North passive, or ‘female’.

[15] For more information on the various Officers and their ritualistic functions see Greer’s article.

[16] This is symbol is of more interest to those working alchemy as well, but appropriate. If used, the orobourus is green and red in color, representing phases of the Great Work,

of which Michael is a useful friend.

[17] This is important to note, since other regions of the world often have only two or three seasons: dry and wet. The Sepher Yetzirah lists only three for the Middle East.

[18] Some use a disk with a Pentagram on it.

[19] The technique of imagining the archangels seems to have its origins in the Golden Dawn, as it is absent in Martinism, Rosicrucianism, Franz Bardon, or any of the Renaissance materials.

[20] Self-Initiation into the Golden Dawn Tradition by Chic and Sandra Cicero. Llewellyn Publications, St. Paul, MN. 1995. P.149.

[21] It is stated that a triangular altar was introduced into Rosicrucianism in the 18th century by French Illuminists. One such example exist and is of black marble, highly suggestive of Binah and the "Triangle of Art". This form of altar became known in modern circles as the 'shekinah' or 'presence of God in the midsts'. See: A Rosicrucian Notebook by Willy Schro(e)dter, Weiser; and, The Rosicrucian Manual, by AMORC, San Jose, California.

[22] For more information on magical tools see: The Golden Dawn by Isreal Regardie; Magick-Book Four by Aleister Crowley; and Mysteria Magica vol. 3, The Magical Philosophy by Melita Denning and Osborne Phillips.

[23] Crowley, p. 62

[24] Magick: Book Four by Aliester Crowley, Second Revised Edition, (Wieser)p. 73.

[25] Ibid, p. 95.

[26] Ibid.

[27] This is done by using the "Great Names" of the quarters (see: The Golden Dawn), wherein the East becomes Tiphareth, the South becomes Netzach, West is Yesod, and the North becomes Hod. The center point of the circle is the mediating point on the Tree of Life of all of these spheres, or the crossing point of the Paths of Samekh and Peh. Here, the Pentagrams used would be either all four (thus corresponding the Elemental attributes of the sphere, with Hod giving mastery over matter); or, only one Elemental Pentagram could be used. If Air is used, a more intellectual and mental feeling of the spheres would be experienced (corresponding to Briah, the World of Air). If Fire is used the experience is more dynamic and purifying (Atziloth, the World of Fire). Water is an emotive, empathic, psychic response (Yetzirah, the World of Water). Earth is more concrete and material, reflecting our inner state in the outer world (Assiah, the World of Action, or form). A cautionary note: both Fire and Water are 'emotional' Elements. Water is more passive and reflects our sensitivity towards others and the environment,

our 'psychic nature'. Fire is our inner drive expressed outward, and our emotional desire for spiritual purity, and mastery of a topic or situation.

[28] The World of Yetzirah is the Qabalistic equivalent of the 'astral world'.

<http://www.hermetic.com/stavish/outlines/qabala-study.html>

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About this capture
Qabala Study Plan

by Mark Stavish, M.A., FRC, SI

Over the years I have received a great deal of correspondence requesting information on how to go about studying the Qabala. So for those new to esoteric studies, and Qabalistic magic in particular, I have created the following plan of study. It covers about two years to four years of work, and is designed to require the least amount of outlay in books and material by students. Much of the material can also be found online.

Many books exist on magic and qabala, and inclusion here is an endorsement of their contents, exclusion however, in no ways means that other materials are not noteworthy. Experienced practitioners who may read this short outline will immediately recognize many of the titles and why they have been suggested.

First off, the prospective student will need to obtain a copy of each of the following:

Isreal Regardie: The Middle Pillar and The One Year Manual

Gareth Knight: A Practical Guide to Qabalistic Symbolism , Experience of the Inner Worlds . Magic and the Western Mind is optional as it is a short, clean historical survey of the material.

Chic Cicero and Sandra Tabatha Cicero (ed): The Golden Dawn Journal Book II, Qabala: Theory and Magic

You can also consider:

John Michael Greer: Paths of Wisdom (in place of A Practical Guide....) and Circles of Power (as an adjunct to Regardie)

Franz Bardon: Initiation into Hermetics can also be acquired at this time, but will be mostly used in year two.

Study Plan

Perform the "Middle Pillar and Lesser Banishing Ritual of the Pentagram Exercise" as described by Regardie in The Middle Pillar (or Circles of Power) for one year, at least once a day, preferable twice, once in the morning and once in the evening.

During this year, read the Chapters on the spheres in A Practical Guide.. going at the rate of about one chapter a month. Meditate on the symbols and ideas suggested, keeping in the same framework with each sphere. If you use a geometric symbol for Kether, than use geometric symbols for each of the remaining levels. When you have meditated on the Tree of Life once this way, you can then change symbols, just stay consistent with your choices.

You may pick one additional exercise for each month from either Initiation into Hermetics, The One Year Manual, or Experience of the Inner Worlds . You are free in this area, but must also stay consistent, as some of the exercises must be done in a particular patter. The greatest liberty here is with Regardie. Knight and Bardon give exercises that must be done in sets.

For side reading pick an article, or simply read a chapter a month from The Golden Dawn Journal Book II, Qabala: Theory and Magic.

If you follow this plan for one year, spending the greatest amount of time doing the exercises and keeping a daily journal of your experiences, your magical equilibrium will be built up and noticed at the end of twelve months.

At the end of the year you should be familiar with the basic symbolism of the Tree of Life, know by heart the Names in each of the levels, and their basic symbols, colors, etc.

Year Two

If you like, you can then move on to additional exercises involving the Elements and Pathworking.

Here, Bardon (Initiation) and Greer (Circles) will be the main text for exercises, and Knight (A Practical Guide) and/or Greer (Paths) will be the main text for Pathworking information.

Perform the Lesser Ritual of the Pentagram (LBRP), the Middle Pillar (MP), and perform a meditation on the Path of the month. Spend at least a month on each of the first nine paths. These are the most important in your early development.

As for additional exercises, continue, or start, the program of study outlined by Bardon on the Elements. This will reinforce your grounding and basic understanding of how and why magic works.

You may read volume Book III, of The Golden Dawn Journal, The Art of Hermes at the rate of one article a month.

Several short and effective books that are related can also be added:

Dolores Ashcroft-Nowicki, Highways of the Mind - The Art and History of Pathworking, and First Steps in Ritual.

W.E. Butler, Lords of Light, as well as anything else by him will do.

For a better understanding of the psychological effects of magic, A Psychology with a Soul, by Jean Hardy is recommended, as are the works of Piero Ferrucci on Psychosynthesis.

The Next Step

In general, it takes between two to four years of study to get a handle on the basics of ritual, meditation, Pathworking, and the psychology behind magic. Somewhere between years two and four, additional material regarding planetary magic is usually added to the curriculum.

For those wishing to continue their studies into the realm of planetary, and eventually zodiacal magic, there is sufficient information in Circles of Power (Greer) to lead you in that direction. Additional information can be obtained from Planetary Magick by Melita Dennings and Phillips. While designed as an extension of their previous three volumes on magic, The Magical Philosophy (I-III), it also stands alone as an adjunct to other magical practices.

As a side note, The Magical Philosophy series is an interesting curriculum in magic on its own, and worth considering. The style is similar to Golden Dawn magic in many ways, but sufficiently different to be studied on its own.

If these books are read, notes taken, ideas synthesized, and most importantly, the exercises done daily and systematically, anyone can and will notice definite positive changes in their body, mind, and soul at the end of one or two years, let alone three or four years of practice.

At the end of year two, you should have a greater sense of the various parts of your being and how they relate and interact with each other, as well as those levels in others people and the world at large. Psychological health will increase, and a sense of peace, stability, and imperturbability should begin to be formed. As stated however, depending on your personal pace, it may take between two to four years to actually internalize this material and develop familiarity and confidence in the exercises. Patience and perseverance are your true tools in this Work.

Always start each period of reflection, meditation, study, or ritual by first invoking your Highest Self by seeing your Crown, or Kether, as a brilliant sphere above your head. Ask that your Higher Self, Holy Guardian Angel, or Master Within infuse you with love, wisdom, and courage to succeed at the Great Work of redemption, the goal of all true magic. See a strand of light penetrate your brain, fill it with light, and continue to your heart, infusing it with a golden brilliance. You may even allow this golden sphere to expand to fill your aura to about four or more feet all around you. Stay there for a minute or two, and then begin the work at hand.

While this appears to be a great deal of material, it is in fact just a narrow band of the Western esoteric stream focusing on magic and qabala. In fact, several other streams exist, including mysticism, theurgy, practical alchemy, and specialized schools of magic. All of the material suggested is limited to the Golden Dawn tradition, and is the most easily available material of its kind today. Any one wishing to truly study and practice magic will find that it does work, and that the materials are only a library, bookstore, or web search away.

If you consciously and earnestly practice, study, and pray, success will be yours. You may even find that at the end of a decade or so, you will have achieved what you are looking for, and can throw your books away. Then, God, and only God, will be your teacher.

Good luck.

<http://www.hermetic.com/stavish/outlines/syllabus1.html>

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About this capture

Study Group Syllabus - Year One

For The Wyoming Valley Society for Esoteric Studies

P.O. Box 2920 Wilkes-Barre, Pennsylvania 18703-2920

Suggested Reading:

A Practical Guide to Qabalistic Symbolism by Gareth Knight
or Paths of Wisdom by John Michael Greer (theory)

and,

Circles of Power by John Michael Greer (techniques)

Week One - Introduction to the Tree of Life, Lesser Ritual of the Pentagram, How to Meditate, Power of Prayer and its Technique

Week Two - Will, Thinking, Feeling, Imagination, and Intuition; Lucid Dreaming (Exercise: Sphere of Light)

Week Three - Kether: The Crown of God, and the Point of No Return

Week Four - The Three Paths of Hermeticism - Magic, Mysticism, Occultism, and the Grand Synthesis: Theurgy (Exercise: The Fiery Spear)

Week Five - Hockmah: YHVH, the Cosmic Father

Week Six - Cosmic Hierarchy: Archangels, Angels, Elementals, and Demons of the Abyss (and us, somewhere in between). (Exercise: The Serpent of Fire)

Week Seven - Binah: Cosmic Mother

Week Eight - Memory, Silence, and Sound (Exercise: The Inner Light)

Week Nine - Chesed: The Love and Will of God (the Hidden YHVH)

Week Ten - Sepher Yetzirah and the Symbolic Meaning of Hebrew (Exercise: The Inner Grail/Stone/ Master)

Week Eleven - Geburah: Mars, the Strong Arm of God

Week Twelve - Sepher Yetzirah and Hebrew, Continued (Exercise: Sea of Light)

Week Thirteen - Tiphareth: Powers of the Sol, and the Invoking Pentagram

Week Fourteen - Middle Pillar Exercise, basic (Exercise: The Communion Table)

Week Fifteen - Netzach: Venus and the Fires of Love

Week Sixteen - Middle Pillar, part two (Exercise: Upper Room)

Week Seventeen - Hod: Mercury, Messenger of the Gods

Week Eighteen - Middle Pillar, part three (Exercise: Inner Communion)

Week Nineteen - Yesod: The Moon in Psychology and Esotericism

Week Twenty - Pathworking, Guided visualization, Ritual and Initiation. (Exercise: Winding Stair) Follow-up to Lucid Dreaming: Hebrew and other things

Week Twenty One - Malkooth/Earth, Water, Fire, Air and Spirit: The Kingdom of God Incarnate

Week Twenty Two - Open Class (Exercise: The Dark Cloud)

Week Twenty Three - Open Class

Week Twenty Four - Open Class

Additional Suggested Reading:

Dolores Ashcroft-Nowicki, First Steps in Ritual

W.E. Butler, Lords of Light

Apprentice to Magic

"How to..." (series on psychic development)

Gareth Knight, Experience of the Inner Worlds

Magic in the Western Mind

Chic and Sandra Cicero, The Golden Dawn Journal, Book II, Qabala

Joseph Weed, Wisdom of the Mystic Masters

<http://www.hermetic.com/stavish/outlines/syllabus2.html>

56 captures

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About this capture

Study Group Syllabus - Year Two

For The Wyoming Valley Society for Esoteric Studies

P.O. Box 2920 Wilkes-Barre, Pennsylvania 18703-2920

Suggested Reading: The Ritual Magic Workbook by Dolores Ashcroft-Nowicki

Week One - Earth Elementals

Week Two - Path 32/The Magical Personality

Week Three - Water Elementals

Week Four - Path 31

Week Five - Fire Elementals

Week Six - Path 30

Week Seven - Air Elementals

Week Eight - Path 29

Week Nine - Introduction to Planets, Chakras, and Planetary Magic

Week Ten - Path 28

Week Eleven - The Supreme Invoking Ritual of the Pentagram

Week Twelve - Path 27 /The Body of Light

Week Thirteen - The Lesser Ritual of the Hexagram

Week Fourteen - Path 26

Week Fifteen - Supreme Invoking Ritual of the Hexagram

Week Sixteen - Path 24

Week Seventeen - Talismans

Week Eighteen - Path 25

Week Nineteen - Open Class

Week Twenty - Open Class

Week Twenty One - Open Class

Week Twenty Two - The Mystic Path/Psychology of the Soul

Week Twenty Three - Assumption of the Godform/Technique of the Disciple

Week Twenty Four - Invocation of Higher Genius/Technique of the Master

Additional Suggested Readings:

Pierro Ferucci, What We May Be

Inevitable Grace

Jean Hardy, A Psychology with a Soul: Psychosynthesis in Evolutionary Context

Franz Bardon, Initiation into Hermetics

Steve Richards, Invisibility

A look at French Martinism, and R+C:

Valentin Tomberg, Covenant of the Heart

Meditations on the Tarot

Mouni Sadhu, The Tarot

Theurgy

Ways to Self Realization

Oswald Wirth, The Tarot of the Magicians

Papus, The Tarot of the Bohemians

Paul Christian, The History and Practice of Magic

Fulcanelli, Master Alchemist (Translated by Mary Swarder)

Kenneth Rayner Johnson, The Fulcanelli Phenomena

Andre VandenBroeck, Al-Kemi: A Memoir (of R.A. Schwaller de Lubicz)

The above books can be obtained from the public library, or through inter-library loan.

<http://www.hermetic.com/stavish/outlines/syllabus3.html>

55 captures

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About this capture
Study Group Syllabus - Year Three

For The Wyoming Valley Society for Esoteric Studies
P.O. Box 2920 Wilkes-Barre, Pennsylvania 18703-2020

Week One - Tools of the Trade: Dagger, Wand, Disk, Cup, Hermetic Rosy Cross and Sword

Week Two - The Rose+Cross Ritual, and Installation of a Temple Deity

Week Three - Assumption of the Godform of Earth

Week Four - Assumption of the Godform of Luna

Week Five - Assumption of the Godform of Thoth

Week Six - Assumption of the Godform of Venus

Week Seven - Assumption of the Godform of Sol

Week Eight - assumption of the Godform of Mars

Week Nine - Assumption of the Godform of Jupiter

Week Ten - Assumption of the Godform of Saturn

Week Eleven - Cosmic Assumption, and Ritual for the Consecration of the Tools

Week Twelve - Alchemical Pathworking: Chemical Wedding, Day 1/Astral Projection

Week Thirteen - Chemical Wedding, Day 2/The Purifying Fire

Week Fourteen - Chemical Wedding, Day 3/Alchemy

Week Fifteen - Chemical Wedding, Day 4/Skrying and Magical Mirrors

Week Sixteen - Chemical Wedding, Day 6/Planetary Genius'

Week Seventeen - Chemical Wedding, Day 7/Trials on the Path, Harmonization

Week Eighteen - Tomb of CRC/Sexual Power, The Secret Fire, and Sublimation

Week Nineteen - The Invisible College/Inner Temple

Week Twenty - Invocation of the Higher

Week Twenty One - Open Class

Week Twenty Two - Opening By Watchtower Ritual, and Rising on the Planes

Week Twenty Three- Open Class

Week Twenty Four - Open Class

Additional Suggested Readings:

Dolores Ashcroft-Nowicki, Highways of the Mind

The Sacred Cord Meditations

Franz Bardon, The Key to the True Kabbalah

Peter Roche de Coppens, The Invisible Temple, or, The Nature and Use of Ritual

Clive Barrett, The Egyptian Gods and Goddesses

Francis King, The Ritual Magic of the Golden Dawn

Chic and Sandra Cicero, The Golden Dawn Journal, Book III, Hermes

Historical information on esotericism:

Antoine Faivre, Access to Western Esotericism

Joscelyn Godwin, The Theosophical Enlightenment

The Hermetic Brotherhood of Luxor

Jeane Seznec, The Survival of the Pagan God

Francis Yates, The Rosicrucian Enlightenment

Giordano Bruno and the Hermetic Tradition

The Art of Memory

Evelyn Underhill, Worship

Mysticism

Christopher McIntosh, The Rosicrucians

Eliphas Levi and the French Occult Revival

The Astrologers and their Creed

K.Paul Johnson, The Masters Revealed, Madame Blavatsky and the Myth of the Great White Lodge

Elic Howe, The Magicians of the Golden Dawn

Margot Adler, Drawing Down the Moon

Loretta Orion, Never Again the Burning Times

Doreen Valiente, An ABC of Witchcraft

Arthur Versluis, Theosophia: Hidden Dimensions of Christianity

Gershom Scholem, Origins of the Kabbalah

Kabbalah

Joseph Dan, The Early Kabbalah

The above historical texts are the standard by which others should be judged in this domain.

<http://www.hermetic.com/stavish/interviews/dubuis.html>

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About this capture

An Interview with Jean Dubuis

Mark Stavish, M.A.

Jean Dubuis

Jean Dubuis founded "Le Philosophes du Nature" (LPN) in France in 1979, is its current president, and the primary author of LPN's lessons. Dubuis' mystical studies began after he experienced a profound awakening, at the age of twelve, in the island sanctuary of Mont-Saint-Michel. This awakening has led to a lifetime of experience in European and American esoteric circles which he brings to his present work. For over sixty years he has studied and practiced alchemy, cabbala, and related arts and sciences, and prior to founding LPN, Dubuis was intimately associated with the development of French Martinism and Rosicrucianism.

Professionally, he has worked in the field of nuclear physics with the Nobel Prize winner Joliot-Curie, and was employed by an international electronics firm for over thirty years. The following interview was conducted at The Philosophers of Nature's (LPN-USA) Third Annual Seminar, September 12-16, 1994, at the Wild Rose Program Center in Saint Charles, Illinois. Translation was done by Patrice Maleze, a member of the Board of Directors for LPN-France, and an employee of the American Embassy in Paris. Also translating was Benedicte Richard de Laprade, a longtime associate and member of LPN-France.

Stavish: Why did you create "The Philosophers of Nature" (LPN)?

Dubuis: To date I have more than sixty years' experience in esotericism. I went through many initiatic or esoteric organizations. In all those organizations I found things that were good and not so good, and I have tried to get rid of those things that were not so good through LPN.

I think that the main problem stands that in the real initiatic path you must have no priest, no master, or guru. Because the real initiation means that when you present yourself at the door of the temple you are a free being. So, to use a word I don't like, the Eternal Father can't recognize one of his sons if he is a slave of the earth, whatever the field he is a slave of. Freedom is the first thing you must acquire in order to be initiated. The Inner Freedom, of course.

Stavish: Since alchemy plays a major part in the teachings of LPN, how do you define it?

Dubuis: I believe alchemy is an initiatic system in which you may have no delusions. It is the only initiatic path where there is an objective control in the laboratory. So if your experiments show you've gone beyond the ordinary material laws of the universe, it shows that you're an alchemist that has had an inner awakening, and that corresponds to the rules set by Paracelsus; and Paracelsus said, "You will transmute nothing if you have not transmuted yourself before."

Stavish: In today's New Age movements, many teachings imply or outright state that an initiation is a strong emotional response to something of a spiritual nature. How do you define initiation?

Dubuis: I don't believe that it is what we can call a true initiation. But it is the beginning of an initiation; what can be called a true inner contact. That is, something that makes your real inner me start relating to your physical body on earth. In general, these first contacts can't be expressed intellectually, but they come to being through intuitive or symbolic experiences.

If you would like to be on this sphere, not even be an initiate, but aspire to initiation, to aspire to be an alchemist, to aspire being a cabbalist, or aspire to be an adept of an initiatic path regardless of whatever it is, you need to have a generous heart, in the real, deepest sense of the term. But you also need a solid brain so you can see through things. You must have generosity in your heart, but not something that means you are stupid in this world, and to spoil all that you have. All the things that you were given belong to you. You are responsible for using them correctly for your own becoming, or for the becoming of all the other beings on earth.

Stavish: Is alchemy for everyone?

Dubuis: Not everyone must become an alchemist. The whole of nature is a plan to make gods. We are all "zero beings" in origin, and all, with no exception whatsoever, we will be infinite beings at the end of time... Alchemy allows us to go faster, to get rid more early of our worldly burdens, but it is only one of the paths.

I must add, that in the technological civilizations, alchemy corresponds particularly to the disposition of the countries, but it is not mandatory.

Stavish: How has alchemy changed from country to country and age to age?

Dubuis: It hasn't. It doesn't change in principles, but alchemy tries to adapt to a new stage of evolution in the world and differently according to the country.

Stavish: What are some of the practical benefits of alchemy?

Dubuis: This is a very complicated problem. I think that with alchemy, or if you start with cabbala, or with a good Hermetic initiatic discipline, you can find your inner path within a very short period of time. It is difficult for the mundane world to understand, but if you don't take one of these paths, you will "go back up" in millions or billions of years.

What the alchemist, cabbalist, or other hermeticist must try and do is shorten the suffering of humanity. Not through soft-heartedness, to save lives or things like that, in details, but to put humanity back on the path that will allow it to go very rapidly to its own realization. After which, all of the trouble that appears in our material world disappears.

Stavish: What is the basic philosophy of alchemy?

Dubuis: It is the Science of Life, of Consciousness. The alchemist knows that there is a very solid link between matter, life, and consciousness. Alchemy is the art of

manipulating life and consciousness in matter to help it evolve or to solve problems of inner disharmony.

Matter exists only because it is created by the human seed. The human seed, the original man, created matter in order to involute and evolve. You see, if we go beyond what I said, the absolute being is an auto-created being, and we must become in its image auto-created men. That is from a seed of the origin we are self-created.

Stavish: How do you define God?

Dubuis: I can't define it because I don't think it exists in the personal sense. There is a Universal State of Being that is completely impersonal. The answer to this question comes for some people who make the Experiment of Eternity... They then know that things are as they are, because they can't be otherwise. But no personal god acts on things. The only god in the universe is man.

Stavish: What is this Experiment on Eternity? You've mentioned it before. What does it entail, and who can perform it?

Dubuis: I said that I would discuss the conditions that would allow for this experience. Today I don't have a formula that says you will go through this experience, but I have things that will better allow you to go through this experience. In good conditions, more than half the people I talked to lived it. You know who you are, because this experiment on eternity gets you out of time, shows you your origin, what you will be at the end of time, and a little idea of where you are. This experiment is very hard to bear, because it makes time and space on our earth level unbearable. Contact on eternity makes life in time and space very difficult; and people who have knowledge of this know that it can create suicidal tendencies... It is not for everyone. You must have your feet on the ground, head in the sky, a solid heart and a good brain. Otherwise, it is very dangerous... Everybody can live it, whether you are an initiate or not... But there is no safe method to make it happen. It is what the cabbalists refer to as contacting the Sphere of Binah, or Saturn.

Stavish: What are some of the dangers that you see in meditation and spiritual practices that you feel people should be aware of in the beginning?

Dubuis: There is none. There is no negative aspect to meditation. But you must, when you've had an inner experience, understand that the inner experience belongs to the spiritual world and material life is another aspect. You've got to obtain harmony between the two. But your spiritual life must not have a negative effect on your life. Material life is necessary, and you've got to maintain balance between the two. One of the two must not stop the other.

Stavish: How can we judge our personal degree of attainment?

Dubuis: From the time you will be able to make it rain, or snow, you will have twelve

incarnations left on this world.

One of the great alchemical procedures makes possible the transfer of the level of consciousness of matter, so that the evolution of matter that would require one hundred million years would be done in two months... We create nature. Elohim, in the ancient text, are the photons of modern science. They have the power of creation, of all matter, of all worlds... Man is an eternal being that must insure his Becoming. This Becoming is only realized through freedom and love, but also knowledge to be able to see what is useful and what is not... Everything that prevents you from being free is not good. Freedom must be entire. Go forward through your own inner experiences, your own inner master.

Stavish: In your lecture yesterday, you mentioned that students of cabbala should only read the Sepher Yetzirah and study that alone. What about the Sepher Bahir and the Zohar?

Dubuis: I didn't say that they should only read the Sepher Yetzirah, but that it is the only true book to read as a passive one. The Zohar and all the others are just commentaries and digressions on the problem. Tomorrow morning I'll resume speaking about that to explain how from the Sepher Yetzirah you can understand everything in cabbala.

Stavish: You mentioned that the Egyptians introduced alchemy into initiation. Many people say that alchemy comes from Atlantis; could you please clarify this point for us?

Dubuis: I think that the Egyptian civilization has been inherited from the Atlans (Atlanteans), of the knowledge that went down, as I explained yesterday, it was the knowledge of the Atlans. The shift of knowledge that permits the way up, of return to the original state of man, it is Egyptian. Egypt was at the end of Atlantis, and the beginning of the new era. Modern evolution comes from the Egyptians. Before Egypt, the whole of humanity was "going down" or involuting under the impulse of negative forces, and after Egypt, the whole of humanity goes up, or ascends, under the Sign of Life. But this life was very weak at the beginning, as it was the end of the "way down" or involution of humanity. The negative aspect is only eliminated very slowly, but the positive aspect is showing more and more on the way up, on the return to Origin.

Stavish: Youve brought some electronic "boxes", as they are called, with you from France. Would you like to tell us about them?

Dubuis: I think that in ancient times, a very long time ago, when humanity was on its descent, you couldn't have a general initiatic method. Initiation is the opposite of involution, but this "going down into matter" is necessary. Initiation is selective as long as the descent is not finished for a great percentage of humanity. I think that in the beginning, in Egypt, people have been initiated by very simple methods, ritual and so on, the cabbalistic method in general. After, there were people who thought that humanity could be initiated by images and solid energies from matter. After then we had real initiation in Egypt with the symbol of Thoth, the Magus, the magician, and after

than, von Helmont, the alchemist. However, I think that alchemy allows you, or permits you a faster initiation than cabbala.

In those times, as human evolution was going on, we passed from cabbala to alchemy. Now, I think that with the evolution of the world, perhaps we can put in the initiatic path electronic methods. It doesn't help people from working, but initiatic work will be easier. That corresponds to the fact that the whole evolution of the world must be accelerated.

I will explain something that is not in direct relationship to that, but will make it clearer to understand. I think that our present civilization and the material aspect is accompanied by an occult modification of humanity. For example, as far as religions are concerned, when the Christian religions were at the head of the world, the money was gold, because the Christian religions were under the sun symbol, which is the gold symbol. As the religions are collapsing, Islam seems to take their place, but Islam is a moon religion, with silver money. But silver money is disappearing; that makes me think that Islam will disappear soon. At the moment, in the present civilization, there is a new money which appears that is neither gold nor silver, but which is electronic money - the fire money. When we look on the cabbala, on the Tree of Life, the place of your country (America), we perceive that your place is one of fire, and your money through that symbolism dominates the world. You just have to look on the dollar, the reverse of the green bank note is Netzach (Venus) symbolism, the symbol of love and misericordia, that your country assumed through the world, and the electronic sephirah is the sephirah above your country. So in the future, all religions will disappear. The spirit of liberty of your country will lead to the total absence of religion in the world. Each will be his own religion.

Little by little each person will be his own religion. You are at the beginning of this process, no gurus, no masters, and everyone will be his own guru, and master, and everyone will have his own oratory. The multiplication of sects which at the moment seems dangerous will go on until everyone has got his own religion, because as many human beings as there are on this planet, there are revealed religions. Everyone has the right to pretend to his own religion, because our return to Eternity is our own Path that we do by ourselves and the Path for everyone is different from the Path for all others, even though all these Paths lead to Eternity.

Stavish: You mentioned that you believe that the technologically more advanced nations should not interfere with the underdeveloped nations. Why is that?

Dubuis: Absolutely! Everybody has to stay where they are because it is a Path which concerns them. The primitive being arrives on this world and has his Path to do - you must let him do his Path according to himself. You can help him, but this help shouldn't be a handicap on his own Path. All human beings have a necessary Path, everyone must do it themselves. Help him, but don't deprive him from his Path, from what he has to do.

<http://www.hermetic.com/stavish/interviews/dolores.html>

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About this capture

Interview with Dolores Ashcroft-Nowicki, June 10 1996.

Mark Stavish, M.A.

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Dolores Ashcroft-Nowicki has illumined tens of thousands of students in the methods of the Western Mystery Traditions in her various roles of teacher, lecturer, and author. In addition to writing ten books, she is the founder and Director of Studies of Servants of the Light (SOL), one of the world's leading esoteric schools. Co-founded by W.E. Butler, a student of the late Dion Fortune, SOL teaches practical methods of magic, kabbalah, and occultism, through a course of personal study lasting four years.

Stavish: What is magic?

A.N.: Magic is a combination of art and science. It's an art because of the traditional parts of things, the graceful gestures, the sonorous invocations, the use of colour, sight, sound, all of these things make it very much an art form. Yet it is also a science as well because we expect something to come of what we do. Using and creating these almost dreamlike inner landscapes in which we can live, move, and have our being.

Stavish: How then, does magic differ from the psycho-therapeutic techniques of creative imagination or visualization?

A.N.: You know there's not a lot of difference. I continue to say that I wish we had another word other than magic. It no longer means what we are doing or we are attempting to do. We have to find another terminology. Magic is first and foremost a way of belief. In magic, I say, I believe I can control certain elements of my environment, I believe I can control certain aspects of my endocrine system, through imagination, visualization, breathing techniques, which in a sense come into the scientific aspects. So magic is a combination, it's a soup, a delightful combination of art, imagination, visualization, fantasy, with a healthy dose of solid basis, because it is a science. The thing is we've lost the keys.

Stavish: What are the keys?

A.N.: The keys are, or were, the training methods used by the ancient mystery schools. We've got hints and tips, we've got little bits on the papyri, but we don't have, in our hands, a complete curriculum of the ways in which they induced altered states of consciousness and the projection of the mind.

Stavish: You've said that the Western Traditions were in danger. Are they also their own worst enemy?

A.N.: Oh yes.

Stavish: What are they in danger of or from?

A.N.: It is in danger of falling down under the weight of its own crassness. Nobody really wants to work anymore. Nobody has the dedication to say, "It's going to take me ten years to get through this thing."

Stavish: That is related to what I am so often reminded of, that we have no Masters in the Western traditions, as opposed to the Eastern Traditions, or at least purported to be, and many have commented to me, that there is no discipline in the Western Traditions, compared to the Eastern traditions. How do we bring discipline to the Western Mystery Traditions? And, where are its Masters?

A.N.: Discipline. You see, I was trained in the Society of the Inner Light. Now that requires that you spend a certain amount of time in meditation, it also requires that you spend this time in early morning, because they say you're closer to the sleep state at that point. You're required to write this down within ten lines. Also, they like you to be able to condense what you've realized into something short, sharp, and explanatory.

They expect you to have at your fingertips, a comprehensive knowledge of two traditions or pantheons. You're expected to study, to read, and they give you a book list. Now we follow something similar to this in the SOL. We are a little bit more forgiving, we allow you fourteen lines, instead of ten. And I say to people, more than fourteen lines and it's going to get crossed through. So if your best realization part is there, it's not going to be read.

I don't believe in hours and hours of meditation. The mind gets tired and starts to fold in on itself. We do have a reading list, it is fairly comprehensive, it includes fictional works as well as non-fictional. There is maybe twenty-three 'ologies', that you can use, because magic is so comprehensive a subject.

I think that the Western Masters, however, are mostly withdrawn. They tend to work through what we term the mind touch, overshadowing, or more rarely, the Indweller.

Stavish: You have to be a Renaissance person.

A.N.: Yes, exactly. And using that term, one of the things I have been trying to get into my students' heads, is that we have to begin to think in a new way. The old way of thinking is straight ahead. We must learn to do what the Greeks did in Thales, when Myles, started to think around corners, and we are at another kind of Renaissance now. With the magician, it's not just the idea of thinking around a corner, not just a question of

coming up to this idea and going on, going at right angles. It's a question sort of like a star burst, it goes in every direction.

Stavish: Where do you see this new direction in magic and thinking going, and why do we need it now?

A.N.: Science, pure science, is leading us in a sense astray. With the development of certain types of uses for nuclear devices. Leading us astray with the idea that everybody has got to have everything that they want even if it means polluting the entire environment. It is a case of lets just keep one or two canisters of the smallpox virus because we'll never know when we might need it. Science is becoming very much a Dark Power, in many ways.

Stavish: The New Age movement is fundamentally built on a vision of doom. It is contradictory, but on one hand you have the belief in "Think and Grow Rich" and on the other hand, the belief that that world will end in the year two-thousand.

A.N.: I think that there is something in the human psyche, that when it approaches a big mark up point it tends to get doom laden. In the year one-thousand people were giving away everything they owned including large castles to beggars at the gate. I think that this is something that is deep in the human psyche, that come hell or high water you're going to have this sort of doom and gloom aspect. I think that the Apocalypse is going to be in this new way of thinking. Somewhere between now and 2020, there has got to be a break though. Not just in science, we've done that, but a breakthrough in the human mind. We are going to be able to grasp a concept, a way of thinking. We are going to be able to make a realization, that encompasses our species. The feelings of doom, of hopelessness comes from that part of the combined human group mind that says ' I'm not going to make it. I won't be able to change', and if you don't change, you're going to go under.

Stavish: Will this translate into a change in physical reality we know?

A.N.: I think , perhaps, there will be concern with the way we are able to use our brains. Let me put myself out on a limb here and say, something that I said yesterday, I think it won't be long before we see the first of the mutants. And I'm not saying that in a sort of Hollywood occult movie sense, but mutants in the way, people who already boarder on P.K., empathy, telepathy, there is great emphasis on empathy coming into the people, even at my age.

Stavish: You spoke earlier about magic having the basis of its belief , the idea that we can in some way become masters of our lives, our destinies. Yet, so often, people who study magic are materially worse off than their neighbors, and their esoteric studies are criticized as having a negative impact on their standard of living, and quality of life.

A.N.: Ernest Butler was a priest and felt that poverty and spirituality went hand-in-hand. Israel Francis Regardie, dear Francis, read me the riot act and said, what the bloody

hell is this guy teaching you if you've got to worry about the electricity bill you can't be spiritual. Go out and earn yourself some money girl! So I kind of fell between two stools. So I spend my time working very hard. I spend my days, doing sixteen, seventeen hour days most days. It is quite a holiday to come over here really.

Stavish: Let's talk about angels.

A.N.: We really get most of our ideas about angels from people like Michael Angelo, and Raphael, and of course, the Victorians. But, they're aliens. Lumps of energy floating around that have been ensouled for one particular thing. You don't get an angel, apart from the archangels, that seem to think and correlate thoughts, and feel in the same way, or near enough to the same way that human beings do. Most of them, are sort of small bundles of energy, they pop-up and then disappear again. I was taught to perceive them, and to use them symbolically, as geometric shapes, because, those are basic forms.

Stavish: It is said that an avatar, or savior, only appears when and where it is needed most. While many take joy in the idea of a Savior, what they forget is that it has got to get really bad before one generally appears. Darkness is the cause, and the Cosmos is saying "we're going to give you a shot of B12 here to get you going."

A.N.: I think all the way along, these saviors seem to have come from special blood lines. I know there's a lot of people screaming about genetic engineering and that, but, if you like the bodies are genetically engineered, so that they produce, from what I understand, is a very loose etheric body that can be shoved over to one side. This allows something else takes its place, which acts and reacts with its surroundings, and chooses a group around it that it can teach, and therefore, provide a nucleus to go on and out. It is like a miniature explosion. You sort of get an atom, that atom then becomes a sense a double, because it has got an Indweller, or Overshadowing, and then the explosion moves out effecting all the other particles who then become little nuclei themselves.

Stavish: We were talking about angles, I was wondering if we could go back to that for a little bit. Are Guardian Angles just our Higher Selves, or is it a distant relative watching over me as some have claimed?

A.N.: I think occasionally, a relative that's gone over may hang around for awhile to see a much loved grandchild or child, through a difficult period. I don't regard that as a Guardian Angle. I really do think, in a sense, that we are our own Guardian Angles. But we don't listen to ourselves. What we don't listen to, is what I am continually telling people in which nobody really, to get down to the nitty gritty believes, is that there is a piece of Divinity in us.

Stavish: Isn't that why we invoke the gods?

A.N.: Yes, because we can't believe. It's got to be out there. If its not out there, then it

isn't real. Yet, this, I really cannot go along with. This is where it is (pointing to chest). In a sense we are our own Savior, our own Guardian Angel.

Stavish: One of the things I remembered most about angelic forces, When you call on an archangels, some people think that they are calling on some guy named Michael, instead of looking at what that means in Hebrew, "Who is like God". So when we call on Archangels, we are really calling on these qualities, or ideals, not individuals.

A.N.: When you call them, you are invoking them from within yourself. I mean you can do this another way. You can take the spelling of the name in Hebrew. Here is Mem, here is Heh, here is Lamed, and you can say to yourself, these are symbols, and get a power out of these as well.

Stavish: This reminds me of some of the medieval schools of cabbalah, in which only the Hebrew letters, and Divine Names, or mantras are used for meditation. The letters are then seen as energetic patters, and if linked together, to form a Name, they would then be imaged like a sine wave on an syliscope or similar energy reading devise.

A.N.: Yes, exactly!

Stavish: It is suggested that when we drawn the sigilium, or those funny little lines, of the various names over magical squares or talismans, we are really drawing the literal energetic pattern of the forces invoked.

A.N.: This comes back to what I was saying, that, these particles of which we are made, of which anything is made, including those energy patterns we would call angels, are vortexes. If you take a particle down, past neutrinos, you get vortexes, little whirlpools of energy. This is amazing, because what it really means, is everything is the same. Everything is one of those, in various combinations.

Stavish: Do you then believe that physical time travel is possible? I noticed that it is the topic of your upcoming London workshop with J.H. Brennan.

A.N.: Yes. We have a exercise, called points of focus. A point of focus, is a point in time, in which you want to be, or want to zero in on. We use it mostly, in a watching aspect. But I teach them to be very specific. I want a date, and I want a time line. That then limits you, because you can't know what you are going to see or where your going to be at that moment. I've had people get a little wary of this, because they tend to, have their mind materialize half in and half out of something, and then they have to comeback and readjust and go on. I think that it is possible, that things that, for lack of a better example. Let's take old Ezekiel and his vision. It occurred to me more than once, one of our lot landing, or possibly someone from further ahead than us, sitting down and scaring the life out of this little guy. Who probably left a vast wet trail behind him. You know, then we've got Elijah, who actually left, he lifted off!

Stavish: I noticed that there is no mention of Enochian magic in the material you have

on your website. Why all the warnings about Enochian, and its purported dangers?

A.N.: Enochian is very tonal. One of our supervisors, left many years ago, in order to take up Enochian. He's a very, very competent occultist, a very good ritualist. Quite a down to earth person. And two years later, he was a nervous wreck. He'd set aside one room in his house as a temple, furnished it, and for two years, almost every day had spent some time in there. Either practicing a call, or doing a longer Enochian rituals, or that, It started with him going in one day, and finding all of the furniture piled in one end of the room. He put it back again, and said to himself, this did not happen. It happened again, and again, and finally one day he found his altar upside down. He de-consecrated the entire place and shut it out. And said, I can't do this anymore. Whatever it was thought well maybe he doesn't want to do it anymore, but it did. He began to find things around the house, all bundled in a corner, standing on top of one another. Came in one day, and found two of his books, one flat, one on edge, and a glass of water standing on top. He tried everything, he blessed the house, cleansed the house, and called in a priest and had it exorcised. One of the things people don't know about exorcism, is that you can't really use exorcism on things that are older than Christianity. In the end he gave up all forms of the occult, sold all of his books, but not before he damn near came to the edge of a nervous breakdown.

Stavish: Why is Enochian so hard hitting?

A.N.: It's sonics. Sound is the basis vibration of the universe All those little vortices may get sent going the other way. Sound is really very powerful. We haven't gotten quite to grips with that now. I know for fact that there are defense systems based on sonics. I say I don't do any (Enochian), but I was persuaded by Herbie Brennan, a couple of years ago, at a Masters Class, to join in an Enochian ceremony, which was for invisibility. This was a Saturday night, my daughter was driving up from Yorkshire, the following morning. Now where we held this is in a place called Wellington Park, and it is up on a hill. From the top of the hill you can see six counties. Tammy was driving up. We were saying isn't this a beautiful day, you can see Worchester, and Silvershire, and Linconshire, and Tammy was going round and round, because she couldn't find the place. When she finally got there, two and a half hours late. She said , the fog was incredible. We said what fog, She said, what have you two been doing, making yourselves invisible? She didn't even know we were doing this particular ritual.

Stavish: What advise can you give to aspiring esotericists?

A.N.: Record everything, no matter how small, because your going to be able to refer back to it. If you record things, you're going to find, patterns of things, and patterns are important, because you can then see the patterns form before it happens. You can prepare for them, and go into the experience. For some reason, we don't want to make things permanent, to put things down. We are afraid that when we go to read it , it is going to sound to daft. To make a record, means that we can leave something behind. It is a map into a country that we are exploring.

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ABRAHADABRA:
Some Thoughts on The Word

by Mark Stavish, M.A.

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Introduction

ABRAHADABRA is the Word of the Aeon[1] of Crowley's Thelema. However, despite his choice of spellings, (there are several), and some of the additional baggage that Crowley carries into esoteric circles, his thoughts on this word are worth consideration.

It's Meaning

Abrahadabra is translated by G. Davidson[2] as "I bless the dead", is one of the three Holy Names used when blessing a sword (Clavicus Solomonos?), Davidson also states that it is derived from the Hebrew "ha brachah dabarah" or "Speak the blessing". It is used as an amulet to heal and ward off evil. When chanted, it is reduced letter by letter.

He further suggests a relationship between it and an older Gnostic 'diety' Abraxas, or "the supreme unknown, and source of the 365 emanations of Persian theology. It is also found in several Hebrew magical and mystical texts, including, The Sword of Moses, and The Book of the Angel Raziel. In gnostic theology, it is used as a term for god, or as a mediator between creation and the godhead.

Crowley spells it so that it adds up to 418 in gematria (19 x 22), or 22 using the "Qabala of Nine Chambers". Several formulae are worked out to show hidden meanings and relationships between the letters, of which the most important appear to be its suggestion of 'double power' or effecting both the Pentagram and Hexagram; and giving the Rosicrucian axiom of "Light, Life, and Love" in numerological expression.

"Light, Life, and Love are never lost, but may be called forth eternally from the Cosmic Unity in which they dwell." States a Rosicrucian ritual.

Let us consider these three points:

1. Symbol of the Godhead and Mediator

2. Double Power

3. Triple invocation

Double Power

As symbol of 'double power' or the unity of the Pentagram and Hexagram, Abrahadabra symbolizes the "mystical marriage" of the micro and macrocosms. The Inner and Outer Worlds

It can be said, that Abrahadabra, is the Sacred Word invoking the Union of the Higher and Lower Worlds in the student. If this is done correctly, then we can move from being a student to the level of an adept on the level of interior initiation.

This idea of it being a combination of the micro and macro-cosmic forces is reminiscent of the phrase in The Lesser Ritual of the Pentagram which says, "About me Flames the Pentagram, and in the Middle of the Pillar Shines the Six Rayed Star!"[3] Here, in the body and psyche of the student, the Elemental and planetary forces are combined and equilibrated.

It is important to note though, that the meaning of the letters may change depending on the level they are being vibrated on. This would differ from person to person, but is worthy of mention. As noted, the astrological associations and meanings of the Hebrew letters can 'shift' depending on whether they are affecting the world of Assiah, Yetzirah, Briah, or Atzilooth.[4]

Triple Invocation

As triple invocation of Light, Life, and Love, the Word reminds of the three principle expressions of the Cosmos. When combined, they give is a fourth and fifth point, that of Law and Liberty. By understanding and seeking Life, Light, and Love in creation, we can get a grasp on Cosmic Law, which in turn, is the source of our personal freedom from the negative aspects of karma, or the means of our liberation from the bondage of matter and restriction.

Godhead and Mediator

As mediator Abrahadabra suggests that while humanity is Divinity incarnate, 'There is no God but Man, and Man is the Son of God. God is Man,' that we experience this in progressive steps or degrees of expanding (and as such, inclusive) consciousness. We may be Divine, but the leap from mundane earthly consciousness to the Cosmic awareness of Kether is extremely radical, and would shatter our vehicles of perception. Instead, we progress slowly and with the aid of various 'mediators' to assist us.

Among these mediators are the tools we use, be it ritual, symbols, alchemy, or even actual beings, such as teachers and invisible helpers from the 'other side'. Abrahadabra

symbolizes the harmonization of our inner and outer worlds, in the realm of Tiphareth, and how we can open up to this powerful, but often unseen assistance. Regular and daily use of a ritual, such as the Lesser Ritual of the Pentagram, or the Greater Ritual of the Pentagram, stabilize our “Elemental” nature and allow the forces of Yetzirah to more greatly penetrate our sometimes thick veils of matter.

Through daily prayer and meditation, we slowly and progressively make this once thick barrier more transparent, until one day, we have a flash of awareness, an awakening that helps us realize what is meant by, “About me flames the pentagram, and in the Middle of the Pillar Shines the Six rayed star!”

When the “Little King” of Malkooth, the Pentagram, surrenders to the “Big King” of Tiphareth (the Hexagram) the two are united and the “Mystical Marriage” is initiated within us.

To this end, we can use the word itself as a kind of mantra, or affirmation of this state. By vibrating it as a sacred word of power, we can redeem it from the pseudo-magical connotations that have befallen it, back to its original potency of Divine expression. As mediator, the redemptive qualities, almost messianic in nature, are more clearly understood. When we vibrate this name, we should feel and imagine that the higher and lower worlds are coming into union within us, and that we stand at the center of the world, expressing the powers of Tiphareth. As though through its sound we are bestowing a blessing across creation.

In The Golden Chain of Homer (Aurea Catena Homeri), we see the same message being stated in almost identical symbolism. The principle symbolism of the text, in addition to a series of ten rings of varying forms of Venutian symbols, there is a plate of the Orobours. It consists of two dragons fighting, each biting the tail of the other, one with wings and the other wingless. Between them is a “Star of David” with planetary and Elemental symbols assigned to various points. In addition, placed in the center are the Three Principles of Alchemy - Sulphur, Salt, and Mercury.

“Whenever the Dragon meets an Enemy, they fight.

The Volatile must become fixt, Vapour and (water triangle) must become (earth triangle), (fire triangle) must become corporeal, or no Life can enter into the (earth triangle). The Superius must become Interius, and Vice Vertia.

The Fixt becomes Volatile and, the (earth triangle) becomes (water triangle), Vapour (air triangle) and (fire triangle), whilst (fire triangle) returns to the Center of the Earth. Heaven, i.e. (fire triangle), must be converted into fixt (air triangle). The Dragon with Wings kills the Dragon without Wings, and the latter destroys the former. Thus is manifested the Quintessence and its Power.”[5]

The “dragon with wings” can be interpreted as our Interior Master, or Holy Guardian Angel, and the dragon “without wings” as our ego, or “little King”. They need each other

in order to express the power of Creation and its expression through the Elemental and planetary forces. Yet, they are often in combat with one another, instead of in harmony. Only when the “Superius” (higher) becomes “Interius” (interior) and the interior becomes the higher do we see the Elements (of either a material or psychic nature) return to their primordial source. The Fire, or creative power, returns to the center of the earth, or the “Secret Fire” of Malkooth. In the end, the two dragons (instinctual parts of our psyche - heavenly and earthly, the hexagram and pentagram) are killed by each other, and in their combined “death” (end of isolation) they are united in a more perfect expression of cosmic power.

The Gnostics used the symbol of the winged serpent to represent the redemptive and rejuvenating qualities of the Cosmos. As a symbol of the powerful reconciliation of opposites, Khouphis, rises above the head of the adept and spreads its wings in envelopment. He is the winged solar serpent, the force of regeneration.[6] The healing powers of our redeemed nephesh/yetziric, or ‘unconscious’ aspects of our psyche (and body as well) lead by our Briatic or Solar consciousness. One reference even calls it “a living caduceus”. [7]

Conclusion

It remains for each student to work out the intricacies of this and other esoteric questions. One's chosen path will influence greatly how we approach the question and receive a solution to it meaning and application. Ceremonialists will find a greater expression through movement, sound, and the theater of ritual. General esotericists will prefer meditation and prayer as the means of unraveling the mystery. Alchemists will find that within this ancient word there is a secret that only the laboratory can reveal.

In the end however, while the answers may be different the effects of unraveling the mystery of abrahadrabra will be the same in each of us, as it will be a further increase in our understanding of the Interior Light, and the expression of our Divinity.

[1] See: Liber 777, page 44.

[2] Dictionary of Angels

[3] One text read, “Before me flames the pentagram, and behind me shines the six rayed star!”

[4] See PON Qabala Course, Lesson: page .

[5] From Aurea Catena Homeri, Saper Aude Metaphysical Republishers, in conjunction with Alchemy Books, San, Francisco, Ca. 1983. See also, PON Mineral Alchemy Course, Lesson 20.

[6] *Mysteria Magica*, vol. 3, The Magical Philosophy by Melita Denning and Osborne Phillips. Llewellyn Publications, St. Paul, MN. 1986. P. 92 and 372.

[7] Ibid. This image of the “living caduceus” is dramatically illustrated in Sacred Mirrors: The Visionary Art of Alex Grey, Inner Traditions, Rochester, Vt. 1990. See: “Holy Fire” (Triptych)

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About this capture
The Body of Light in the Western Esoteric Tradition

by Mark Stavish, M.A.

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Introduction

The doctrine of the ‘Body of Light’ is replete throughout Western esoteric literature. Unfortunately, while many references are made to the concept, little information is supplied regarding its origin (or formation), stages of growth, and applications. The purpose of this document is to supply qabalistic and alchemical students with a workable esoteric theory, and practical technique, regarding this often obscure subject.

Theoretical and Historical Background

The origin of the “body of light” is seen in gnostic literature as early as first century. However, extensive documentation and theory exist in Chinese, Mongolian, Tibetan, and Indian literature and practices of an earlier date. Under the general heading of chi kung, or Chinese internal alchemy, these practices are designed to create and mature a body of subtle astral and etheric energy that is capable of existence independent of material consciousness. This body is also thought to be capable of infusing the material body with sufficient energy to allow it to become more subtle and ‘etherial’. This ‘etherialization’ is said to make the physical body, under the direction of the adept, capable of de-materialization at the time of death. Enoch, Ezekiel, the ascension of Jesus, his mother Mary, and even Mohammed with his horse, are often given as examples of this form of dematerialization in Western spiritual literature.

Unfortunately, while Eastern systems have maintained a working technical tradition of the theory and its application needed to achieve this goal, little information remains in the West of a similar nature. The idea of the ‘simulacrum’ is the closest we have, and may very well be the starting point of such experimentation. It can be seen from the Eastern literature available, that the idea of the “Body of Light” often called the “Rainbow” or “Diamond Body” is the perfection of a vehicle for the exteriorization

(projection), and continuation of consciousness beyond material reality. This paper will attempt to show how the development of this body can be achieved through existing qabalistic practices, and that the stages of its growth corresponds to total realization on the Lunar (Yetzirah), Solar (Briah), and Saturnian (Daath) planes of consciousness.

It is important to realize what is meant by these 'planes' however, as they can be confusing when first encountered as an esoteric teaching.

When the Cosmic created the universe, humanity, or the 'human seed', that aspect of consciousness which was to grow into realization of godhood, descended from primal unity. This unity is symbolized by the Divine World of Atzilooth, and the Holy Upper Trinity in the Tree of Life.

When consciousness experiences increasing levels of density as matter is created, duality forms and continues to the material world. This first descent from unity to duality is the so-called "Fall" and to prevent a premature return to Unity, that is before all of creation could be encountered, a barrier was placed called in qabalistic literature, the Abyss. This is the "First Day of Creation" or appearance of time/space.

As the descent continued, the human seed experienced progressive levels of sexual polarization as well as being further removed from its memory of Divine consciousness. After the level of Divine Harmony in creation, or Tiphareth, the center of humanities sense of self, an additional barrier was created, the Veil, or Paroketh. This is the appearance of individuality free of the Divine spark.

Finally, a third barrier of Veil is encountered, and that is what separates material creation from the psychic and spiritual worlds. Here, humanity has no memory of its Divine origin, and has complete free will to seek what it desires.

Dolores Ashcroft-Nowicki, states, "When working in this way [Pathworking] you are using the astral body, and you know already about your Magical Personality[1] which has been quietly growing in strength with each month's work. But there is another form used by some magicians, the Body of Light. Some think that it is the same as the astral body, but it is in fact quite different. The astral is an etheric form common to everyone, a Magical Personality is acquired through practice and concentration. The Body of Light is deliberately built for a purpose, another term for it is 'cowan'. It is not easily formed, some people never manage it, or at least not fully, and once it is formed it can be troublesome, and requires firm handling." P. 153, The Ritual Magic Workbook

Ms. Ashcroft-Nowicki further states that the Body of Light can acquire a kind of 'self consciousness' after a period of development. This idea is also stated in Tibetan and Chinese literature. The small 'child of light' is often compared to a fetus in the astral womb of the practitioner's aura and temple. It must be matured, fed, educated, and grown to proper strength so that it can be a help to the magician and not a hindrance, or even potential danger. However, like in all occult activity, dangers come more often from rushing through preliminary work instead of allowing it to proceed in a healthy and

natural pace, than from the exercises themselves actually being psychically dangerous. She also goes on to say that few Western magicians have ever been able to master the technique fully, although no reasons are given.

When we attempt esoteric exercises and a return to Primal Unity, we must pierce the first Veil, or that of the Gate of Life and Death. So called, because few people pierce it except during near-death-experiences (NDE's), Out-of-Body experiences (OOBE's), or physical death itself.

The astral body has access to three levels of consciousness, and then must be shed, or encounter the 'Second Death' in order to penetrate the Veil, or Paroketh, to the next three levels. However, precautions must be undertaken to avoid the destruction of the astral body if the Second Death is to be avoided. If this is not done, then it must be reconstructed with a new birth.

Above the Solar World, the Resurrection Body is established, and it is the 'body' or expression of consciousness used for Reintegration to Unity.[2]

It is possible, as this paper will attempt to show, that just as there is confusion among some students regarding the Body of Light as being the astral body, there may also be confusion regarding its actual purpose - that of extended consciousness, or 'surviving the Second Death'. When its function is clearly understood, then greater attempts can be made to realize its full potential.

Mead and the Subtle Body

GRS Mead wrote a booklet around the turn of the century titled, *The Doctrine of the Subtle Body in the Western Tradition*. It very well may be one of the few books dedicated to this subject available, and while it is full of scholarly research regarding the theories and beliefs regarding the subtle body, it lacks any description of the techniques used to experience it. The material quoted is almost exclusively Gnostic-Christian in origin.

Mead states that the doctrine of the subtle body achieved its highest expression in India, although he may have been unaware of other oriental teachings, and that notions of the subtle body develop along with those of alchemy and astrology. This is both true in East and West, and is seen in the techniques often suggested for use by the student. This astrology has nothing to do with "...vulgar horoscopy, philosophic astral theory set up a ladder of ascent from the earth to the light world." (p.9) Mead also states:

"But even as there was a deeper, more vital, side of astrology, a subtler phase intimately bound up with the highest themes of sidereal religion, so there was a supra-physical, vital and psychic side to alchemy - a scale of ascent leading finally to man's perfection in spiritual reality." (p.13)

Mead also states that Zosimus states categorically that the Rites of Mithras were

identical in purpose to the practices of alchemy, and that the only complete ritual of the Mithrian cult has survived to present time, and its theurgical practices are similar to Indian yoga. (p.30) The ritual also states clearly that it is the method whereby spiritual perfection and birth of the subtle body are attained.

The Sepher Yetzirah and the Golem as the body of Light is often suggested.

Three Levels of Light

The three basic ideas around the subtle body are that it progresses through the levels of the spheres, increases in power and purity, and is made of light and/or fire. It is described as : the spirit-body, the radiant body, and the resurrection body, depending on its degree of purity.

Mead points out that there is the possibility of extreme confusion when reading the ancient literature and the vocabulary used to describe the spiritual body. Despite appearances to the contrary, Mead asserts that the spiritual body is essentially one, and that the sidereal body, has nothing to do with today's (1919) astral body.

The Spirit-Body, or to soma pneumatikon, is the force closely aligned to the physical body. Similar to the nephesh, or vegetative-animal soul, in Jewish Qabalah.

The Radiant Body, allows us to experience of the Vision of Beauty Triumphant as referred to modern qabalistic schools:

"Tiphareth translates to Beauty. It is located on the Pillar of Balance which is the Pillar of consciousness and corresponds, we are told, to the highest state in which a man incarnate on this earth can live, that is, a man "of flesh and blood." This does not mean that he cannot receive the influences of the higher sepheroth (higher according to the Tree), perceive or live something of their nature and mode of action. This means that a man capable of remaining in Tiphareth has "spiritualized" his matter, has formed his glorious body and has obtained the power to go beyond incarnation." [3]

"There was a time when we they could behold Beauty in all its brilliance, when, together with the rest of the Blessed Company - we [philosophers] in the train of Zeus, and other [ranks of souls] in the train of the Gods - they both beheld the beatific spectacle and [divine] vision, and where initiated into that mystery, which may be called the holiest of all, in which we joyed in mystic ecstasy." (p. 58)

Proclus states,

"Moreover, the radiant vehicle (augoeides ochema) [corresponds] with heaven, and this mortal [frame] with the sublunary [region]".

While the Christian doctrine of the resurrection of the flesh was hotly contested during its developmental stages, with the 'flesh lovers as they were called, winning out over

those believing in a purely spiritual resurrection. Mead points out that the belief in physical resurrection was not universally accepted by the Jews of Jesus' day, yet, there was a strong Biblical and midrashic tradition of increasing in grades of purity of the individual allowing for ascension and resurrection to take place.

The descriptions of these accounts, Elijah and Jesus, suggest that the bodies they inhabited were the same, and yet not the same. They were tangible, yet could overcome material limitations, such as Jesus' passing through the locked door. Elijah, unlike Jesus however, did not die, but was taken into heaven bodily in a chariot of fire.

These 'bodies' in fact, are not really separate bodies, but increasingly purified expressions of the personality, the individual and unique expression of God we all carry within us. As one 'body' or expression is purified and 'dies' another takes its place. What makes the resurrection body different is that while it can and does exist within the material world, it is free from material constraints. This perfect body was, or is, essentially a quintessence. It is differentiated into subtle and simple elements, where as the physical body is contaminated by the grosser elements. The Mithriac initiation states:

"O Primal Origin of my origination; Thou Primal Substance of my substance; First Breath of breath, the breath that is in me; First Fire, God-given for the Blending of the blendings in me; First Fire of fire in me; First Water of my water, the water in me; Primal Earth-essence of the earthly essence in me; Thou Perfect Body of me!.." (p. 102, and A Mithriac Ritual, London 1907)

The Technique

The technique suggested by Ashcroft-Nowicki is the simplest and most direct. However, while no specific rituals are employed, as in A.S. method, it is suggested that the ritual be performed in a consecrated temple to prevent the simulacrum from wondering. She also states that when the B.O.L. is sufficiently developed to begin to desire acting on its own, that it should be given firm disciplining.

"With the constant implanting of consciousness, even the tiny amount used here, the cowan [Body of Light] will eventually gain a half conscious mind of its own. You will in fact have partially ensouled it. At this point, it will almost certainly make a bid for freedom. Something you cannot allow for it has no protection against the darker forces who will take it over and use it against you and even against those with whom you are involved. They will think it is you and trust the appearance. Therefore the moment it feels as if the cowan is getting above itself, give it a good psychic shake, and in no uncertain terms remind it who is boss."

She then suggests withdrawing all contact with the cowan for a lunar month, and to feel no sympathy for this self-created and projected aspect of ourselves. To do otherwise, she warns, is to court disaster. This would in fact, be tantamount to "the Fall" in our own personal microcosm.

Yet despite these warnings, and problems, the creation of the BOL, even partially, can be a very rewarding psychic and spiritual experience. It offers many avenues for psychological cleansing, as we shall see, and psychic enhancement.

These four directives: going slow, performing in a sacred space or enclosure, preventing it from wandering, and reminding the BOL who is boss, are common to Eastern and Western methods of creating the BOL.

What is missing in the modern accounts, but clearly stated in the Oriental ones, is that the BOL is a superior being to physical world, and can be directed to have effects on the physical body, if they are desired. It is these effects which allow for the etherialization of the physical body, increased health, longevity, and possibly even a kind of 'psychic mutation' that allows for increased psychic activity along family lines. The Western schools are silent about what the implications of the Hermetic axiom, "The subtle rules the dense" and how it might apply here.

Despite the projective imagery, the genuine sense of the simulacrum being 'other', and unconscious, often violent imagery that can be dredged up from a *nephesch* (subconscious) that doesn't want to be integrated into the workings of the *ruach* (Mental-Spiritual functions), the BOL is still a part of us. By disciplining it, giving it function and purpose, and guiding it with a firm hand, we are in reality giving those things to our self. The simulacrum however, shows us in no uncertain terms, that these forces and ideas within us, left unregenerated and when given the opportunity, will seek to manifest, and to take on self-consciousness.

In magical work we see this clearly in the creation of the BOL; in psychology in neurotic and schizophrenic behavior; and even in sever forms of psychosis.

Esoteric work allows us to address these diverse aspects of our being, to integrate them, and in doing so, to prevent psychic ruptures that might otherwise manifest in modern terms as mental illness.

The following method can be performed by anyone regardless of their level of experience. Ideally however, it would be best if it is done during the third or fourth year of qabalistic study. The reasons for this are simple: the more experience you have in psychic and occult matters, the easier it will be to achieve noticeable success. In addition, the required skills of concentration, visualization, and creating a strong working environment for psychic activity will have become second nature. In relation to what has been said previously, by the third or fourth year of study, the aspiring qabalistic magician will hopefully have worked through some of their more obvious psychological issues, as seen and experienced through the multi-colored glasses of the Lesser Pentagram and Hexagram Rituals. Previous experience with planetary invocations will make some of the following instructions easier.

Within the Hermetic Order of the Golden Dawn, the first 3-3 ½ years is spent learning

very basic magical procedures, coupled with the memorization and intellectual comprehension of a vast amount of qabalistic, alchemical, and astrological knowledge. The techniques given by Regardie in *The Golden Dawn*, such as the Supreme Rituals of the Pentagram and Hexagram, and the Rose+Cross Ritual, are not generally taught until the 5=5 Grade, or Adeptus Minor. On occasion, they may be given in the preliminary section, known as the Portal Grade. All magical tools are also constructed after being received into the Second Order, or Adeptus Minor grade. Only after this period are planetary rituals, talismans, and related techniques as seen in Regardie's work undertaken.[4]

For those who do not belong to any formal course of study, it is generally suggested that the first year of activity be spent learning Elemental and Pentagram work. The second year doing planetary work; with the third year being spent integrating the two. The fourth year often focuses on zodiacal magic and the completion of any Pathworking. Pathworking can be started anywhere from the first year on and requires about 1 1/2 years to fully do all of the 32 Paths of the Tree of Life. Since each Path is often done more than once, it is best to allow two to three years for this additional aspect of magical training. Pathworking, particularly Paths 32 through 24 are critical for psychological health and should be done two or three times before doing the second set of Paths, or 23 through 19.[5] Of course, the speed at which one works is not important. It is better to go slowly and diligently and make real progress, than to rush through and simply do the work haphazardly.

The most complete method available for creating the Body of Light is in the ritual called "The Magician" in *Mysteria Magica*, vol 3 of *The Magical Philosophy* by Melita Denning and Osborne Phillips.[6] The material belongs to the curriculum of the Aurilem Solis Sacra Verbum.

The ritual is divided into five main sections, composed of fourteen distinct parts in total. A note belonging to the title suggests that the ritual is considered most effective when performed at the beginning of the day. Presumably, during the first planetary hour of the day.

Among the most important points in gnostic and Platonic literature is the need to separate the subtle body from the physical body for its purification. This imagined, and eventually real separation, forms the core of the technique. Only by freeing the psychic self from the constraints of material life can we experience the full degree of good and evil in our psyche. The methodical and militant purification of our psyche and integration of its diverse aspects constitutes the most difficult, and rewarding, psycho-spiritual practices known.

Preliminaries

The temple area should be set as usual, with altar in the middle, or slightly East of center. If possible, wear a consecrated Rose+Cross present, and place the Pentacle of Earth on the altar[7].

Establishing the Temple

Perform the Banishing Ritual of the Lesser or Greater Pentagram.[8]

Higher Self

Place your left hand, the hand of Mercy, upon the Earth Pantacle. Invoke the presence of your Higher Self. Imagine in brilliant phosphorescence a flaming sphere, or flaming yod, touching your crown and uniting you with the cosmos. Stand in the posture of the Adeptus Minor. (Tau Cross, arms outstretched).

Lower arms and meditate on the significance of your Higher Self, this flame of Creation within you. This cosmic seed.

Perform the Middle Pillar exercise.

Affirm your intentions for performing this exercise, and appreciation for consciousness and the opportunity to develop in awareness and Service. Ask that Light, Life, and Love be expressed in every cell, thought, and action of your being.

The Lower Self

Turning clockwise, face the West of the Temple. Pause and imagine the great streams of energy circulating through your physical and psychic bodies. Energize your heart center, feeling a stream of energy running from your crown to your heart, and feet, and back up again.

Affirm your position of authority over your lower self and physical body in a loving, but firm manner. Be thankful that they are present to serve you, but that they are at the service of the development of Self, and not as independent beings.

Assume the position of the Adeptus Minor, and imagine yourself growing to a vast and immense size. Maintain or reformulate your Flaming Crown center. Feeling most of your consciousness operating from inside of it.

Send thoughts of blessing, love, good health, and well being to your lower self and guph.

Pause for a few moments as the feeling of vastness disappears and you return to normal awareness of the temple.

Turn to the East and ask that the Powers of the Higher Self be present and fully utilized for this operation and at all times forward.

Move to the eastern Quarter and Face the West again.

Perform the Middle Pillar a second time if needed.

Project the simulacrum from the solar plexus, upper abdomen region. Have it facing East, or toward the operator, with the silvery-bluish cord visible between the simulacrum and the operator's abdomen or solar plexus.

Exhortation and Instruction

In the Name of your Higher Self, address the image before you firmly and lovingly that it is to give your full assistance in the Great Work. If any particular instruction, assistance, or additional work is needed, it is to be interjected here.

Give blessing to your Nephesh, in the Name of the Most High, and thank it for its participation in this ritual.

Energize and imagine the simulacrum attaining a high degree of integration .

Completion

Re-absorb the simulacrum and the silver cord by imaging it return to a cloud or mist of bright bluish-gray or silver psychic protoplasm and collapsing backward along the cord (bring the cord with it) into your body at the level it was projected from. Close down firmly.

Feel the energy move through out your body and sink deep into your muscles, bones, marrow, and envelope you in a body of light, just below the surface of the skin.

Rejoice in the successful operation.

Instructing the Simulacrum

After a two or three weeks of successful projection and reabsorbing of the simulacrum, you can begin projecting specific ideas into it. This can be done in several ways depending on your personal preference.

First, use a general plan of associating the simulacrum with the planets, by imagining them along the spinal column from Saturn at the base, to Luna and Sol at the head. Imagine them in bright white light, or the Queens Color Scale.

Using the colors, symbols, and sounds of the planets, the simulacrum can be tinted with particular qualities and virtues.

Or imagine counterparts of physical organs inside the simulacrum and them having the colors and sounds of their planetary counterparts, filling the whole image with the light and sense and virtues of that planet.

This is the Lunar, or Astral purification of the simulacrum so that it can be rightly called a Silver Body, as it will be influenced and influential upon the Lunar and Astral worlds as a whole. At some point you can then begin to educate it further, that it might become a Solar, or Golden, Radiant Body, influenced by the Briatic Worlds. Beyond this, it would find perfection in the Diamond, or Resurrection Body, under the influence of the Sphere of Saturn.

Also, practice performing the Middle Pillar inside the simulacrum, after it has been projected.

Always reabsorb the energy, either as a mist, or a shadow image fusing itself into your earthly body.

When venturing into the Quarters, use the simulacrum and tune it to the Element you seek to explore, making it a body of Fire, Air, Water, or Earth. When generally projected, it should be thought of as a body of Quintessence, or Spirit, of dynamic electric and magnetic qualities containing within it the balanced potential for all bodies of the four Elements.

The simulacrum can also be projected and modified to a deific image or godform. The effects of this are different than the usual methods for Assumption of the Godform. In this instance it is helpful to grow the image in size and stature to a larger than normal appearance after it has been created. It is important that your consciousness be projected firmly into the simulacrum during any working, and that the energy be completely reabsorbed after it is over.

The simulacrum can be charged with Hebrew letters. Engraving them according to their location and association with the physical organs as outlined in the Sepher Yetzirah. This can be done to the physical body as well, prior to projection of the simulacrum, and will assist in its creation and projection.[9] The letters can be done in blazing white, or according to the Queen's Scale. It can also be charged with the Tetragrammaton, in the normal Y (Head) Heh (Shoulders) Vau (Spine) Heh (Hips Feet) fashion. As with the alphabet, they should be seen as existing inside the figure, glowing and strong, and not carved on the surface, or projected onto it from elsewhere.

The purpose of the simulacrum is to create a vehicle for the purification and expression of astral (Yetziric) and mental (Briah) energies. As such, it also acts as a bridge between not just our objective and subjective worlds, but also between our emotional and physical realities. As stated, we can in effect, alter our physical appearance and health through proper and loving purification of our astral matrix. The Nephesch, which constitutes the bulk of the 'self' that we are refining in this work, overlaps and connects the worlds of matter (forming our Salt) and mind (forming our Mercury). When we address it from the perspective of our Kether, we are adding the third Essential, or the overlap of Mind and Spirit (forming our Sulfur).

These Four Qabalistic Worlds and their overlapping, forming the Three Essentials, form the basis for inner and outer alchemy.

The 27th Path is also a sort of Kundalini Yoga exercise, whereas the 24th Path is the arousal of Kundalini. Where the 27th connects Natural Energy to the Intellectual World, the 24th Path converts Solar (soul) energy into Natural (psychic) energy. Both are under the influence of Mars, or Will, as they reverse the flow of Mezla, and clear out psychic blockages on the Path of Return.

This exercise will have secondary effects on the 24th Path, and some effects on the 28th Path (Net-Yes) as this Path governs the flow of Psychic energy through our Psychic centers. All of the Paths of Yetzirah will be effects to some degree by this exercise. We cannot ascend and take our mistaken ideas with us, or our passions and lusts. Both are eradicated, disciplined, or redirected by the Sword of Geburah, or an Enlightened Will.

The Lightning Bolt on the tarot card the Tower, sometimes called the House of God (Deu) or Fire (Feu) shows us that the ever flowing lightning bolt of Mezla will destroy any imperfections that it comes in contact with.

[1] The Magical Personality is defined as a self-created image of one's self that allows for greater power and presence when doing esoteric work.

[2] See: Fundamentals of Esoteric Knowledge, Lesson 1-3. The Philosopher's of Nature (PON), Wheaton, Ill. ©1988.

[3] See: Qabala Course, Lesson 17. The Philosophers of Nature (PON), Wheaton, Ill. © 1995.

[4] See: Self-Initiation into the Golden Dawn Tradition by Chic and Sandra Tabatha Cicero. Llewellyn Publications. Saint Paul, MN. Copyright 1995

[5] For more information on Pathworking see: PON Qabala Course, Lessons through . Highways of the Mind by Dolores Ashcroft-Nowicki, and Magical States of Consciousness by Melita Denning and Osborne Phillips.

[6] P. 359-362.

[7] As mentioned, in the Hermetic Order of the Golden Dawn, the Hermetic Rose+Cross and the Pantacle of Earth are 'adept level' tools. In The Philosopher's of Nature (PON) Qabala Course, they are not constructed until the very end of the six year course. However, the Supreme Pentagram and Hexagram rituals are presented in the second year.

[8] Use of the 'Elemental Grade Signs' or the 'Rending of the Veil' is at the performers discretion.

[9] One student who did this noted that the simulacrum was more vital, but also slightly more difficult to control. They also noted, they when they imagined the letters within their physical body when falling asleep, that astral projection occurred rapidly, often before the fifth or sixth letter was reached.

<http://www.hermetic.com/stavish/essays/lucid.html>

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About this capture
A Kabbalistic Guide to Lucid Dreaming and Astral Projection

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Introduction

The projection of consciousness has been an integral part of kabbalistic teachings, from the Merkavah (Chariot) Riders and their journeys to the starry Palaces (Hekelot) of the invisible world, to Traveling in Spirit Visions with the early adepts of The Hermetic Order of the Golden Dawn in the 19th and early 20th centuries. While a wide variety of approaches has been formulated to assist the disciples of these diverse schools, much of their techniques require an extensive amount of preparatory teachings and/or ritual assistance. For those who have little or no knowledge of traditional 10-12th century Merkavah doctrines, or no interest in learning the necessary signs, symbols, and invocations for Golden Dawn style techniques and their 'spin offs', yet want a Hermetic approach to their inner world, there is a solution. It is also simple, direct, and does not require an extensive amount of visualization or creative imaging.

The following experiment was carried out over a three month period, from December 1996 to February 1997. During that time, no additional ritual methods were performed, either for personal development, or in a group, in order to assess the value of the technique as it stood alone. The majority of the experiments occurred at night, before going to sleep, and about half the time, in the morning upon waking, while still in a borderline state.

It is designed for those who would like to have an 'out of body experience' but lack either the necessary visualization skills required of so many of the present techniques, or who have had violent experiences leaving their body, and would like a more gentle approach to the astral planes.

It can be carried out by either experienced 'traveler' or beginner with equal ease, and possibly, similar results.

Theoretical Background

The theoretical background behind this experiment is strictly kabbalistic, and is applicable to either the traditional Tree of Life (Golden Dawn), the revised Tree of Life as applied to the Portae Lucis material[i], or the Palaces as outlined in the Sepher Zohar. In short, any systematic outline of the interior body-world of humanity can be applied, as long as it has concise, easy to visualize symbols for the various planes of consciousness.

The working assumption is that we as conscious beings originate in the Ain Soph Aur, or Limitless Mind of God. We incarnate through various stages of increasing density and matter, into the present world, in order to gain the experiences that will allow us to go from 'potential beings' into Self Actualized, or Self Created Beings. In our journey of development we take on characteristics and 'bodies' of various vibrations, and on our 'return' we shed these bodies in exchange for increasingly subtle bodies and worlds of Light. These Worlds are categorized in the Gnostic, Kabbalistic, Hermetic, and Alchemical texts under different names and numbers, but share the same essential qualities and functions overall. That is, they go from the most dense world of material Earth, to the most subtle of Infinity, or the point of our origin, the Mind of the Creator.

Within our physical body we have various organs of psychic perception, called psycho-spiritual centers in modern Western esoteric nomenclature, and chakras in Sanskrit. These centers correspond to several levels of our physiology, that is on one level, our nervous system and plexus, as well as our endocrine system of hormone secreting glands. Other correspondences exist as well, but for our purposes these are the ones used most commonly and efficiently.

Astral projection is often suggested through the solar plexus, but for many this can be an unnerving and unsettling experience. Other suggestions are purely visual, such as rising out of your body like a mist, or as having a second 'body of light' present next to your physical one. It is said that advanced practitioners can project their consciousness at the time of their death through the upper centers, thus 'dying consciously'. The centers suggested here are the top and front of the head, or the "Crown" and "Third Eye" centers, associated with the pineal and pituitary glands. Some even use the back of the head, the medulla oblongata, or brain stem.

In the Indian texts, each chakra is associated with a particular power (siddha), which is awakened in the aspirant, and as such, allows the student to then project their consciousness through the different psychic centers in increasing complexity and subtlety, until finally, the Crown is reached.

In kabbalistic practices however, the centers are rarely used as such, but instead

intense visualization of the etherial Worlds is used, until they are progressively realized, or rituals combined with more generalized energizing of the psychic body are used, alone or in conjunction with these visualized worlds. The modern variation of this often involves the use of Tarot cards, and is called Pathworking, or the use of Hebrew letters. Eastern Orthodox monks have used intense visualization on the solar plexus, as a small sun, as a method of achieving exteriorization, and some schools use the heart as a center of displacement, however, the previously mentioned methods are the most commonly used to date.

Alchemists use tinctures, or medicines to assist in the projection of consciousness. Although, these should not be confused with hallucinogenic, or psycho-active drugs. The effects of alchemical medicines generally occur when their user is relaxed, sleeping, or in meditation. They in effect, assist the projection of consciousness, that is the expansion of awareness, rather than induce or cause it directly. It is possible to take an alchemical medicine and drive a car unimpeded.

In Eastern techniques, the number of psychic centers attributed to the body vary in number depending on the school in question. In general, it is said that we have at least seven major and five minor psychic centers. Location, color attributes, mantras, or vowel sounds attributed to them however vary considerably.[ii]

According to Sri Aurobindo, the throat center is associated with the externalization of mental forces, and the link between the higher and lower mental spheres. Like in some color scales of kabbalah, grey is associated with this center.[iii] In *Serpent of Fire: A Modern View of Kundalini*, Darrel Irving points out that the Vissudha chakra is presided over by the dual deities of Shakini and Shiva. Each is five faced, representing the five Elements, and three eyes, showing physical and psychic perception, or knowledge. Shakini is seen as Light itself, and Shiva, like the Hermetic ideal, is androgynous, half white and half gold. The center is associated with the purification of intelligence, the psychic substratum or ether (akasha), and hearing. The color given is smoky-purple. As with Sri Aurobindo's color, purple is also sometimes given as associated with the throat center in modern kabbalistic works.[iv]

Along with the remaining upper two psychic centers, these three constitute the only centers whereby direct psychic perception is possible.[v]

In the West, the Throat center is less well defined, although it shares in all of the above named characteristics. In *Kabbalah of the Golden Dawn*, Pat Zalewski states that the throat center is associated with the thyroid gland and controls respiration. As with yoga, each of the preceding centers is associated with an Element, starting with Earth, Water, Fire, and Air. While not stated, it might be presumed that the Throat center is then the first center to be associated with Spirit, or Quintessence, as in yoga.

Here however, we run into a problem regarding the attributes associated with this area. In alchemy, the throat is ruled by Mercury, the god of Air, as well as magic, voice, and initiation. In the systems generally used (i.e. Golden Dawn), no planetary attribute is

given to the throat. Instead, it is the sepherothic realm of Daath that presides over this region.

Daath is Hebrew for 'knowledge' and maybe that is the best attribute for things associated with the mind, speech, and magic. However, for many kabbalists, Daath is a region better left alone, and feared more than the so-called Qlippoth, or Demonic realms. How did Daath come to be seen with such awe? Mostly from the second-hand reports of book learned occultists repeating what they read. Although, if we keep in mind that Daath is Knowledge, then some interesting correlations can be drawn.

Isreal Regardie states:

"This central point between two symbolic pillars of the opposites, the place of balanced power from which the working of the opposites may correctly be viewed, is the implication of DAAS {Daath}, which is the name of this shadowy Sephirah. Rightly it is shadowy, and the word is used advisedly for in the majority of us who have not cultivated the difficult art of avoiding the opposites, the development of this new principle has proceeded with the utmost slowness. It is a new factor of adaptation or equilibrium, especially between the two broad divisions of consciousness - the ego on one hand with its desire for adjustment to modern life with its refined and non-natural conditions, and on the other hand with the superficial level of the instinctual life, concerned with primitive things, of self-assertion and the unbridled gratification of its every whim and caprice."[vi]

and further on:

"DAAS (sic), the shadowy Sephirah, which develops in the course of evolution as we learn the domination of our mental and emotional propensities, is situated at the nape of the neck. Its position is at a point on the spine just below the occiput, about one or two inches above the larynx, and its diameter may be imagined to be about four inches in extent. It is conceived to be a symbolic link, self-induced, and self-devised, between the higher Genius on the one hand, and on the other, the ego, the consciousness self referred to that group of characteristics clustered around TIPHARAS (sic)."[vii]

Regardie also refers to Daath as "The Link" between the Higher Self and the ego, or waking brain.

Gareth Knight states that Daath is where 'pure force takes on form'[viii] and that it is "the highest unity in the world of forms"[ix], and "Daath is the highest point of awareness of the human soul regarded as a soul..."[x].

"The Daath powers in balanced function, of course, give the type of person with a mission or sense of destiny who will have sufficient detachment to cut his way through any obstruction to his aims, at no matter what cost, and who has absolutely no concern for what danger the future may have in store such is his faith in his powers and acceptance of his destiny." [xi]

Unfortunately, most of what is said regarding Daath, like the other spheres, is of a cosmological nature, and difficult to apply to our individual consciousness. The abstract ideas associated with it, coupled with vague warnings and trepidation are not directives on how to approach this sphere within our psyche (and very real psycho-spiritual, semi-physical center!) in a positive and growth oriented manner.

Possibly what Knight is saying, on a personal level, is that the psycho-physical sphere associated with Daath allows for the highest awareness in human consciousness when it is progressively opened. When this occurs, many of the fears, obstructions, and psychological malfunctions that have previously plagued us, fall away under the intense awareness of our true power and presence as Beings becoming consciously Divine.

In summary, maybe the fears are real, in that once we cross the Bridge of Knowledge, there is no turning back. Once we go from the theoretical to the experiential, we cannot return to ignorance. When innocence is lost, it is gone for good. Thus, we can cross the 'bridge' several times: from the material world to the psychic; from the psychic to the more abstract mental realms; and from the mental to the highly spiritual, from which none is said to have returned. Most of what is reported about Daath may be in relation to this last and highest reality.

The function of this technique, is to assist those who desire it, to cross their personal psychic bridge from the visible into the invisible with consciousness and memory.

Mercury, Hermes and the Psychopomp

Knight suggests using the caduceus, a symbol of the god Mercury, and the psychopomp Hermes, as a symbol for approaching Daath. This relationship of the Throat Center to Mercury must not be overlooked, for it is this very relationship that we are seeking to establish within ourselves. To be able to enter into the psychic realms with the aid and assistance of our Higher Genius, as well as our human intellect, and to make use of the information upon return to waking consciousness. We want, in effect, to do as Hermes does, "Walk Between Two Worlds" and unite them within our psyche.

The symbols for Mercury is the stylized caduceus in the form of the combined symbols of Luna (Moon), Sol (Sun), and Terra (Earth). Combined they state the function of this part of our psychic anatomy. The upturned lunar symbol represents our brain, nervous system, and psychic functioning, resting upon the Solar symbol beneath. The Sun, is our spiritual powers, life force, and intuition. It sits astride the symbol for matter, or the equal armed cross. The Cross of the Four Elements is the symbol of material existence, and is at once our physical bodies as well as the material world we live in.

In the symbol for Mercury, we see that the terrestrial energies, or matter, are dominated, by the Solar forces of the Sun, and Soul. However, these spiritual forces are in turn dominated by the intellect and physical brain of man. That is, the brain directs them, or represses them, depending on the spiritual health of the aspirant.

It also illustrates a unique point. That is, the relationship between the heart, sun, brain, and spiritual awakening.

As messenger of the gods, Mercury assists in the transfer of knowledge, and not in the creation or interpretation of that knowledge, these functions being left to the brain and psychic heart. The heart is the seat of intuition, the Voice of the Soul, and the Interior Master, only through its awakening can we become conscious and free beings.

However, the energy of the awakened heart, with all of its love, must be transferred to the physical brain for insight and understanding. In doing so, it requires the assistance of the Throat center. Once in the brain, the energy must also be able to return to the heart, or send information there for spiritual consideration, via the Mercurial Center.

Herein lies some confusion for some folks. It is said that the heart is the center of intuition, yet it is in the pituitary body of the physical brain that intuition is realized in mundane consciousness. Is it not possible to simply awaken the pituitary body without the needed functions of the psychic heart?

The answer is yes. To understand this somewhat confusing relationship between the heart, pituitary gland, and our spiritual awakening, we need to realize that according to esoteric tradition both of these organs are Solar in nature, and as such effected by the material and spiritual Sun. Just as the pituitary gland reacts to light physical light, it also reacts to the awakening of the spiritual light caused by an awakened Heart - a Heart filled with love.

The brain in general is Lunar, but certain aspects of it respond to other planetary influences in their specific functions.

This need to awaken both the heart and brain, is what is required for travels through the psychic realms. An awakened heart with no brain is subject to an extreme lack of practicality; and a brain with no heart can function psychically, but only in a cold and detached manner. The 'thinking heart' and 'feeling brain' are what Mercury help us to establish. In doing so, the polarity is overcome through union and the material and remaining psychic forces of our body are brought into play in a harmonious manner.

The use of blues, and purples is said to show the relationship between Daath, and the ideas of a Higher Mind (Blue/Chesed) and Yesod (Purple). Thus, the Daath, or sphere of Knowledge that we are contacting through our meditations is our personal one, and not that of the transpersonal or Cosmic Daath on the Tree of Life, of which so many dangers have been written and attributed.

It is also the synthesis of the Supernal Upper Trinity in a form we can approach and understand more easily[xii]

Also, if Yesod, or the gateway and principle sphere of the astral realm is a reflection of Daath "on a lower arch" as our British fraters and sorors are so fond of saying, then

meditations on the “Daath” sphere in ourselves should not only sublimate the sexual creative powers of Yesod, but also allow us to enter into astral consciousness more fully and completely.

Some Additional Thoughts From the East

In Chinese and Mongolian Chi Kung, meditation on the throat center is used precisely for these purposes: (1) sublimation of the sexual force[xiii], and (2) assisting in the conscious projection of consciousness and the induction of lucid dreaming. It is the connecting center between the heart and the brain.

“Taoists who practice Dream Yoga focus on the throat point when going to sleep so as to consciously cross the bridge between the waking state and the dream state. Being able to dream lucidly helps one gain greater control of one’s Chi (internal energy) and also enables one to consciously bridge the gap between life and death.”[xiv]

Conscious dreaming is used to awaken the “Seventy -Two Magical Abilities”, in order to prepare them for eventual transfer to the waking, material world. This is an interesting number, as it matches the number of permutations of the “Great Name” of God, or Schemhamphoresch. Theoretically, each of these Names, Signs, Seals, and correspondences[xv] could be awakened using the technique outlined in this article.

As in India and Western techniques, the throat is associated with air, spirit energy, and consciousness in Taoist practices.

The Technique

The Philosophers of Nature[xvi] suggest three methods of projecting consciousness: mental, astral, and ethereal projection.

The first technique suggests using the Throat center for projection, and states that the dis-alignment of the physical and psychic bodies will occur at the level of the neck. It is this basic idea that the following experiment is based upon.

In order to present the subconscious with an orderly supply of symbols in a coherent and meaningful manner, the use of either the Hindu Tattwas, Alchemical Element, of Kerubic Signs can be initially used. Afterwards, the planetary signs of the seven principle planets are used in their place. This progressive use of the same symbols allows the subconscious to understand that these symbols are meaningful and are the official means of transferring consciousness from one level to another.

If done repeatedly, the symbols will not be needed after a period of time, and if done with good heart and mind, one may potentially realize their ‘interior level’ during one of the dream states provoked.

While full-scale astral projection may not immediately occur, the degree of lucid

dreaming, dream memory, and even a limited increase in one's 'magical voice' will be experienced. It is up to each aspirant to make the most of these 'out-of-body' dream states, and increase their level of intensity so as to realize full and controlled projection of consciousness.

Unlike other methods of projection, through regular practice, the method outlined here will in most cases work gently and progressively, i.e. increased dreaming, then lucid dreaming, and finally astral projection, thus allowing for an acclimation of consciousness to these new states of being.

Step One - Obtain a set of symbols for the Four Elements and Spirit, and the Seven Planetary Signs. Start with Earth, then progress to Water, Air, Fire, and Spirit as the days proceed. The basic procedure will not change, only the symbols used to attain projection. Therefore, it is best to use symbols that you can easily visualize, either in gold, phosphorescent white, or their complimentary colors.

Step Two - When going to sleep, or even just relaxing a few minutes, turn your attention to the area of your 'Adam's Apple' and imagine a brilliant blue-black (or indigo/ultra-violet) sphere there, about the size of a tennis ball. Make it brilliant and translucent, as though it were illuminated from the inside, with its center point around the thyroid gland. It should be large enough to also touch the back of the nape of the neck, and if done very large (as Regardie suggests)[xvii], it may even have its farthest edges at the bridge of the nose and brushing the thymus gland, or heart. What is important here, is that the image is three-dimensional, and not just as a flat plate in front of you. Thus, the sphere, or ball, will encompass your neck, and parts of your head. Your imagination is internally directed. It is all right to imagine the organs mentioned if it aids in visualization, otherwise, stay with the bright, translucent color and imagine that this is all there is, lose yourself in it. Place yourself in its center, look around at an infinity of singular color of slightly different shades and hues.

Step Three - After achieving familiarity with the first step, and can enter into the indigo sphere at will, and be comfortable there, imagine your chosen symbol for Earth present with you. See it brilliant and before you, with the qualities of Earth present, that is heaviness, and density, and simply stay with the symbol for a while, or until you fall asleep. Do this for one five to seven days, then move on to the remaining symbols. After you have completed all of the Elements, including Spirit, then proceed on to the Planetary symbols.

Step Four - With the planetary symbols you have several choices on how to approach. First, you can simply move through them, starting with Luna, and progressing up the Tree of Life. Second, you can start with Saturn and progress down. Third, you can simply alternate through them according to the ruling planet of the day. Since it is desirable to spend several cycles with each symbol, the Third method offers the easiest and least tedious way of working through them without worrying about breaking off in the middle somewhere and having to start that symbol over again.

Note your experiences in your daily notebook and see what if any connections exist from week to week between the symbols of each planet.

It is desirable to spend at least five to seven cycles with each planetary symbol, or between six and seven weeks working with them as you fall asleep. This, added to the previous four or five weeks working with the Elements, makes a total of ten to twelve weeks of nightly work. Upon rising in the morning, a minute or two can also be spent visualizing the symbol of that day as well, as long as you don't fall back to sleep!

Those wishing to supply information regarding their experiences to the ORA Project may do so by sending a copy of their notes after the completion of the exercise to: Mark Stavish, M.A., ORA Project, Philosophers of Nature, P.O. Box 2920, Wilkes-Barre, Pennsylvania 18703-2920. Materials can not be returned and will be entered into the research files of PON for future reference. Please include a brief biographical sketch regarding your esoteric background, with particular emphasis on kabbalah, alchemy, and ritual magic, if applicable.

ORA is the Occult Research and Application Project, and is designed to find new applications for existing Hermetic knowledge, as well as re-create and examine traditional knowledge and techniques for use in the contemporary world.

[i] Presentation by Jean Dubuis, at the 5th Annual Philosophers of Nature Conference, Colorado Springs, Co. May 20-24, 1996.

[ii] For a very effective and simple approach to awakening the psychic centers see: *Wisdom of the Mystic Masters* by Joseph Weed.

[iii] *Kundalini, Evolution and Enlightenment*, Edited by John White. Anchor Press, Doubleday, Garden City, New York. 1979. P. 83.

[iv] *The Sword and the Serpent* vol. 2 of *The Magical Philosophy* by Melita Denning and Osborne Phillips. Llewellyn Publications, St. Paul, MN. 1988. P. 188 and 189.

[v] White. *From The Restored New Testament* by J.M. Pryse. P. 432.

[vi] *The Middle Pillar* by Isreal Regardie, Llewellyn Publications, St. Paul, MN. 1991. P. 113.

[vii] *Ibid.* p. 116.

[viii] *A Practical Guide to Qabalistic Symbolism* by Gareth Knight. Samuel Weiser, Inc., York Beach, Maine. 1978. P. 102.

[ix] *Ibid.*

[x] *Ibid.*

[xi] Knight, p. 105.

[xii] Knight, p.111; Dubuis, 1996.

[xiii] The thyroid is a secondary sexual organ.

[xiv] Awaken Healing Light of the Tao by Mantak & Maneewan Chia. Healing Tao Books, Huntington, New York. 1993. P. 223-34.

[xv] See: Kabbalah of the Golden Dawn by Pat Zalewski, Llewellyn Publications, St. Paul, MN. 1993. P. 15-36 and p. 187-223.

[xvi] Qabalah Lesson Number 65, PON, Wheaton, Il. Copyright 1989.

[xvii] The True Art of Healing by Israel Regardie. Edited by Marc Allen. The New World Library, San Rafael, Ca. 1991. P. 32.

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Follow Up to the Lucid Dreaming Project

by Mark Stavish, M.A.

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15 Oct. 1997

Introduction

Since publication of the ORA Project's Lucid Dreaming exercise in The Stone and Caduceus: The Hermetic Quarterly earlier this year, many people have written to tell of their experiences and the wonderful results they have obtained from regular practice of the technique. As a result, we are publishing this follow-up to the exercise so those who have been practicing for almost a year now may take their technique to the next level, and those readers who have been putting off incorporating the lucid dreaming material might be encouraged to begin.

This additional material is designed to show practitioners how they might achieve the

following:

1. Increase dream content via the Hebrew Letters.
2. Create the “Magical Voice” or “Verbum” (Power of the Word)

Dreaming in Hebrew

A notebook is required for successful understanding of the Qabalistic or Alchemical Paths, as it reflects our personal experiences and makes concrete the volatile information we begin to receive from our inner self during receptive moments from our practices. This information is accumulated over time and must be made into a synthetic idea by each of us. If you are not keeping a notebook begin so immediately! Just as an exoteric teacher will discontinue instruction if their lessons go unheeded, so does our interior one. If you are serious about your inner growth, then keep a record of your interior contacts. This record will later develop into a series of inner teachings.

The Power of the Word

“In principa erat Verbum....” In the Beginning was the Word

John 1:1

Positive thinking is the single most important key to success on the esoteric path. In fact, we could almost call it, the “magic of Tiphareth”, in that thinking is by itself a magical (i.e. imaginative and magnetic) act. By focusing on the positive aspects of a given situation, no matter how despairing or hopeless it might appear, we can find a resolution that is in harmony with our inner growth.

This focusing on the positive doesn’t ignore the reality of negativity and evil in the world, but simply accepts it, and realizes that all things have a function, even if we are not conscious of them, and that by addressing the positive we can progress through along our life path.

By extending this inner attitude into the outer world, we begin to share it with others and mold a new life for our self. This is principally done through the speech, or the power of the spoken word.

Speech is our principle form of creative energy in day to day life, sexual energy being our most fundamental form of creative impulse. These two expressions of energy are deeply connected to each other.

Through harmonic resonance, or sound, we can create conditions that are favorable or unfavorable to us. This can be on either an exoteric or esoteric level. By finding those sounds, or vibrations that we resonate too most harmoniously, we can create conditions favorable to us. Thus, our speech becomes a tool, albeit an expression, of our inner

state.

The Name

We are encouraged to find a list of Hebrew names^[1], such as in The Occult Philosophy by Agrippa, a list of Hebrew surnames, the Apostles,^[2] etc., and to discover which one, or ones, resonate with us on an interior level. After having cleansed and rebalanced the energies of our environment, either through the Pentagram ritual or other means, and with the list before us, we are told the following:

“Recite in a low voice the Hebrew names that you chose, one at a time, and meditate a minute or two after each name. Several things can occur. We are only interested in two of them. One of the names provokes a heart resonance: it is your spiritual mystical name; one of them provokes a cerebral resonance: it is your material occult name.

Note the name, the date, the time, and the place of the revelation.

In either case, it is a rebirth and your astrological chart becomes the one of the moment of revelation. You and nobody else should interpret it. Look into the Sepher Yetzirah - and there only - for its real meaning....

You can incorporate these names into your mystical work of the descent of Mezla, either for the occult, spiritual or practical work without any negative Karmic repercussions.”^[3]

However, many members have found it difficult to discover their inner name. We hope that the following information makes this discovery easier.

The Inner Name

Prepare yourself as usual for sleep, or even meditation. As you imagine the indigo sphere at the level of your throat, large and luminous, vibrate one of the names on your list. Pause for two or three minutes and await a response. If none comes, move on to the next name. It will help if you can visualize the Hebrew letters of the name moving forth from within, to the farthest reaches of the universe, pausing for a moment, and then returning to you as a creative vibration or force of some kind. If you are doing this prior to sleep, you may choose to do only one name a night for a period of twelve nights.

It will help as well, if you add an affirmation to your visualization. One that expresses your inner desire and intent of the experiment, that is, to realize your inner name of power. For example: “I call upon my Inner Name to reveal itself to me!” More will be said on the power of affirmations later in this article.

As for the “Inner Name” each possesses, bear in mind the following:

“Each being on Earth has an esoteric name, which starts at the time of entry into duality

for the involutory-evolutionary journey. Man receives a name which is in fact an image of the Eternal Vibration - his being. All men do not receive the same name but all names are equivalent, as a very function of the principles of Universal Justice....for each level or plane man will receive a new name. Knowing one or several of these names is an important part step for the student because the accurate vibration will create a profound resonance in him between the physical level and the inner level. The name vibrated corresponds to the inner level.

Warning: in no event whatsoever should you communicate your name(s) to anyone, should you discover them. ... To communicate one's esoteric name to someone else is a betrayal of the Inner Being and can stop the evolution for the duration of an incarnation. ... each one of us has an esoteric name for each level of Creation. Pronouncing one of these words provokes a kind of invocation in our Inner Self at the level corresponding to the name. ... If someone cannot find your inner names on his own, he doesn't possess the wisdom to use them.”[4]

These names can be found by vibrating the Divine Names of each sepherothic level in a particular sequence. However, it is stated that this should only be done after the meditations on the polygons and/or planetary symbols. We state this again in reference to the Lucid Dreaming technique. You should only use it to search for your Inner Name, or to develop the Magical Voice, after you have performed it regularly for several months using the Elemental and Planetary symbols.

If your name is revealed to you in Hebrew, remember: Hebrew is read from right to left, and may need to be transliterated into Latin characters.

“...the vocalization of divine names is one of the most important elements of ritual magic... The result of the vibratory vocalization of the divine name is to achieve in the higher levels of Astral Light, to the limits of the world of Briah, a harmonic response of the first invoked then secondly evoked intelligence.”[5]

After having worked through the basic symbols of the Lucid Dreaming exercise, you can substitute Hebrew letters for the planetary signs. This will create a deeper resonance within you for not only the letters themselves, but also when they are combined into Divine Names.

Aleph - Or What Is A Glottal Stop Anyway?

When visualizing the letters, start simple: imagine them as blazing white against the ultra-violet, or indigo, background. Latter on, imagine them in the King's Color scale, or the colors used in the creation of the Hermetic Rosy+Cross. Over a period of two or three months, you can also begin to add the “Elemental” qualities of Fire (hot and dry/expansive-electric), Water (cold and wet/contracting-magnetic), Air (warm and moist), and Earth (cold and hard) associated with each letter.

By working with each letter this way, we can avoid the costly task of attempting to

memorize all of the symbols at once. Instead, we slowly layer them over a period of several weeks or months, absorbing and synthesizing them in small doses. Thus, through personal experience we come to have an understanding of each letter and its associations, instead of through an exhaustive and at times confusing intellectual exercise.

Once again, your notebook will serve as your best friend and teacher in this world of inner exploration. Through it, you will chart your progress, and begin to see how the patterns of inner teaching develop and progress.

Later on, you may eventually add the a vibration or the each letter, either silent or spoken, so that you might discover for yourself the best resonance for when you intone divine names, combinations of letters, and other forms of sacred speech.

If you chose to vibrate each letter, remember that the sounds created should be deep, resonant, and cause a subtle, if not exhausting, vibration throughout your entire body. They should be imagined as being 'inhaled' and then spoken (or shouted) to the ends of the universe and returning again to you. This can also be done slowly and progressively, adding color and quality to each letter over time.

"The Word is the vehicle of the will and of thought. That is why magicians can utter words that may seem devoid of meaning. However, we can say that these words are energized by them because they know what to expect from their vocalizations. In addition, these words, through repetition, acquire a charge which still increase their power of action."[6]

And:

"In addition, the magical theory considers that the vibrations triggered by human voice has the power not only to fashion the plastic substance of the Astral Light into various forms according to frequency, amplitude, intensity and the resonance of the emission of the sound, but also to attract to our world the attention of various metaphysical entities.

...With regular practice we can rather quickly feel at will an intense tremor in the entire body under the impact of the vocalization of a single word. In addition, practice will allow the student to contain at will the vibratory effects to a specific part of his body."[7]

Power of the Voice

The throat is directly connected to our power of speech, and creation. Through it we communicate to others, be they human, animal, or Divine. It is the quickest way to turn something into a reality in the material world, for sound itself is both transient and permanent. Once a word is spoke it is gone, yet its meaning, and effects remain forever. A word spoken can not be taken back.

Words 'crystallize' or make tangible our inner most thoughts. The more complex the

thought, the more complex the word to describe it. These complexities act as 'verbal DNA' or programming, creating a series of visible and invisible conditions that become our life.

How often haven't we said something in haste, jest, lust, or anger only wishing later that we could undo what was done?

If mortal speech is so powerful, then how much more potent is our speech when magically directed?

"Initiated man is a transformer of energy. A layman who pronounces a word disturbs the air of the physical world but his word has little resonance in the higher frequencies. On the other hand, the initiate has reestablished the links between the different levels of his consciousness, that is he reestablished contact with the various vibratory levels of the universe, and the more he advances on the initiatory path, the better the contacts between his various planes.

"Therefore, contrary to the layman, when the initiate talks, he disturbs the higher vibratory levels and if his word confirms to the original language he will then create the very thing designated by the word, through harmony, will radiate the vibrations which are the thing itself. Thus, it is easier to understand in Genesis of the Bible, the part where man named the animals; this means that he created them by pronouncing their true names. Moses, in the desert, pronounced the true name of water which gushed forth from the sands." [8]

Silence

"If speech is silvery, then silence is golden" is an old proverb that is more true than many realize. By practicing silence we learn to conserve our energies and to direct them to other creative enterprises. How often haven't you had a great idea and spent so much time talking about it to others that by the time you got around to do it your enthusiasm was gone? The once buoyant energy you felt had escaped through your lips and you were left literally feeling empty? This was later compounded later by questions from friends and enemies alike who heard of your project and asked you about it. Sheepishly you changed the subject or went out of your way to avoid further discussion of it. The seed energy, the initial passion, was wasted, (the verbal equivalent of masturbation) and nothing was born of it. This failure to produce then creates interior feelings of loss and embarrassment that must be removed before future developments can be made. This is the reason why so many creators, artists, writers, designers, and engineers hide their work from prying eyes. Reveal it for criticism and renovation only after it has successfully germinated into a viable product, plan, or design. [9]

Just as speaking of positive things often weakens their energy or power to materialize by directing our energy away from the 'doing' of the project (as well as opening ourselves up to the energy of those who might oppose us even unconsciously); constant talking of our problems only reinforces them and makes them stronger, more

concrete.

It seems that those who succeed in an undertaking keep silent about it until it is manifest. Those who fail seemingly waste their energy in verbal outlets, or misery mongering.

With regards to karma, keep in mind the following:

“In order to neutralize and master “karma” - we could say our difficulties, our stumbling blocks - we should remember that Universal Justice is infallible. ...

How can we participate in or be part of the solution? First of all, the most obvious thing is not to complicate our case and the first practice is silence. As a matter of fact, talking about our "problems" with the conscious or unconscious intention to complain about or justify our behavior certainly results in the prolongation of the situation even if the latter doesn't get worse. ... The less individuals know of your problem, the easier it is to resolve it, the easier it is to dissolve it. We should therefore avoid giving a fixed quality by crystallizing it.”[10]

The reverse of this is also true however. If voice can crystallize a condition, through judicious use of voice, we can realize conditions that are preferred by us. When combined with the above use of Hebrew letters and the powers they manifest, we can begin to direct our inner energies in any manner we see fit.

The power of affirmation, or auto-suggestion, can be united to this process of energizing the throat and medulla centers, to create a more potent technique. However, as with anything of an esoteric nature, the affirmations best used are ones created by each of us. Since each letter/planet symbol has several qualities the energies we seek to strengthen may be slightly different for each of us. Thus, research and review the nature of each letter and develop your affirmation from there.

The general rules of creating affirmations are the following:

1. Keep it positive and active.
2. State it in the first person possessive.
3. Keep it short.
4. Energize it with emotion, as you do the letters themselves.

For example, if one needs to reinforce the qualities of the Moon, the following affirmations could be used in conjunction with the Hebrew letter Beth.

“I am Beth! Master of Wisdom and Ignorance! Here me oh Universe and reveal to me the House of the Lord!”

“I am Beth, the Moon in its Glory! The powers of expansion and decline are obedient unto me.”

“The Moon in its fullness I am! Reveler of hidden Wisdom and the powers of right action.”

As you can see, each of the above affirmations is similar to the other in that it places the “I” in the active and possessive part of the statement, but each expresses a slightly different quality of the Beth-Lunar energy. Using the above as a model, consult the Sepher Yetzirah,[11] and develop several affirmations for each of the seven double letters.

Bal Shem

The Bal Shem, or Master of ‘the Name’ was one of the most remarkable aspect of Medieval and Renaissance Jewish qabala. For these Rabbis, nothing was impossible, and miracles are said to have been performed by them simply through the spoken expression of one or more of the Names of God. Their beliefs even continued, and were adopted by various folk traditions of Europe and North America.[12]

However, the pronunciation of Divine Names, letters, or any words of power, come from several factors, including proper internalization of the sounds to be vibrated. The general method for their invocation is as follows:

“When vibrating divine names, the operator must first reach the highest possible notion of the idea of the white Divine Radiance of Kether, while keeping in his mind at the level of the highest aspirations. If this is not achieved it is dangerous to only vibrate with the forces of the Astral world, because the vibration draws to the operator a certain force and the nature of this force depends very strongly on his state-of-mind.

The usual way to proceed is as follows: breathe in deeply and profusely and focus your attention on your heart, which corresponds to Tiphareth. (Having first meditated on your Kether, you will attempt to lower the white radiance to the innermost part of your heart before fixing your attention there).

Then formulate the letters of the selected name in white letters in your heart, feel them as if they were carved. Make sure to formulate these letters in a white luminous radiance and not silver-white. Then, while breathing out, pronounce the letters softly so that the sound vibrates inside your and imagine that the breath while leaving your body swells to fill the entire space. Pronounce the name as if you were emitting it throughout the entire Universe and that the sound could not stop before it had reached its ultimate limits.

Any practical successful occult work exhausts the operator or takes away some of his magnetism that is why if you want to realize work of some magnitude you must possess a perfect magnetic balance. Otherwise you would do more harm than good.”[13]

Conclusion

We hope that the above has proven useful to you in your search for inner resonance and outer harmony. The tools have been given and are yours to use. Only by using them over a period of time do they become an interior part of us, and ourselves capable of mastering them. The techniques described are among the simplest and most effective we know of for attaining inner resonance, and as stated several times, with little addition to your daily schedule as they are performed for a few minutes at night prior to sleep, and even if desired, for a minute or so in the morning upon awakening. Their purpose is to attune each of us to the specific qualities of the day - either through astrological symbols or Hebrew letters - or other archetypal qualities as expressed through the twelve simply and three mother letters of Hebrew.

As these forces become known to us on a simply and 'one-to-one' level, they will eventually combine into more complex ideas, and forces for the realization of those ideas. This will hopefully reveal to us the nature of the seven dual principles, the stages of energy density, and our interior name(s) so that we can better direct these forces within us.

All you need to do is close your eyes and dream. What can be more simple than that?

[1] PON Qabala Lessons 8 & 9.

[2]PON Qabala Lesson 13.

[3] PON Qabala Lesson 9, p.5.

[4] PON Fundamentals of Esoteric Knowledge Lesson 5, p. 5-6.

[5] PON Qabala Lesson 61, p. 4-5.

[6] PON Qabala Lesson 61, p. 1

[7] Ibid, p. 3.

[8] Ibid. p. 11.

[9] On a personal note, this writer can take any amount of criticism and editing after the initial product is finished, but will not even acknowledge a work is in progress until then.

[10] PON Fundamentals of Esoteric Knowledge Lesson 10, p. 3.

[11] PON Qabala Course Lessons 9-11. Please note, the various versions of the Sepher Yetzirah differ on the attributes. The Gra edition is the most common. See: Sepher Yetzirah - The Book of Creation , In Theory and Practice by Aryeh Kaplan for a

comparison of the different editions. Also see Franz Bardon's Key to the True Kabbalah for additional attributes of the Hebrew Letters. Please note however, that they must be transliterated back from phonetic German into Hebrew to be of use.

[12] For more information on the continuation of phonetic qabala in folk magical practices see: Pow-Wow, Psalms, and German Magical Folklore by Mark Stavish, M.A.

[13] PON Qabala Course Lesson 61, p.7. And, The Golden Dawn by Isreal Regardie. Llewellyn Publications, St. Paul, MN. 1986. "The Vibratory Mode of Pronouncing Divine Names" P. 487

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About this capture
Secret Fire: The Relationship Between Kundalini, Kabbalah, and Alchemy

by Mark Stavish, M.A.

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11 March 1997

Foreword

The following exercises are designed to assist in freeing the most potent energy known to humanity and resident in creation. They are not designed for someone with little or no esoteric experience. In general, it would be advisable to have at least one to two years of practical, daily experience with the Middle Pillar and/or Pentagram Rituals; in addition, an equal amount of time with the Hexagram Rituals. Several working of the 32nd through 24th Paths on the Tree of Life would also be desirable[1], and regular practice of once a week or so of "Rising on the Planes"[2]. Common sense, a willingness to "Make haste slowly", and a balanced lifestyle may be the best protection against any unpleasant side effects of these, or other, esoteric practices[3]. It is very important that you keep a diary of your practices and experiences with the exercises given.

The amount of time it will take to experience the Secret Fire is unknown, although preparation is the best guarantee of success. The amount of time given to each exercise should not exceed more than 15 or 20 minutes in the beginning, and then 30 or 45 minutes after the first half year or so. It is also strongly advised that anyone undertaking these exercises also maintain a regular, daily usage of spagyric tinctures for each of the planetary qualities of the day it is used. This additional, slow, and methodical cleansing of the subtle psychic channels will aid in relieving some of

side-effects of esoteric work. The nightly application of “Dream Yoga” is also suggested, as this will attune the student to the qualities of the day while sleeping, aid in interior contacts, and may shed light on particular problems of the Work.[4]

While this may seem like a lot of work, it is not. Tinctures are fairly easy to make, all that is required is their regular use. This takes no more time than swallowing a vitamin. Dream yoga is done as we are falling asleep anyhow, no additional time required for this either. What it does take is regularity, commitment, and perseverance. Qualities that assure, albeit confer, adeptness. Best of luck in your practices. In the Bonds of Esotericism,

Ora et labora,

Mark Stavish

Wilkes-Barre, Pennsylvania

April 1997

Introduction

In the Western esoteric practices there is an apparent knowledge gap regarding the role of esoteric practices and their effects on the subtle, and not so subtle, bodies of practitioners. In the East, all practices, whether designated as such or not, are designed to awaken the semi-dormant energy resident in all creation, and ‘living beings’ in particular. This energy is known as “Kundalini”, “The Serpent Fire”, and the “Dragon” depending on tradition. Extreme care has been taken, despite contradictions between systems, to chart the effects of exercises on this latent energy, and how it ‘flows’ through the physical, emotional, and psychic body, at what stages, and in relation to which exercises. Such a detailed analysis is lacking in modern Western esotericism.

For modern kabbalists, the most common introduction to ceremonial magic is through the Lesser Ritual of the Pentagram and the Middle Pillar Exercise. The purpose of this paper is twofold: to show how this, and related exercise can stimulate the Secret Fire, and to suggest exercises for its regulation by esoteric students who are engaged in a Hermetic path, such as general studies or alchemy, who may have experienced its awakening and are in need of simple and direct exercises for its regulation.

Theoretical Background

The majority of modern esoteric students are familiar with the Middle Pillar exercise, as such, it will be the fundamental basis for much of this article. In addition, the Sepher Yetzirah, and a limited number of alchemical references will be made.

The basis of kabbalah is that through increasing levels of density, humanity came into its present state of physical incarnation and psychic evolution. Through rituals,

exercises, and meditations, the energy latent in creation generally, and the body of the practitioner in particular, can be “awakened”, purified, and directed. This energy can then be used for spiritual development, psychic expansion, or physical health and improvement.

Creation - “In the Beginning ...”

Creation is seen to have taken place, in Western kabbalistic and alchemical terms, in the following process.

The Divine mind of God, the Absolute, or in Hebrew the Ain Soph Aur (Limitless Light), through a series of expansions and contractions establishes the boundaries of Creation. The first world is the most subtle, and closest to the original state of non-existence, and is Atzilooth. This is called the world of Fire, because of the lively, undefined, and almost uncontrollable nature of fire. Next is Briah, or the World of Archetypes and forms as our human mind can grasp them. It is symbolized as the World of Air, and is the result as a barrier world that is formed by the creation of the next World, Yetzirah, or Water. This is the highly psychic and emotionally charged world immediately behind the veil of material existence, or Assiah. Also known as the World of Earth, because of the solid, concrete nature of material life.

The purpose of this scheme, is to show that creation occurs in increasingly dense levels of energy-matter, from the most subtle, or Fire, to the most dense, or Earth. Within this context of increasing density, there also arises a series of ten planes or levels of consciousness which combines with energy-matter, known as Sepheroth, or spheres of being. They occur in a pattern of: unity, reflection, polarity, reflection, polarity, unity, reflection, polarity, unity, and finally materialization. This basic idea of unity-polarity-and re-harmonizing, is the basis of kabbalistic and alchemical practices, and is derived from the observation of Nature.

Each World is a reflection to a denser or more subtle degree than the one before or after it. Each Sepheroth is a reflection, in part, of what proceeds or follows it. However, since each reflection is only partial, or slightly distorted, each Sphere takes on its own unique characteristics. Only the so-called “Middle Four Sphereoth” have the ability to harmonize or reflect in total all of the energies of creation, on some level.

This ‘zigzag’ of Creation is called the “Lightning Flash”. The return of energy from dense matter, back through the various stages, Sepherith, and Worlds of Creation is known as the “Path of the Serpent” because of its reverse, or complimentary ‘zigzag’ nature back up this diagram called the Tree of Life.

For the alchemist, somewhere between the third and fourth level, or sphere of creation, energy takes on the characteristic that will allow for the formation of matter at some future state, or level ten. This energy is called Prima Materia, Chaos in the Bible, Spiritus Mundi (Spirit of the Earth), and others. Here, duality is made complete, and genuine polarity exists, as opposed to simple the potential, or idea, of polarity that had

existed previously. Energy is divided into active and passive modes, with the active energy constituting the energies of life, and the passive one the energy of matter. In “The Golden Chain of Homer”, the active energy is called Niter and the passive energy is called Salt.

The energy of Life manifests in two forms, Fire and Air. While both are predominately active in nature, fire is the more active of the two, with Air being slightly passive because of the partial Water Element in its makeup. Potential Matter manifests its energy as Water and Earth. These Elements have nothing to do with the material bodies of the same name, and as such are capitalized and called “Elemental” to distinguish them from the earth we walk on, water we drink, air we breath, and fire we cook with. They are in fact, energetic states, each with their own unique characteristics, as well as each of the previously mentioned ten levels of consciousness within them. The Elements also have preferred ways of interacting with each other, to form the Three Principles of alchemy. There are in fact, forty different ways energy-matter-consciousness can manifest in our world.

The Three Essentials are the alchemical principles of Sulphur, Mercury, and Salt. Like the “Elements” these principle concepts are to be thought of a “Philosophical” and not literally as chemical elements or compounds. The Alchemical Sulphur, or Soul, of a things predominates in the animating principles of energy (Fire) and intelligence (Air); Alchemical Salt, or the physical body of a thing, predominates in unconscious forces, psychic, and instinctual intelligence (Water) and solid matter (Earth); Alchemical Mercury, or general life force, predominates in intelligence (Air) and instinctual forces, and psychic energy (Water), as such it is the link, or bridge, between the higher forces of Sulphur and the lower body of matter.

In the mineral realm the dominant energy is that of Earth, a little Water, and very little Air or Fire. In the vegetable realm, the dominant energy is Water and Air, but little Fire and Earth. In the animal realm, the dominant force element is Fire, then Air, but little Earth. These qualities need to be understood as they have been defined for the following information to be of any use to the practicing, or aspiring, Hermeticist. For example, using the above definitions, we can say that the plant realm has an abundance of instinctual energy (Water) and intelligence, i.e. a specific function (Air), but little direct energy (Fire), as this is received passively from the sun; and little hard, physical, matter (Earth).

In the East as in the West, the idea of principle Elements and Philosophic Principles are expressed in more or less the same manner. This original undifferentiated energy from creation is often called in Indian philosophy, and modern occult, and New Age circles, as akasha, or Spirit. However, akasha, consists of two (2) aspects, one active as we have noted, Niter, and the other passive, Salt. The energies of Niter are also referred to as the force of Kundalini, or spiritual forces. In alchemy, this is the Secret Fire. To the Salt, belongs the force of Prana, or Vital Energy.

The function of the Vital energy is to maintain physical life forms and existence. It is

completely instinctual and unconscious and is heavily influenced by cosmic cycles, astrological pulses, and other natural phenomena. The function of the Secret Fire is to increase in humanity, the only place where it is present, its sense of self, or "I". At the lowest level of functioning, this is the ego, at its highest, it is Divinity incarnate, as both are two sides of the same coin. One is 'self' in relation to the physical world and others; the other is 'self' in relationship to all of Creation and as a co-creator.

In the vast majority of humanity, this Secret Fire, or liberating energy of self-consciousness, lies dormant, asleep at the base of the spine, coiled like a serpent. Only a small amount manages to escape, reaching a sepherothic level, or so-called chakra, thus creating a loci of consciousness for each person. If it reaches the top of the skull, and beyond, a spiritual awakening can occur, allowing for a descent and re-ascent of the energy, during which the psychic centers can be awakened allowing for the manifestation of psychic powers and related phenomena.

The Secret Fire ascends as a result of a temporary weakening of the Vital Energy in the physical body. This is why so many spiritual awakenings take place under great physical stress, times of illness, or near-death-experiences. When the Secret Fire will ascend through the various psychic-physical currents causing it to be enveloped in a sphere of luminous light.

The experiencing of the Secret Fire, as a result of the suppression of the physical body's Vital Energy, can create condition which manifests in various forms:

- Some perceive the bright light as an angel, their Higher Self, or "Holy Guardian Angel", others as a spiritual teacher.

- Astral projection may result, along with perception of the immediate surroundings.

- Uncontrolled physical movements may also result, typical of so-called 'kundalini phenomena': shaking, rapid breathing, swinging of the torso, uncontrolled giddiness, and sitting straight upright in the Pharonic position.

After a period of time, the energy will descend, and return to the base of the spine.

The effects of this awakening will take some time for the consciousness of the individual to adjust to, and not limited to the 'non-physical' realms. The physical body, although to a lesser degree, is also changed and improved in functioning, constituting a genuine "re-birth" on several levels. However, it is up to the mind, or sense of "I", of the individual, to cooperate with this influx of power if more permanent changes in consciousness are to be made.

As we can see, the concept of kundalini, or the Secret Fire, is linked to two polar concepts: that of the undifferentiated creative energy, and the second, as the seed of this energy locked on each cell of material creation, and focused in humanity at the base of the spine.

When this energy rises as a result of psychic experiences, and not because the physical weakness, can cause the Vital Energy of the body to be concentrated on various areas of the body, creating physical and psychic disturbances. If the energy becomes concentrated in the head, it can create the illusion of a spiritual awakening, as well as the well known “hot and cold” flashes, or currents, up and down the spine. The effects of the Secret Fire however, and not its re-distributive effects on the Vital Energy, can create the following phenomena:

Intense pains suggestive of an illness

Crawling sensations of ants or small bugs over the skin, as well as a ‘jumping’ sensation of the energy

A feeling of crystal clear calmness and tranquillity, rise from center to center to the top of the head

Ascending in the famous ‘zigzag’ or Rising Serpent pattern

The energy can skip a center or two

The energy can reach the top of the head in a flash of light

The character attributes of both positive and negative are exaggerated and sexual power is increased.

If the energy rises to the top of the head, then it becomes possible to work directly on the Vital Energy within the body, and use it, as a means of enhancing the psychic experience and spiritual awakening.

In short, the psychic centers must first be awakened by the Secret Fire and purified, before the energy of the physical body, can be concentrated upon them.

Thus, our psychic exercises, and esoteric meditations are designed to prepare our minds, bodies, and consciousness for the liberation of the Secret Fire buried deep inside us. Through a progressive cleansing of the blood, nervous system, and endocrine glands, the ‘chains’ of the Vital Energy upon the Secret Fire are reduced and eliminated, allowing the ever present power and energy, a veritable pressure waiting to be released, to spring into action. Thus, the Serpent doesn’t really sleep, it is we who are asleep to its presence and potential blessing.

The Secret Fire and the Sepheroth

“So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life.”
Genesis 3:24

The use of the “Tree of Life” has been both a blessing and a curse for modern esotericism. When understood, the “Tree” offers a complete and working model of Creation on both the microcosmic and macrocosmic scales. However, where many fail is on the personal level. The ability to apply the often very general information of the Tree to personal experiences of the initiate when they deal with physiological phenomena is profoundly lacking in modern esoteric circles. The reasons for this are

several: First, many modern esotericists simply repeat what they have learned without experiencing whether or not it is true on a personal level; second, the language of kabbalah is multi-leveled, with the same word having several meanings, thus many who are using the words don't know what they actually mean, or on what level it may be interpreted; thirdly, the diagram of the Tree is simply too neat and compartmentalized. Many kabbalists are unable to adapt to the fact that interior reality is much more flexible than the Tree allows when applied to the two dimensional page or illustration.

These problems are farther complicated by the idea of "One Tree" but "Four Worlds" making much meaningful, practical information nearly impossible to come by regarding the crises of spiritual awakening and so-called Kundalini phenomena as it relates to kabbalistic practices. When compared to the clear and explicit information available from Taoist and Tantrik sources, it is no wonder that so many Americans and Europeans prefer those systems to those more culturally and historically related.

To help resolve these problems in the transmission of knowledge, only information that has a relationship to experience of the author or others he has discussed this topic with will be included here. Theory will be stated as theory, and experience as experience. The meaning of common kabbalistic words will be defined, and redefined, to keep the communication clear and direct. An extensive use of confusing and somewhat irrelevant god-forms, references to mythology, and cosmology unconnected to the personal experience will be avoided.

Arousing the Sleeping Serpent

"Just as Moses lifted up the flaming serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in him." John 3:14-15

The Lesser Ritual of the Pentagram is often the first ritual learned by aspiring magicians. Its function is to teach the basic mechanics of solitary ritual, and to give a basic technique whereby destructive energies maybe repelled or dispersed from the sphere of influence of the operator. The symbols used in the ritual are fundamental to other rituals of a more complex nature, however, to disregard the Lesser Ritual as somehow less effective is a mistake. A ritual, no matter how simple or complex is only as effective as the skill of its operator. Repeated use of the LRP is can be more effective than incompetent or irregular use of more sophisticated rites.

In total, there are approximately six fundamental rituals used in Western occultism reflecting an influence of The Hermetic Order of the Golden Dawn: 1) the Lesser Ritual of the Pentagram 2) the Supreme Ritual of the Pentagram 3) the Lesser Ritual of the Hexagram 4) the Greater Ritual of the Hexagram and 5) the Rose+Cross Ritual. The use of The Flashing Sword appears to be irregular, however it will also be considered along with its companion exercise or, The Rising Serpent.

Within these, the use of the Middle Pillar is optional, it is however, the Middle Pillar Exercise which does the most to purify the bodily energies, or Vital Energy, and make

pathways for the release of the Secret Fire.

The Middle Pillar

“I will make the victor a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Revelations 3:12

Several variations of the Middle Pillar Exercise exist, however their fundamentals remain the same. Whether or not one uses the Elements as suggested by Regardie in “True Art of Healing” or the Sepherothic/planetary correspondences as he later suggests (and is most commonly used) in his book “The Middle Pillar” is irrelevant. The methods used by the Arum Solis will also be considered as an alternative exercise.

The theoretical basis of the Middle Pillar is that through imagination, breath, and concentration, the psychic energy of creation, here principally Yetzirah, can be directed allowing for a purification of the Vital Energy that holds the Secret Fire in check. As our psychic centers are cleansed of emotional, moral, and materialistic residue, they better reflect the cosmic energy that works through them. Through its pre-described pattern of circulating the energy, the Middle Pillar assists in smoothing out the edges of our aura, as well as increasing the flow of energy in general directions, so that the psychic pathways, both large and small, can be purified and strengthened through an increase of Vital Energy.

The pathways described for the Middle Pillar are circular in nature. They are for the most part large, clear, and bright, with a reflective quality too them. Regardie says that the psychic spheres should be imagined like large, clear, brilliant diamonds if no other color is known. Although, in the end, the entire sphere, or extended aura, of the practitioner should be imagined as a brilliant diamond radiating heat and light.

The beauty of the Middle Pillar is that it, like many esoteric practices, is really a layered exercise. Containing an almost infinite amount of flexibility and growth potential. As the practitioner develops in skill and manipulation of the imagery, the amount of new possibilities increases.

One of central movements of the Middle Pillar is the “Fountain of Light”. Here, the practitioner imagines a brilliant force of energy forcing its way up through the soles of their feet and out the top of their head, spraying along the edges of their aura, making it strong and clear of any roughness, and gathering again at their feet. This cyclic imagery is repeated several times. This key part of the exercise, is the central part that prepares the central pathways for the eventual release of the Secret Fire. It is also similar to Eastern practices as seen in Chinese Chi Kung, Indian Tantra, and Tibetan Vajrayana yoga.

This being said, it is also clear that some differences exist between Eastern and

Western methods of releasing the Secret Fire. The methods of direct work on the psychic centers, and an upward climbing of the spinal column is more traumatic than the more general work of the Middle Pillar. It is for this reason, that the techniques of yoga, save a few, that are aimed straight away at releasing the Secret Fire, require supervision of a guru. Being that they so restrict the activities of the practitioner, and require close supervision, they are also systems that are impractical for day to day life in American and European culture.

While similarities exist, and will be examined, the major differences appear to be the following:

1) Indian yoga is aimed principally at liberation from the physical realm in as quick a method as possible. Western esoteric practices are aimed at the perfection of matter and the psyche within the material world, and not an abandonment of it.

2) Chinese yoga, or Chi Kung, is more akin to Western practices, in that it is aimed at perfection of the material world, and even the spiritualizing of the body into a "Body of Light". It however, is more akin to Indian yoga, in that it starts at level of the etheric body (nadis or acupuncture points) and proceeds from there. This "from the bottom up, and inside out" approach is different from the Middle Pillars "top down, outside in" method. Because the etheric body is directly effected early on, the effects are more dramatic, as well as potentially traumatic for the unprepared. In the Middle Pillar, the etheric body is often the last thing effected. This is because the symbolism used, as well as the need to develop skills in concentration, visualization, and meditation effect primarily the mental outlook of the practitioner for a long period of time. Only after considerable practice, of a year or more, on a daily basis, do the effects of the Middle Pillar begin to sink into the astral body, and eventually filter into the etheric and physical bodies of the practitioner. It is stated in one source, that it takes a minimum of three years for even the most advanced yoga practitioner to release the Kundalini through special exercises. A 'release' which we have stated, is not a release per say, but the removal of obstacles to its natural expression. This is a critical point, since it is often said that to experience kundalini will often take twenty years of practice of esoteric exercises, or even Hatha Yoga, the same amount of time it took Nicholas Flamel to confect The Philosopher's Stone. During a recent workshop, Jean Dubuis stated that it may be possible to complete the extremely dangerous Flamel Method in three years. It may be that for the alchemist, the interior creation of the Philosopher's Stone is nothing short of the kundalini experience, and the exterior creation of the Stone is the ability to direct this Cosmic creative energy at will.

3) Tibetan systems run somewhere between the Chinese and Indian, in that they are concerned with liberation, but also with the creation of an etherial body made from their bodily essences. This Diamond Body, or Rainbow Body, is pure light and can materialize at the will of the adept. Like the Chinese and Indian systems, the Tibetan use a rituals for the purification of the mind and emotions of the practitioners, as well as the visual images in both anthropomorphic deities and abstract geometric forms. The Rituals of the Pentagram and Hexagram fulfill this function when performing the Middle

Pillar.

Thus, we can see, the major differences in Eastern and Western practices can be summarized in function and reference point of origin. The East seeks liberation through progressive untying of the knots of ignorance that bind humanity to incarnation. The West seeks to perfect the material world making material reality a reflection of spiritual reality. One accomplished, the adept can then proceed to dis-incarnate at will. The Western approach seeks to be more active in the world and to transform it, while the Eastern approach is to see the world as an illusion that is impermanent, and as such, is more passive. Such philosophies, like all beliefs and cultures, reflect the physical environment of their earliest origin. In tropical and sub-tropical zones the concern with time is less important than in the Northern hemisphere where a winter without food stores means death for the community. The cold, harsh realities of arctic zones produce a different theory and technique, and as such, different ideal (gods) than agricultural areas. Whether one is a hunter nomad or an established agrarian society is reflective of the physical landscape they live in, and as such effects values, needs, and spiritual philosophy and technique.

This is of critical concern whenever one is considering adopting the esoteric practices on another land or culture. Why did it arise, and under what circumstances? Are those same conditions applicable today, and in the life of the potential practitioner? In view of current conditions, are the practices being considered progressive or regressive in nature? That is, are they forward moving, or simply an idealization of a mythical past 'golden age'?

Salt, Saturn, Sexual Ecstasy, and Spiritual Bliss

"The heart girt with a serpent is my Name!" Chaldean Oracles

Salt is a symbol of wisdom and learning. Saturn, is associated with Ouroboros, the Great Serpent biting its tail, symbolic of limitation. As such it is closely allied with the earth, but also all of material creation, and those things which border on non-being, or Eternity. In one 15th century manuscript, the serpent is made of two colors, red and green. Red is outside and green is inside. Green, the color of Nature and of Venus, is the beginning of the Work. Red, the color of the Stone, and Mars, is the end of the Work.

"Sapiens dominabitur astris." The wise shall exercise dominion over the stars. As we correct the astrological imbalances (i.e psychic centers or chakras) within ourselves, astrological conditions outside have less of a negative effect on us. We gain dominion over the 'stellar' forces and can "make the sun shine in our oratory when we will it so."

The seventeenth century pupil of Jakob Boehme, Gichtel placed the cosmic spiral, or "Wheel of Nature" within the human body. J.G. Gichtel's *Theosophica Practica*, 1898. Saturn is the crown, Jupiter the brow, Mars the throat, Sun with a serpent around it, the heart, Venus liver, Mercury the spleen, and Moon the sexual organs, or in straight

theosophic decent down the Tree. It is the Heart with a serpent that attracts our attention. Here he also places the Element of Fire.

Egyptian initiates were also called scarabs because they pushed along the egg of their regeneration.

Mysteria Magica, vol 3 The Magical Philosophy: The brow included in the Middle Pillar (called: Clavis Rei [1st Formula] The Rousing of the Citadels) and the color scale varies with each center. An additional use of the rising twin serpents of the Caduceus are included at the end. The brow is attributed to Saturn, and is said to balance out the Yesod center, as well as add power to the remaining centers in the Middle Pillar as the Golden Dawn and Aurem Solis present it.

Alchemically, Salt is derived from the union of Elemental Earth and Elemental Water (or Assiah and Yetzirah), the Secret Fire is 'hidden' in the Salt (material body) and represents the unconscious, instinctual forces that seek release. It is sometimes called "Hellfire" in that if uncontrolled, or poorly released, it can wreak havoc on the body and psyche of the student, via its purifying effects. This is illustrated by the 31st Path, or Path of Fire, sometimes mistaken for "Purgatory" or "Hell" by the un-regenerated who pass through this Path after death. This Path is also under the direction of Mercury and Shin, the symbols of spiritual guidance and evolution. For those interested in Notarikon, Shin shares the same numerical value, 300, as the Hebrew phrase, "The Spirit of the Living God."

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matthew 3:11

The letter Shin is often used in meditation as a symbol of Divine light, life, love, or presence. It is imagined above the head, just touching the crown, then inside the head proper (as it is associated with intelligence and the energy of the nervous system in the Sepher Yetzirah), descending into the heart, and finally, expanding from there to engulf the meditator in a sea of fire. Because it consists of three flaming Yods, or tongues, it is sometimes associated with the flaming tongues of Pentecost, and a variety of Trinitarian concepts.

Several possible interpretations are available to use regarding this statement: One suggests that John the Baptist was initiating repentance as well as entrance into the watery world of Yetzirah, but that Jesus, was offering a path of initiation into the fire of the Soul, or full adepthood. A second interpretation is that John was offering initiation up the 29th Path, or the Path of Water; while Jesus was offering the harder and more rigorous Path of Fire, or the 31st Path to his disciples. Neither of these is a definitive answer, only a modern kabbalistic attempt to understand Scripture in the context of initiatic practices. The mention of the Holy Spirit is more informative however, as this phrase was adopted by the Jews during the period of the Babylonian Captivity and represents the origin of Persian and Chaldean influences on Jewish mystical beliefs.

The term Holy Spirit (Ruach Elohim) is derived from the Zend Avesta, and the phrase, Spenta Mainyu, or "Holy (Creative) Spirit". The creative power is implied and not stated in the original, and appears to be lost in subsequent translations into modern languages via Jewish and Christian traditions. This Spenta Mainyu is a purifying and regenerating energy and intelligence with a cosmic host of six or seven intelligences at its command.

"It [Spenta Mainyu] is the self-realizing quality or activity of Ahura Mazda (the Good Mind); it is the self-generating energy that leads to the creation and evolution of the universe. Spenta Mainyu is dynamic and creation is an ongoing process. For Zoroaster, holiness meant also abundance, growth, and health. Spenta Mainyu represents the principle of augmentation and development in the universe." (F. Mehr, p.29)

This power and their beings comprise the Mathrem, or Mathra, literally, 'the sacred word of power', which is the basis for the development of the practice of mantra in India and "Words of Power" in the Middle East and Egypt. Manthrem or Mathra is in its own right held to be the supreme mantra from which all others are derived, in the same fashion as YHWH is the origin of all Hebrew Divine Names. This is mentioned because in Persia and Babylon, the convergence of what would develop into semi-independent Eastern and Western esoteric practices is complete. In one respect, it could be said to be the original home of yoga, kabbalah, alchemy, and magic as we know them. Period art and architecture shows winged creatures familiar to Jewish and Egyptian tradition, planetary diagrams, an early version of the Tree of Life, and several variations of the intertwined serpent motif.

The Cosmic Triangle of Fire

"The successful adept must be endowed with a knowledge of the material of the Great Work; also with faith, silence, purity of heart, and prayerfulness. After passing through the gate surmounted with the hieroglyph of philosophic mercury he traverses the seven angles of the citadel, representing the chief operations of the Great Work - calcination, dissolution, purification, introduction into the sealed Vase of Hermes, transference of the Vase to the Athanor [furnace], coagulation, putrefaction, ceration, multiplication and projection. And even upon reaching the Petra Philosophalis, he finds it is held in custody by a formidable dragon."

Amphitheatrum sapientiae aeternae, Heinrich Khunrath

Saturn is related to Mercury in alchemical text, and is given the same ambiguous sexuality, or androgyny, and named it 'Mercurius senex'.

In Tiphareth, the geometric symbol is the interlaced triangles of water and fire, or the Star of David. When expanded to connect the planetary sepheroth of the Tree (with Saturn being attributed to Daath), the Triangle of Water connects the spheres of Mars, Jupiter, and Luna. The Triangle of Fire connects Saturn, Venus, and Mercury.

Just as Orobouros is cosmic energy (the serpent) limiting itself (Saturn), Venus is the creative cosmic force multiplying itself in life (its vegetative nature) as a prism splits the light of the sun. Mercury, like Saturn in many respects, is androgynous, and controls the fire of creation, directing it in the creation of the Philosopher's Stone. Mercury holds the Caduceus, or winged staff with two serpents intertwined around it. The Wings represent sublimation, the serpents the basic forces of creation. Their crossing over is the psychic centers, often given as seven in number, here representing the colors in the spectrum, plus white (Venus). Central to the diagram is Sol, which is the cosmic creative forces which unify, enliven, and harmonize creation, and which we can hope to contact. It is central, and directs and controls all of the other planets, psychic centers, or aspects of Cosmic energy.

By contacting the fire of the Sun, we can open the fire of the other psychic centers (via Venus), and more easily direct the restrictive and enlightening energy of Saturn, through the powers of the Mind, or Mercury.

To understand these multi-faceted aspects of the planets, particularly Venus and Mercury, it is important to have done the Pathworkings up to Tiphareth. While this is not required to perform the techniques later in this monograph, it is a help for an understanding of the theoretical part.

However, we can begin to understand the relationship of the Spheres to each other by undertaking a series of meditations based on the following idea:

Venus is the regenerating, sensual, active life force in its vegetative and unconscious manner. It responds to heat, light, and emotion. On the Path of the Descent, Venus splits the singular rays of the Sun into the many facets of the color spectrum, and as such, can lead us to a better understanding of the relationship between multiplicity and unity, the psychic centers and planets, and their unique natures. On the Path of Ascent, Venus re-unites the divergent energies, both planetary and personal (psychic centers) and harmonizes it into a singular force, although still multi-colored, until it returns to the Sun as pure light.

"This Stone rises in growing, greening things." Wherefore when the Green is reduced to its former nature, whereby things sprout and come forth in due time, it must be decocted and putrefied in the way of our secret art." Splendor solis, Trismosin

The Stone is made through the greening of nature (Netzach) and its returning to its source (Tiphareth) by putrefaction (Death card of the path connecting them).

Mercury gives form and meaning to the diverse energies made by the splitting actions of Venus, and re-unites them as fundamental forces, symbolized by the Caduceus. Mercury is Psychopomp, or Guide of the Soul, and directs the energies that Venus represents. Since both Venus and Mercury sit at the base of the Pillars of Kabbalah, they access the material, astral, and mental realms, and can influence all three to some degree. On the Descent, Mercury creates form and structure, for the body, the mind, or

the soul, and on the ascent, Mercury helps free us from the limitations of form, without forgetting its lessons.

The serpent is primordial force or energy, fire and water being the principle two of creation, with air and earth following them. Because it shed it's skin, it is seen as a symbol of regeneration and renewal. It is also dangerous, deadly, can be found often in 'guardian' roles near springs or water as well as deserts. When controlled or mastered, is seen as mastering a powerful and deadly, yet regenerating force, basic to creation, or possibly from which creation came.

The Secret Fire is directly linked to the sexual, (i.e. principle and most basic creative forces) in humanity. Here, the relationship between 'bliss' 'ecstasy' and the erotic impulse can be clearly seen and experienced. The development of a host of 'sexual yogas' and 'sex magic(k)' practices bear this out to some degree. However, it is the sexual desire in humanity that acts as its basic drive and evolutionary force. It also suggests that the ability and need for mystical experiences is biologically rooted. Only by ignoring the most basic of pleasures, sex, can we ignore the drive to ecstatic union on some level. The 'little death' or *petite morte*, is a forerunner of the 'big death' as we let go and experience divine oblivion.

Sexual power, linked to our innate drive for mystical experiences, is also linked to human evolution, and some kind of predetermined point or state to which we are being directed.

This is a significant point, in that almost all of modern Western societies psychological illnesses are focused around sexual repression and obsession.

If the Secret Fire flows freely, or with greater strength than before, without the proper purification of the Vital Energy of the physical body, it is possible that it will result in what appears to be extreme physical, but more likely psychological illness in the form of schizophrenia and psychosis; instead of psychic gifts, genius, and either transpersonal states, or simply altered states of consciousness.

Wilhelm Reich, the father of Orgon Therapy states that the basis for all mental-emotional disturbances are anchored in the physical body, and that these anchors can be released through breathing techniques, somewhat similar to pranayama. Since the body is the "Salt" of alchemy, and partially composed of accessible unconscious elements through its "Watery Element" all of our emotional and physical experiences become indelibly marked, associated, or stored in our physical body. If these blocks, or energy concentrations of emotional and physical trauma (composed of Vital Energy) are not removed before the Secret Fire begins to flow more intensely, the so-called negative side effects of 'Kundalini phenomena' will appear.

Abuse of drugs, alcohol, and sexual extremes only worsen the condition in that they inadvertently release the Secret Fire by weakening the physical body and its link to the astral, thereby damaging the etheric substructure, and create energy blocks in the end

rather than diminish them, when the mind and body attempt to make repairs.

A nervous system damaged by substance abuse makes a tricky vehicle for the clear, clean, and powerful expression of the Secret Fire. It is through our nervous system (under the domain of Yesod-Luna) that we engage both the physical world, as well as our interior world. It links the body (Malkooth) with the Mind-Intellect (Hod) as well as instinctual, creative, and sensual urges (Netzach). If it is damaged, our ability to relate fully, creatively, and productively to these psycho-physical-spiritual parts of our self becomes endangered. If it is damaged, then our most direct and important link to our Holy Guardian Angel, and means of releasing the Secret Fire safely (via Tiphareth) is threatened in this incarnation.

“Listen, then while I make known the Grand Arcanum of this wonder-working Stone, which at the same time is not a stone, which exists in every man, and may be found in its own place at all times.... It is called a stone, not because it is like a stone, but only because by virtue of its fixed nature, it resists the action of fire as successfully as any stone....If we say that its nature is spiritual, it would be no more than the truth; if we describe it as corporeal, the expression would be equally correct; for it is subtle, penetrative, glorified, spiritual gold. It is the noblest of all created things...it is a spirit or quintessence.”

A Short Guide to the Celestial Ruby, Philethes.

Freeing the Dragon

How long it takes to un-block our psychic anatomy for a more complete and harmonious functioning of the Secret Fire is unclear. It is stated that even the most advanced yogis require a minimum of three years of special practice for this to occur. Since that kind of training takes place under specialized and supervised conditions, it can be assumed that modern Western life requires more time, as well as self-reflection and referral, since the average Western occultist, be they kabbalist, alchemist, or both, will spend the majority of their time working alone or at best in occasional small groups.

Certain schools of yoga as well as kabbalah and Sufi practices view the heart as the center of the individual universe, and the most important of all psychic centers. By opening the heart, we gain access to our Interior Master, or Holy Guardian Angel (messenger), characterized by a strong manifestation of intuition. This is the final resting place for the Serpents Tongue after its ascent over the skull, and as Boehme and Hermetic imagery have shown, the “Heart girl with a serpent” is the ideal to which mystics aspire.

As one yogi put it, we approach the “Big King” first, and allow him to direct the activities of the serpent - language not unfamiliar to Hermeticists.

Adam Kadmon: Secret Fire and YHVH

“For our God is a consuming fire.” Hebrews 12:29

While alchemy, kabbalah, and astrology have been homogenized in modern esoteric practices to create an almost seamless synthesis, this is not true of earlier periods. Traditionally, alchemy and astrology played almost no role in Jewish kabbalah[5], and while it has been put forward that many Jews were alchemists, and some great alchemists possibly Jews[6], no manuscripts of Jewish alchemical practices seem to exist in any great number. Even the most famed Esch M'saref, or “The Refiner’s Fire”, is a compilation of material, focusing mainly on gematria, and not a ‘chemical’ work in itself.

Early kabbalists imagined creation taking place in several stages, from which was generated the anthropomorphic image of the ‘primordial man’, or Adam Kadmon. This ‘first man’ was imagined as being created out of the four-letters of the Divine Name stacked one on top of the other. Yod was the head, Heh, the arms and shoulders, Vau, the spine and sexual organs, and the final Heh, the hips and legs. A host of attributes and qualities came to be associated with each letter, and as a whole, it formed its own school of kabbalistic meditation. By adding other letters, altering combinations, and substituting letters based on numerological equivalents, additional Divine Names, names of archangels, angels, and other spiritual beings were generated.

The oral tradition of Adam Kadmon is similar to that of the Egyptian god Osiris, in that Osiris was dismembered and reconstructed, while Adam “Fell” to pieces, and it is the work of the kabbalist to reconstruct the Original Adam. Each of us is said to be a piece of this original soul, and it is our purpose to find our place in Creation, via kabbalistic methods.

Saint-Germain and the Most Holy Three-Fold Wisdom

The idea of Secret Fire in initiatic psycho-alchemical texts such as The Most Holy Trinsophia (Three Fold Wisdom)[7] illustrate the point of hidden fire, associated with volcanic power, and under the influence of Venus. Works such as this bear a strong resemblance to alchemical-kabbalistic texts, and either use mystical symbolism of these esoteric schools, or such symbols are used to interpret the texts meaning.

In the text, Saint-Germain reportedly recounts the details of his initiation through the twelve degrees of Cosmic Consciousness. The use of earthly fire in the form of volcanic eruptions, lava, and seas of flame symbolize the presence of an underlying matrix of living energy that pervades material and non-material creation, uniting and constantly renewing it through what can be seen as violent activity.

La Tres Sainte Trinsophie is comprised of twelve sections, each with its own illustration. The most obvious alignment that can be seen, is between the twelve sections, the zodiac, and the stages of alchemy. It can also be suggested, for our considerations, the seven major and five minor psychic centers.

The story begins with Saint-Germain on the lava beds of Vesuvius, later he passes an altar on which is a cup, with a winged serpent intertwined around it twelve times. Saint-Germain then enters into a vast realm of fire, in the midst of which is a greenish-gold serpent with ruby eyes which he must dominate with a sword, the symbol of an enlightened will. With this act, anger, hate, and pride are cast out of his consciousness, and the senses are brought under direction.

In one of the scenes depicted, Saint-Germain is in front of a triangular altar with an elaborate candlestick. Its base is formed out of two intertwined serpents and terminates at a lotus, with the taper placed in the center. Two inscribed panels accompany the illustration. The first one reads: "To the strong is given the burden" and the second, "Kindle a fire upon the high place that the sacrifice may be borne upward to the Desired One." The final illustration shows the heavens ablaze with light and a triangle surrounded by a square and circle. The initiate, here Saint-Germain, is accompanied by Isis Revealed, the goddess of life and Nature.

The pictures described illustrate that even at the end of the Illuminist era, classical alchemical and kabbalistic symbolism was in widespread use by esotericists. However, its direction was changed from classical, or laboratory alchemy, to 'philosophic' or 'spiritual' alchemy. Just as kabbalah had undergone a radical transformation at the hands of alchemists and Christian mystics, alchemy itself had also changed. While such manuscripts may be of dubious value for practical laboratory work, fortunately, they still are of value for interior spiritual initiation - an initiation that only the Secret Fire can bring.

Exercises

The Middle Pillar

The Middle Pillar is a well known exercise to almost every student of magic. The details of the exercise are clearly outlined in Israel Regardie's book of same name, and will not be gone into here. Instead, exposition of those points relevant to the Secret Fire will be outlined. These points are:

- The establishment of Malkooth.
- Circulation of the Light
- The Fountain of Light
- Malkooth as Kether
- Relationship of Tiphareth to Malkooth and Kether
- Secondary considerations will be paid to:

- The Ritual of the Pentagram
- The Ritual of the Hexagram
- Establishing Malkooth

Malkooth or 'Kingdom' is a complex sphere in that it represents several broad concepts

simultaneously. It is at once, our feet when the Tree of Life is projected on the human frame (and the knees and base of spine when seated or kneeling); all solid matter, earth, and all material creation. It is our bones, and the marrow they contain is a personal aspect of the Secret Fire. It is important that we have a strong sense of foundation when we talk about Earth and Malkooth, so that in meditation we can remain grounded and secure. The stronger our sense of connection to the earth and our bodies we have, the more energy we can generate and the easier it will be to direct it. It is analogous to trying to build a skyscraper on a poured slab concrete for a foundation verses a four-story subbasement. The better the foundation, the stronger the structure.

Since the Secret Fire is hidden in the Earth, it is good to spend some time, even several years, working through the details of the Pentagram rituals. Cleansing, harmonizing, projecting, and withdrawing the energy represented there into yourself and surrounding area. The North is an especially important area for concentration, in that it is Earth of Earth, and is our hidden gateway to the Secret Fire. Buried in the solid nature of matter, is a underlying vibrant energy that is continually pulsating, giving rise to form and life, and turning energy in matter and matter into energy. This underlying nature is illustrated in the Sign of Taurus, the zodiacal sigil given to the North. In it we see the Moon crowning a circle with a dot in the center, or the Sun. This combined lunar-solar sign for earthly nature points to the theory that all matter is simply condensed sun light, or hidden fire.

By associating the heaviness of Earth and the underlying heat it contains (the molten, volcanic core) with our feet, knees, and base of spine (and eventually our whole skeletal system), we can begin to experience the literal network creation is formed from. This imagery is reinforced by the statement that Malkooth and Kether are one. By imaging that an unlimited stream of energy is pulsating into and out of creation from the Ain Soph Aur at Kether, and then imaging the same for material creation as you envision it, at Malkooth. All too often the spheres are imagined as being static beings or states, when nothing is farther from the truth. They are alive, dynamic, and constantly interacting with each other and the energy-matter matrix. This interaction is most clearly seen on the Middle Pillar and the central spheres.

Kether-Tiphareth-Malkooth Triad

In Western and some Eastern esoteric practices, all exercises begin with a drawing down of energy from the Crown, or Kether. This is done because Kether, is on the edge of “non-existence” draws energy into and out of being. This energy is then regulated, until it becomes manageable by our human consciousness, said to be somewhere around Chesed, on the Cosmic scale of things.

On the personal level, Kether, or our personal Crown, regulates the flow of energy into and out of our bodies. We then direct this energy through our brain and nervous system, until it becomes manageable by our consciousness. Just as Kether is the bridge between Being and Non-Being on the Cosmic Scale, our personal Kether is the bridge between energy and matter. In our personal being, this is the pineal gland.

Malkooth is the final condensing of these Cosmic forces, and on the Cosmic Scale is all of material creation. On our personal level, it our physical bodies, and as an intermediary, the environment we live and move in with others. Since Malkooth is a World, that of Assiah, as well as a Sphere, it has its own "Kether aspect" or ability to create matter that goes from the most dense to most subtle. These subtler forms of matter border on their own realm of "Non-Being" or that which crosses over from the purely material to the psychic. In our bodies this would be the prostate and sexual glands, perineum, and base of the spine.

The meeting place for these two polar aspects of our being and creation, is in the Heart Center, or Tiphareth. Here, all of creation is harmonized and brought into a state of dynamic tension and vitality around an intelligent center. This intelligence direct the other aspect of creation so that they work in harmony with one another for the good of all. This is our heart pumping blood to all of our organs, our pituitary gland, or "Master Gland" giving directions to all of our endocrine system, our Solar Plexus, regulating nerve energy in general; and the nucleus of each atom, cell, or the Sun in our solar system.

In its role of chief mediator of forces, Tiphareth is constantly sending vital energy to all area of creation, and transmitting energy from the Crown, or highest abstract realms, to Malkooth, or the densist levels of matter. It in many ways, is the regulator of this energy to such s degree, that it can be said that matter itself is actually made by Tiphareth. In physical terms this means that all matter is nothing but condensed light energy. In personal terms, its means that our bodies and environment are the creation of our deepest held thoughts.

To help develop a more conscious and functional relationship between these three centers of energy-matter-consciousness exchange, the following exercise is suggested:

Imagine a brilliant sphere of Light with a binding, almost point black center, just above or touching the top of your head. Inhale, drawing down a shaft of this sphere into your Heart. Exhale, sending the shaft of light through your body and legs out the soles of your feet, into the molten center of the Earth. Inhale again, visualizing the fiery energy of this Center of the Earth moving up in a golden reddish stream to your Heart. Hold it, energizing the heart in brilliant light. Exhale, seeing the light expand in heat, light, life energy, and power.

It is important at this point, that the energy not only be coordinated with the inhalation, but be 'breathed up' from the earth and not forced. This can be done by imagining a strong, flexible, hollow tube or canal running from the center of the earth, or feet, to the heart center. The energy can also be imagined running up the feet, as a pulse, entering the spinal column, and focusing energizing the heart area.

Imagine after a period of time, that it is in the heart of the universe, and the adept, that matter and energy meet and are created.

Just as our 'heart felt' feelings direct the limitless energy of Kether into manifestation, so do they direct manifestation back to Kether, or elsewhere, if we desire.

It is very important that the heart not be overheated, and that the energy once accumulated be circulated or discharged in some fashion. This can be into a talisman, a healing treatment, or into a glass of cold water which is then consumed. It can also be discharged out the solar plexus as a general circulation to the rest of the aura.

In addition, the vowel sounds associated with the Rose+Cross ritual, or A.I.O. may be intoned after competency in the basic techniques have been acquired. First, practice intoning the sounds as a single breath, resonating from the center of your heart. After a while, begin splitting the sounds so that A resonates with the head; I with the heart; and O with the Solar plexus. After a period of time, move the O sound down to the perineum where it will have a stranger affect on the 'Malkooth' sphere(s). [8]

Substantial resonating of the sounds in the perineum will open up 12 different channels that link the spine to the legs, knees, and feet, uniting these various 'functional' Malkooths. It also effects the prostate gland in men.

Yesod- Link Between the Selves

Yesod sits astride the gateway to the invisible, and is the repository for all that ascends and descends into manifestation. It represents several key elements of our being, including our nervous system and brain; psychic centers; unconscious yearnings and desires; and locus of memory. Through its sometimes dark and troubling, but always powerful waters, we can come into direct contact with our Holy Guardian Angel in Tiphareth. By imagining Yesod as a gateway that reflects up as well as down, we can learn to direct our psychic energies in either direction. This way, Yesod is more than just a doorway which we knock at and hope something is thrown out to us, but instead is a portal we can move through and exist consciously. While much of this early expansion will take place in dream states, such as lucid dreaming, and spontaneous astral projection, eventually a greater degree of control will emerge, in which consciousness is projected willfully and returns with full memory of its experiences.

This state can be quickened though, by reinforcing Yesod's link to Malkooth (for memory) and Tiphareth (willed consciousness). The following exercises are designed with these two goals in mind.

After performing the Middle Pillar, focus your attention on Yesod. Imagine it as a large sphere extending to the edges of your expanded aura, violet in color. Shrink it back to normal size and then imagine all of your physical energy, in malkooth, and through out your body, is moving up toward Yesod. This is your ability to move, manifest, and create in the material world. Imagine the spheres merge and become harmonious. Now, pull it up even further to Tiphareth, and bath the combined material and psychic-sexual energy of Yesod in the golden light of Tiphareth, and feel the three merge into one. After

several minutes project them back to their original positions.

Imagine the light of Yesod as being simultaneously dual in nature, reflecting up toward Tiphareth and down toward Malkooth.

Move to Tiphareth and do the same, imagine its light reflecting down toward Yesod, and up toward Kether, the source of all energy.

Imagine the Elements as pure and perfect ideas, emanating from Tiphareth through a clear field of Yesod, and condensing into matter. Imagine your thoughts as pure and perfect ideas, being projected from your heart, with the combined sexual-creative energy of Yesod, into manifestation in malkooth.

Imagine the pure light and energy of Kether above your head, becoming accessible in Tiphareth, your heart, and manifesting as pure creations in Malkooth, beneath your feet. Feel the energy reverse this process, going from hard, cold, dense matter, to abstract energy forms, to pure, undifferentiated energy. In addition, the Clavis Rea Formula can be an effective illustrator of this point.

Circulation of the Light, after the establishment of the spheres should be vivid, clear, and deep in the body as well as extended out from it. This can be done in phases, with the first phases working gently on the outside, forming broad bands of light, and increasing in density and power as they begin to reach deep below the surface of the tissue, to the bones themselves. This helps to anchor the power in the body, while expanding and clearing the aura. At all times, the energy should be palpable.

The Fountain of Light should move through the spinal column slowly at first, and with greater intensity and speed as experience progresses. The burst should be lively and bright, with a clear fluid like flame coursing around the edges of the expanded aura, at a radius of three to four feet on all sides. Lose your self in the flow of energy, as it passes through your body, out your head, into your feet, up your legs, purifying and energizing as it goes.

At the conclusion of the exercise, you may withdraw the energy into the sub-epidermal layer of your body, feeling it strengthen and energize the tissue, sinking into the bones and purifying the marrow, an essential element in long life and strong bones. This should also be done along the spinal cord, imagining that the soft tissue between the vertebrae are packed with energy and the nerve connections are strong and vital.

The Rituals of the Pentagram and Hexagram

The rituals of the Pentagram are used for directing the principle Elements of the material world (Assiah), matter-energy matrix closest to our consciousness, and the outer-materially directed personality of this incarnation. It is through directing and purifying to some degree these Elements, that we can begin to turn our attention inward and have the Vision of our Higher Self, or Holy Guardian Angel, that exists in Kether,

communicated with in Tiphareth, and reflected to us in the subconscious of Yesod.

The ego, or self-created image of self in relation to the material world is completely dominated by these rituals, and through them, we can adjust our sense of self, so that we may direct our energies toward Self. When this is done, we not only can converse with our Holy Guardian Angel, but realize that we and it are one and the same.

The pentagram rituals can also be used in this same respect for creating material conditions that are to our advantage, as well as spiritual advancement. They can be used to create an near material environment for the sustaining of planetary forces as well. In this aspect, the several rituals are often combined.

The planetary rituals of the Hexagram represent the manipulation of inner and outer planetary forces through our own psychic centers. They can result in direct physical manifestations of body or environment, or in interior experiences of an initiatic nature. Such initiations signify an expansion of consciousness, and increased activation of the psychic centers involved, and possible generalization of the effects to other centers. For example: a solar ritual will bring increased activity to the psychic 'heart' center, but also to the pineal gland in the brain as it is solar in nature. A lunar ritual will bring increased memory and mental clarity, but also will stimulate the nervous system, and psychic centers generally, as well as cyclic sexual impulses. A Venus ritual will stimulate the kidneys, sexual impulses, and increase ones sense of beauty, harmony, and artistic expression. It will also add power to all of the psychic centers as a result of Venus' 'prism effect' on psychic energy if directed properly, and increase the flow of love to the heart.

Thus, each planet has its specific and general effects, as well as manifestations on the mental, emotional, and material planes. As we increase in awareness, and contact more consciously the various planetary spheres within us, they will appear to take on an almost objective existence. In these semi-objective states, we can contact others of a similar vibration, or communicate with the various 'beings' of the invisible world. These worlds also have degrees of density, hence the use of Elemental attributes in the vertical mode of expression. The densest world is Malkuth/Assiah, with each of the planets having a 'home' in the Quarters, and Yetzirah is more subtle and given the attribute of Water, with its own special relationship to the Planets. Next, there is Briah, with its Airy, expansive nature, and peculiar relationship to the planets, and finally, Atziluths fiery nature, from with the previous worlds are but denser and more stable expressions. Just as our consciousness shifts in its relationship to things when it moves to the astral from the material, it shifts again when it moves from the lunar astral to the solar astral, or mental worlds; and again when the move is from the Mental to the Spiritual.

These shifts can best be explained as going from object relationships (material), to subject relationships (I-Thou), to direct relationships, and finally identity relationships. On earth we view things as objects separate from us. In the lunar astral we experience them as objects, but with a relationship to them. In the Solar astral, we experience a

thing directly, that is we know it. In the Spiritual realm, we are it.

This helps to explain some of the statements made about kundalini experiences in yoga, as well as the mystical experiences of other esotericists. In kundalini, or Secret Fire experiences, the aspirant often talks of being 'one with creation', or having the ability to look inside the nature of things. This would indicate that the energetic impulses being released are expanding awareness to the level of Briah. When the final level is reached, Atzilooth, we become like the Biblical Enoch "who walked with God and was no more".

This framework also helps explain why many magicians succeed or fail at magic. The identity of 'another' doing the work for us, is a very materialistic approach to magic. Later on, after experiencing the reality and illusions of the astral worlds, the direct, or personal relationship is built, in which the magician sees the powers being directed as aspects of his or her self, and not exterior to their being. This form of expression is more akin to the level of the adept, but also the mystic, and practitioner of yoga who visualized the chakras as inside their body and not exterior worlds, as in Western Pathworking. At some point however, all of these various viewpoints merge, and systems become blended in the experiences and evolving psyche of the disciple. The difference is more as a point of origin, not as a final destination.

Note of Caution!! It is very important that all of the following exercises are preceded by a period of prayer and devotion to the Cosmic and that their fruits be offered as gifts to the Creator. They must also be started by invoking the energy from above in some fashion, be it the Qabalistic Cross, the Middle Pillar, the Clavis Rei, or simply as a beam of light coming from above, entering at the Crown, and terminating at the base of the spine or feet depending on your posture. This is critical of any negative side effects are to be avoided or minimized, as only energy radiating from Kether can be contacted with out creating an imbalance in our system. Here, we seek to use this energy to repair imbalances, not forget it, and inadvertently create new ones. Also, at the end of each meditation, return the energy to the Cosmic either imaginatively, or by offering the fruits of your spiritual labor to God.

Triangle of Fire

The Triangle of Fire represents a specific aspect of Tiphareth and should be considered in relationship to the Middle Pillar, although it can be performed independent of it, or as we will see, as an adjunct exercise to intensify the effects of both exercises.

After establishing your working space, focus your attention on your heart. Imagine the great intertwined Star or Shield of David, in gold, associated with this sphere. Feel the upper triangle radiating a pulsing heat, and the lower one, a running coolness. Imagine them turn into a combined fiery triangle of Fire, and glistening triangle of Water. In the center is a brilliant dot, Yod, or Shin, as you decide.

The lower triangle of Water is our relationship of consciousness to the psychic and

material worlds. The Upper triangle of Fire, is our relationship to the spheres of adepthood, spiritual illumination, and interior revelation.

Imagine yourself as the center point, between these two living triangles. Turn your attention to the Fire Triangle. Let the Water Triangle fade from consciousness. Feel yourself in the center of a small pyramid of Fire. If you were to stand up, you could touch the apex. Seated or kneeling, you sense the great fire all around you. Surrounding the base of the pyramid is a giant serpent with its tail in its mouth. Close your eyes and feel with each breath, and heart beat, the fire pulse in unison and grow more intense. The fire radiates both outward from the pyramid, as well as inward to its center, where you are. Loose yourself in the pulsing, living, flame. Intone the Divine Name IAO, resonating it outward from the center of your heart to the edges of the universe. Feel the fire grow bright with each vibration and the serpent stir.

At some point you may feel, or imagine the serpent rising, and reaching a point of extension. Go with it, and view through its eyes. Return when you are done, by imagining the serpent coil back, placing its tail back in its mouth, the fire regulating, and the triangle merging with the triangle of water, both turning gold, and exiting to consciousness.

Saturn and the Secret Fire

This is special series of exercises relating to Saturn and its relationship to other planets, and the as manifestor of Creation. This exercise is directly related to the previous one, or The Triangle of Fire. When placed on the Tree of Life, the Hexagram connects the spheres of Yetzirah and Briah, giving a gateway to Atzilooth, with Saturn where Daath is placed.

The Triangle of Fire is composed of Saturn at the apex, and Mercury and Venus at the base corners, with the Sun in the center. By meditating on the qualities of these planets, and their relationship to each other via this diagram, we can see that Saturn is the secret sphere, that offers us access to the energy-matter-consciousness continuum. Imagine yourself in the center of the Triangle of Fire again, pacing the Astrological signs, or godforms of Saturn, above, or above and before you, Mercury at your right, and Venus at your left. See them as living and vital, with a thin strand of fire, light, and love, connecting them.

Remember, Saturn is often given as the sign for matter, and Venus inverted as the sign for Antimony, or the Earth. Continue this meditation for several weeks, or once a week, for several months. Fifteen to twenty minutes is all that is needed.

YHVH

The following method of meditation is based upon the fundamental associations known to every student of kabbalah. It can be performed by experienced or novice students alike, although novices should spend more time on the fundamentals to insure success

later on, without having to go back and repeat the basics.

This series of exercises relates to the stages and Elements of Creation and the nature of the Primordial or archetypal expressions of consciousness. Those who have experience working with Hebrew and/or the Elements as outlined in basic magical practices will be able to move more quickly through this exercise. Those who have little or no experience in magic will find it a suitable and powerful introduction to these concepts on a very personal level.

The Hebrew doctrine of Creation sets forth the idea that the Primordial Man, or Adam was composed of the four lettered name of God stacked in vertical form to appear as sort of stick figure being. In addition, all of creation could be found to have its origin in this sacred name, and its pronunciation was closely guarded, so much so, that it is now lost. The discovery of its proper intonation is said to bring power over everything, so much so, that there are schools of kabbalah that only work with the various manipulations of this Name as their form of meditation.

For us, the Tetragrammaton will be used as a visual and mnemonic guide for our meditations and exercises designed to release the Secret Fire in Creation.

The standard Elemental applications will be applied: Yod (Head, endocrine system) is associated with Fire; Heh (shoulders/chest, and cardiopulmonary system) with Air; Vau (Spine/Nervous system, including sense organs) with Water; and the Final Heh with the dot (the hips, legs and feet, and skeletal system) with Earth.

The dot in the final Heh symbolizes the secret, hidden point of light, life, and love in all of creation, and hidden in matter. It is this secret force that when liberated brings us to the heights of divine bliss and consciousness in the original Fire of Yod.

As with all exercises, begin by drawing energy, in some fashion, down from Kether to the Earth. This can be through the Kabbalistic Cross, the Middle Pillar, or the Psychic Pump as previously described. Once a calm center is established, and a sacred space to contain the energy, either through the Pentagram Ritual, or imagining a vast and empty dome sphere around you (about six to nine feet in diameter), you may proceed.

Imagine the Primordial Man in front of you, vast and towering. Merge with the image, growing in size as you do. See the flaming Yod as your head, and imagine that it, or a ray from it, projects itself downward through the Airy world. Forming the first Heh, and continues into the Watery world, gaining density and weight, forming the Vau, and finally, into the world of solid matter, forming it, along with the Final Heh. There, the flame grows small, flickering brightly, but only as a small spark, compared to its vast and brilliant place of origin, and to the dark, cold, solid world of matter in which it now appears trapped.

Identify with the solid earth. Feel your feet rooted to it. Imagine that they, your legs, knees, and hips, are all heavy, solid, and firm, immovable and dense. Feel and imagine

the great strength and stability that this offers you and appreciate it, as it is the foundation of your being. Continue with this imagery, and sense a point of dense, brilliant, heat and light in the center of this dark, solid matter. See it grow brighter and stronger, as though it were the center of the Earth itself. Continue with this heat and light, and let a strand of it move up from the center of the earth, through the layers of solid matter and rock to your feet, forming a sphere of great heat and light.

After several days, pull the energy up to your knees. After several more days, pull it up to your hips. After about a month of practice, pull it up and focus it at the base of your spine.

Extend the solid earth imagery to include your skeletal structure as well. Breathe the fire up from the center of the earth, feel it focus around your spine, and move up to the top of your head. Imagine that your head is an empty sphere, waiting to receive the energy from below. Feel the energy course throughout your body, focusing on the bones. Breathe it into them, cleansing them of any weakness or disease. See the marrow inside grow, and fill them with its bright red power. Extend it across the skull, jaw, and teeth. As before, when you are done with the meditation, absorb as much energy as you can, and send the rest to the center of the earth, closing off the contact.

After a month or two of this exercise, move on to the Vau. See the energy move through your feet, to the spine, and move up and through its narrow center column to the brain. Imagine that as it enters the spinal column, with each breath, the fluid contained therein, course up and across your brain, nurturing the tissue, and descending back down. Imagine your senses becoming stronger and more acute. Visualize the vast fiery energy coming from the center of the earth as increasing your psychic sensitivity and psychic centers. This can be imagined simply as the nervous system becoming bright and healthy.

Then, move on to the next, or First Heh. Here sense the energy as having moved up your feet, into the spine, and when it reaches the upper body and back of the head, it also fills the lungs with greater power and expansion. Feel yourself lifted up and expanded, as though your vision was made clearer, and sense of purpose, and destiny more definite. Imagine the lungs being charged with bright, warm healing energy, vitalizing the breath and blood.

After a few days, imagine the vital power moving from the middle of the shoulders, down the arms, and to the hands.

During this period experiment with projecting, circulating, and receiving energy through your hands. In general, the right hand should project positive, expansive, electrical energy; and the left should project magnetic, passive, and receptive energy. By holding the hands together, in the classic prayer position, in front of the chest with the back of your thumbs just touching the sternum, the heart center can be energized. In addition, the energy circulated creates a psychic 'belt' or 'dome' around the upper portions of the head and shoulders. Practice pulling energy down from the sun, moon, planets, and

Cosmic through the left hand and into the earth or a talisman with the right.

Use the classic Sign of the Philosophus, or hands raised above the head with thumb and forefingers touching to form a triangle, to pull energy down into both palms and out through your feet. Try storing it in your solar plexus (you may want to use the Sign of Practicus for this) and projecting it as previously described.[9]

Then, move to the Yod. Here after the energy has moved up to the brain, see the head grow bright and luminous. Feel it absorb the fire from below and rejoicing its return. Sense the center of your head growing powerful, warm, and bright. Focus on this single point of brightness, and then send it back down to the earth, while reaching out to the universe with it. Feel yourself lost in a fiery world of primordial power, wisdom, and love. Feel as though you are of vast stature, towering immensely through out the solar system. Feel as though the planets themselves are your psychic centers, and the sun is your heart, the Earth your footstool and the original point of creation your crown. When you are done, shrink yourself back, and shut down the meditation.

This energy once experienced has tremendous healing potential. By freeing our negative and destructive thoughts into the center of the earth for purification and renewal, we open ourselves to a more energy and expanded consciousness through the removal of psychological blocks. Through drawing up the fiery healing energy of the earth, and packing it slowly, smoothly, and methodically deep into our cells, form the bones and its marrow upward and outward, we can increase our psychic sensitivity to telluric currents, weather patterns, and magnetic conditions. In addition, we add strength, energy, and vitality to our physical bodies.[10]

The Flashing Sword and the Rising Serpent

Yesod, Hod, and Netzach in the Secret Fire

This section examines the relationship between the sepheroth of the Tree of Life to the Secret Fire, and the impact of two spheres in particular that govern the nervous system, early psychic awakening, and sexual power.

The rising of psychic power from Malkooth, effects not only the feet and perineum, but also triggers a response in the adrenals atop the kidneys. This is often accompanied by a surge of energy, as these glands are the seat of our 'fight or flight' response. They are also secondary sexual organs, and as the energy drops down, to enter into the base of the spine (also a Malkooth center) before rising up the spinal cord and energizing the entire body, it stimulates those nerves and psychic clusters associated with Yesod and Netzach. It is from this stimulation that images, fantasies, sexual potency and aggressiveness, and psychic awareness, sometimes bordering on psychosis and schizophrenia, are experienced. Intense heat and a sense of purging may also be experienced as a result.

When the energy reaches the area of Hod, or Mercury, usually prior to Netzach, but not

always, it is said to be following the Path of the Serpent. This Path is illustrated by a Serpent climbing the Tree of Life, reversing the direction of the descent of the Lightning Flash. Here, the Secret Fire awakens the mind to magical possibilities and structures, but without power. It may energize the brain and speedup patterns of thought, insight, and association, but often this may be vented through excessive talking and verbalization, or routing it through the throat center.

If the energy is not spent, but directed in its upward Path of Return, or ascent, then the very real problem of having to direct the will and consciousness in a singular fashion toward creating a pathway for the energy to flow is encountered. These pathways are the mental and astral constructs, or symbols, used in magical, religious, and esoteric rites.

The principle pathway, or map used to direct the Secret Fire is the caduceus of Mercury. Here, the twin serpents intertwine themselves around the central pillar, and themselves form two side or supporting pillars, leading to a winged apex, or crown, shaped like a pine cone, or the pineal gland.

When it reaches this point, then Crown, it bestows illumination, Cosmic Consciousness, and can be directed further towards greater spiritual activity, or toward material or psychic manifestation. This energy, or light, is like the rays of the sun (Tiphareth) being split into the many rays of the spectrum (Netzach) by the use of optical filters (Hod).

In Hod we not only create, but also clean any existing mental filter, so that the energy rising back towards its source may be properly identified and experienced for what it is, prior to its being harmonized into a single ray of light by Netzach. Even after harmonization however, the energy may not have to be returned to the Tiphareth. If left to its own devices, it probably will, as that is its natural inclination. The sudden influx of power and energy may create a strengthening of the recently vivified astral worlds, of which Netzach is the symbolic apex.

The Death card which rules the Path between Netzach and Tiphareth signifies the task of the initiate at this stage of the journey, and of the sacrifice that lies ahead. Only by loosing their individuality, or through 'death', can the separate forces under the direction of Netzach combine to lead the initiate toward adepthood. The reverse of this is also true in one sense, in that by leaving the collective behind, the individual is born, the true individual of Tiphareth. This suggests, that genuine initiation can only take place when we are no longer dependent upon the collective power of an egregore for our sense of protection, purpose, and illumination. The watery astral womb of Yetzirah must be left, for either the dry air of Malkuth's material life, or Tiphareth's spiritual renewal.

Along with the intertwined serpents of the caduceus, we find implied in the symbolism the chakras, or psychic centers, upon which the Secret Fire acts in its journey. These centers express modes of consciousness, loci of physical and psychic power, and are related in various ways to the nervous and endocrine systems as we have seen.

In Western esotericism, several methods of expressing these psychic centers exist. There is the use of the planetary names, or mundane chakras as they are called, for the sepheroth. Here, the planets follow the descent of mezla, or Divine Energy, down the Tree of Life and are placed at corresponding locations on the human body. Kether, Hockman, and Binah are in the head; Chesed, Geburah, and Tiphareth are in the upper chest and shoulders; Netzach, Hod, and Yesod in the hips and sexual organs; with Malkooth located at the feet. This works well as a mnemonic device and for the exercise known as the Flashing Sword and Rising Serpent, but is not very useful when it comes to attributing planetary powers to specific organs, as in alchemy.

Another set of attributes is to simply take the Middle Pillar and apply either its Elemental correspondences as given by Regardie *The True Art of Healing*, or the more well known planetary correspondences as he gives in his book *The Middle Pillar*. Along the same lines, it is not uncommon to apply the ascending set of Hindu tattwas, or Elemental signs in an ascending manner at each of the cross-bars and spheres on the central column of the Tree of Life.

While none of the above sets of designating centers of psychic force is perfect, each works in its own particular area, and as such, it might be better to simply accept the symbols given for each exercise without trying to create 'a grand synthesis' that will sound good, but be cumbersome or useless for practical purposes.

Looking at the ascent of energy from a more Western viewpoint, it is possible to view the psychic centers not as singular and specific organs, but in many instances as clusters of organs working in concert. Students of Eastern esoteric practices will recognize that the New Age system of seven chakras neatly arranged with an ascending chromatic scale is not easily found in yoga or tantra.

Instead, what is found, is just as much contradiction and confusion as in modern synthetic Western esoteric systems. Whether one uses a system of five, six, or seven psychic centers depends on which system is being practiced. The addition or subtraction of a particular center matters only in relations to the details of that particular practice and its aims. Thus, when viewing the psychic centers as objective realities, we enter into a realm fraught with danger. Instead, we need to look at the centers in terms of function and relationship to each other. If in an exercise we notice that a centers activities are not limited to the feet, chest, sexual organs, or head, then we have entered into a deeper understanding of that locus of energy. If we find that other organs are being stimulated as well, then we will find that we have begun moving from a strictly symbolic and mental relationship to the psychic centers to a personal and experiential one. This transition to personal experience is what development is all about, and not simply neat and comfortable packages of occult lore and information as is given in endless tables of correspondences.

In one recent Golden Dawn publication[11] a set of correspondences was given for four of the major psychic centers using kerubic attributions. The root center was attributed to the Calf of Revelations; the sexual center to the Angel; the Solar Plexus to the Lion; and

the Eagle to the heart. No Correspondences were given for the remaining centers. Using this as a basis for discussion and experimentation, I would instead suggest the following listing as a more effective alternative:

1st Bull or Saturn[12] or Moon[13] with Fire in the Heart
2nd Eagle or Jupiter or Mercury Water in the liver
3rd Lion or Mars or Venus Earth in the lungs
4th Angel or Venus or Sun Air in the bladder
5th Spirit or Mercury or Mars
6th Luna or Moon or Jupiter
7th Sol or Sun or Saturn

This suggests that the order of the planets in the spheres is very relative to ones state of consciousness, and that the correspondences at the time of our descent into material consciousness may be different from the order during our re-ascent into Eternity.

If we consider what the alchemists say about Saturn, that it is the beginning and end of the Work, then this re-arrangement of the centers may be true.

In an article entitled, "From The Restored New Testament"[14], the basic idea of four centers of the genitals, navel, heart, and head is used along with titles taken from The Book of Revelations of St. John.

Genitals 1st and 2nd centers The False Seer
Navel 3rd center The Red Dragon
Heart 4th center The Beast
Head 5th, 6th, and 7th centers The Cross, The Lamb, The Spiritually Wise, and Illumination The Conqueror

In an accompanying chart, the order of the planets is given from Saturn at the base, to Luna at the Crown, in straight kabbalistic fashion, with a slightly different color scale than usual: Yellow and sliver-white (Saturn), pale blue (Jupiter), red (Mars), green (Sun), dark blue/indigo (Venus), orange-yellow (Mercury), violet, silvery opalescent (Moon). Each center is also associated with a zodiacal sign, a seal on the great scroll, and one of the Four Horsemen of the Apocalypse. The remaining five signs of the zodiac are attributed to the Elements and Spirit.

The problem presented by the Book of Revelations, is that if it represents a pattern of progressive interior initiation linked to the ultimate experience of the Secret Fire, it is written in a highly symbolic format. Many of the keys to these symbols may be very local and period specific in origin, requiring extensive research into 1st century era Gnostic, Christian, Merkavah, and Greco-Roman initiatic practices.

This is not to imply that this is an impossible nut to crack, only that it is one wherein we must weigh the reward against the effort. To assist those who answer this in the affirmative, the above keys have been given. For this manuscript however, it raises

more questions than horns on “The Beasts” head, to which the answers are not immediately forthcoming. The answers may be in some of the older and less accessible schools of Christian kabbalah found in Eastern Orthodoxy, more so than in those Christian kabbalists of Rome, as they are more focuses on the Gospel of John, and have not completely rooted out their mystical wing, or use of symbols for Illumination.

Exercise

After preparing your oratory, or place of working, imagine that your spine is the central pillar of the Caduceus. Establish it well, with a round bottom, wings at level of the throat, solar disk, and a pine cone or brilliant knob at the top. Visualize it in white or reddish-gold, with the left serpent in blue or black; and the right serpent in red. Their tails should meet or cross-over at the base of your spine and continue to overlap five more times with their heads facing toward each other, tongues extended, at the level of the throat accompanied by an extended pair of wings. The image should be mounted by a solar disk at the level of the head, surmounted by a pine cone.

After a period of several weeks with the above imagery, additional symbols can be added. In the center of each circle formed should be imagined in progressive order, the kerubic animals listed above. At the level of the throat should be akasha, or Spirit; and the Lunar qualities should dominate the back of the head, with Solar dominating the front. Both universal aspects are imagined as unified at the top, and entering and existing through the brilliant sphere or pine cone (pineal gland).

If possible, the left serpent should be imagined to have lunar, watery, passive, magnetic qualities. The right serpent, solar, electric, fiery, expansive qualities. The central column mediates, balances, and contains both simultaneously.

After the above images are successfully imagined and maintained, the symbols can be progressively meditated upon. It is important to go in strict order from top to bottom or bottom to top. If a psychic blockage is encountered don't force it. Simply smooth it away gently as you progressively move through the set of symbols. Don't spend more than seven or ten days on any one symbol. Remember, that it is best to start new esoteric periods on a Saturday when the psychic power is at its height for the week. This means that it will take a minimum of seven weeks to move through the seven principle symbols on the central column, and an additional three weeks for the basic diagram and two serpents.

This is a strong exercise, so don't force it. If anything unpleasant is experienced, shorten the periods of meditation. Initially, no more than 15 minutes should be spent on this exercise.

The Serpent of Fire and the Spear[15]

Of all the exercises in this work, the following are the easiest to perform regardless of the level of experience of the operator. Their basic concepts will already be familiar to

many students, and are useful as guides in a fundamental understanding of the Secret Fire that exists in the West.

Visualize a vast point of brilliant light above your head, so intense that it appears black. Move it down to the top of your head, feel it sinking into your body and psyche, permeating your consciousness. Feel it move out, extending to form a sphere of golden light and fire around you to a diameter of four to six feet on all sides. Let this sphere of light grow in intensity and power, and know that it is a strong container for the Cosmic forces you are about to invoke.

Imagine a shaft of fire, like a spear, blaze down from the point of light above you, penetrate your skull, and move through your body and into the center of the earth. Feel the earth reverberate with its impact, and imagine a stream of living fire, like a golden-red serpent, move in the reverse direction of the shaft, up your spine, and into the hollow of your skull. It is important that you imagine your skull as a hollow and vast receptacle of this creative and transforming energy. After several repetitions of this cycle, focus your attention on your heart, and imagine there, a chalice, stone, or other receptive symbol for your highest Self. Wait for a response, and then let everything merge into a vast sea of living golden light, fire, and love. At the conclusion of the exercise, draw the energy into yourself, and offer it as a gift to the Cosmic.

Basic exercises for its regulation

Solar Plexus as chief regulator of energy in the body

If after an exercise there is too much energy in your heart or head area, move it down to the solar plexus and imagine it being circulated out and around your body through that center. This will work after a few minutes, and is especially good for circulating energy that arises from sexual stimulation after these exercises.

Grounding out

It is important to establish firm points of Kether and Malkuth in these exercises. If Malkuth is insufficiently established, the risk of flightiness and disconnectedness from everyday life is possible. More importantly, if a strong sense of connectedness is not established at Malkuth, much of the energy will have no where to go, and will be wasted. If it appears that too much energy has been generated and is causing problems that simply circulating it out the Solar Plexus will not solve, then consider the following:

1. Imagine the energy streaming out of your hands and feet into the earth.
2. Place your hands in a bowl of cold water and imagine the energy pouring into it.
3. Walk on the grass or earth with your feet in direct contact.
4. Drink a cold glass of water.

These suggestions are for the discharge of energy accumulations that may be unpleasant. Consider them a sort of psychic first aid. The nature of these exercises generally, is to increase the amount of energy we can handle, and to direct it wisely and slowly for the purification of our psyche and body. Discharging it repeatedly will slow that process, however, maintaining a state of irritation, frustration, and perturbation as a result of esoteric practices is also a drawback.

Circulating the Light

Simply put, always circulate the energy when you are done with an exercise. The suggestions of the Middle Pillar, or out the Solar Plexus and around the edges of the extended aura work well.

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Additional Notes for Consideration

Crowley states that the 24th Path is attributed to the Goddess Kundalini in 777. Knight has the caduceus with the sign of Scorpio at the bottom. Scorpio is the sign of the 24th Path.

Square breathing is to be done with the exercises whenever possible. On the inhale, pull the energy down from the crown; hold in the feet, earth, and/or base of spine; exhale to head; hold on the exhale. Repeat. This adds a great deal of energy to the exercises and limits the amount of time they can be done in any one sitting.

Each sphere has its own Tiphareth, i.e. Great Star, uniting the smaller “spheres within a sphere” on the Tree of that particular level. Thus, when we direct our attention to the harmonizing influence of Tiphareth we effect all of the planets it touches. When we direct our attention to the Triangle of Fire of Tiphareth, we effect the Fire aspect of all of the Spheres connected to Tiphareth. However, Saturn, Mercury, and Venus, may have a greater response. This of course means, karma (Saturn), creative energy (Venus), and intellect/energy conduits (Mercury).

As such, it then is easier to regulate planetary energy with the hexagram than the septagram. The hexagram regulates energy via Tiphareth, the septagram via Netzach.

In alchemy, Fire and Air are the matrix of Energy; Water and Earth are the matrix of Matter. Earth ‘energy’ is essential for sustaining health; Water for sustaining initiation; and Fire for initiation itself; Air makes Fire accessible.

Salt is the lower yetzirah and assiah; Mercury is Higher Yetzirah and Lower Briah; Sulphur is Higher Briah and Lower Atziluth.

Salt is prone to lunar impulses. Mercury is prone to solar impulses. Sulphur is prone to

zodiacal and Cosmic impulses.

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[1] See: Magical States of Consciousness by Dennings and Philips; Inner Landscapes by Dolores Ashcroft-Nowicki; or The Philosophers of Nature, Qabalah Lessons 35 through 44.

[2] *Mysteria Magica*, vol. 3 of *The Magical Philosophy* by Melita Denning and Osborne Phillips. Llewellyn Pub., St. Paul, MN. P. 57-59, and 69-73; or, *The Philosophers of Nature*, Qabalah Lesson 62.

[3] See: *Problems on the Path of Return: Pathology in Kabbalistic and Alchemical Practices* by Mark Stavish, M.A. *The Stone -The Journal of The Philosophers of Nature*. Issue 19, March-April 1997. Included as an appendix to this article.

[4] See: *A Kabbalistic Approach to Lucid Dreaming and Astral Projection* by Mark Stavish, M.A. *The Stone - The Journal of the Philosophers of Nature*. Issue 20, May-June 1997. Included as an appendix to this article.

[5] *Kabbalah* by Gershom Scholem. New York. Meridian. 1974. P. 186.

[6] *The Jewish Alchemists* by Raphael Patai. Princeton, N.J., University Press.1994.

[7] Saint-Germain is also said to be the author of *La magie sainte revelee a Moyse* (The Holy Magic of Moses Revealed). No date is given.

[8] PON Qabala Lesson 63, suggests that the sounds be resonated in the heart, solar plexus, and perineum. Regardie make no attribution of the IAO sounds in *The Golden Dawn* (5th ed.), and omits them in *The One Year Manual*.

[9] For the Elemental Grade Signs of the Golden Dawn, see: Regardie, p.134-135.

[10] This will be explored further in an upcoming essay on "The Diamond Body in Western Esoteric Practices".

[11] *The Kabbalah of the Golden Dawn* by Pat Zalewski. Llewellyn Publications, St. Paul, MN. 1993. P. 89-125.

[12] This list of planetary correspondences is taken from *The Philosophers of Nature*, Spagyric Course Year Two, Lessons 32 and 45. .

[13] Taken from a painting by Johann Georg Gichtel, a student of Boehme, of "man in his corrupt state" after the Fall from Grace, prior to any spiritual initiation.

[14] *Kundalini, Evolution, and Enlightenment*, ed. by John White. Anchor Press. Garden City, New York. 1979. Article by James Morgan Pryse, pgs. 418-440. See: *The Apocalypse Unsealed*.

[15] See: *Experience of the Inner Worlds* by Gareth Knight. Samuel Weiser, Inc., York Beach, Maine. 1993. Pages 1-119. Or see, PON Qabala Lessons 12 through 16.
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Problems on the Path of Return:
Pathology in Kabbalistic and Alchemical Practices

Mark Stavish, M.A.

Soul Ladder

"To the left of the house of Hades under a graceful white cypress a well offers spring water. Don't drink there. Find the well by the lake of memory. Guardians protect the cold water. Tell them:...." - The Hymns of Orpheus

Psychological Effects of Pathworking

The effects of pathworking are to greater or lesser degree well documented. Once the basic concepts of what each sphere represents in terms of psychological elements on the Tree of Life is understood, then the links which they form are realized either through ritual, mythological metaphor, meditation, or a combination of the above. However, in the rush to realize magical powers, altered states of awareness, celestial beings, and interior worlds, one of the most significant and important facts of pathworking and all magical work in general is often overlooked.

The majority of all so-called magical, mystical, alchemical, or esoteric work, as much as 90% of it, is nothing more than glorified psychotherapy.

In fact few people stay with any system long enough to realize the genuinely spiritual aspects of the Work they are doing. The need for genuine self-honesty and purification on the level of the ego and the repressed areas of the subconscious, before the refined and powerful forces of the soul can shine freely and effectively through the ego and not be overly distorted by it, must be recognized by students if they are to derive full benefit from the Work they are doing.

To this end, the following examples of kabbalistic pathworking are being given, as well as possible psychological benefits as well as pathologies which their working (particularly out of sequence) can evoke within the psyche of the operator. While no single path is ever worked exclusively, only realized as such by our outer self (i.e. ego), the effects are seen predominantly when particular paths are undertaken as ritual or esoteric operations. The paths are numbered in a working sequence for a reason, it is best to follow that sequence if disharmony and psychic disruption is to be held to a minimum. Each of use carries within us the seeds for healthy and unhealthy uses of the forces we are made from and contain. When ever we approach a particular sphere or

spheres, we also approach their reflection in the qliphoth, as the qliphoth is nothing more than imbalanced force or an excess of a particular virtue, so much that it becomes a vice.

Dr. Israel Regardie stated that it is important for the would-be magus to undertake psychological counseling prior to, or as an adjunct with, esoteric training. Unfortunately, this is rarely done, and few psychotherapists are qualified to undertake the dual task of mental health clinician and initiator. The reverse is also true of many would-be initiators and their qualifications, or lack thereof, to be a valuable psychotherapist. A true psycho-therapist, or healer of the soul, is as rare as a genuine psycho-pomp, or guide of the soul. This abyss is made even larger by the failure of esoteric movements to place enough emphasis on personal growth, and the therapeutic community's failure to even attempt to understand the experiential significance of ritual and the possible legitimacy of esoteric practices.

While many therapists and esotericists are familiar with the writings of Carl Jung and have applied them in some form to their respective work, the realm of therapy that is most important to esoteric students during practical alchemical and ritual work is more closely akin to Freud than Jung. Depth psychology is often overlooked in the rush to the mountaintop, and Jung has been gutted by many of his would be advocates of his psychoanalytical content. Yet even both of these systems combined will only give a glimpse into the interior worlds, as they lack effective techniques for the kind of initiation that most esotericists seek.

The works of the Italian Renaissance hermeticist Marsilio Ficino are of immense value, in that they bridge the gap between psychology and magic to a great degree. Unfortunately, they can be difficult to obtain, and deal with a style of kabbalah stylistically different from the more famous modern schools, such as the Hermetic Order of the Golden Dawn and its off-shoots. Some of Ficino's insights will be considered as well.

Despite this lack of effective interface between the parent art and science of occultism and its

insolent step-child psychology, some inroads have been made to bridge the gap both in terms of technique and theoretical understanding. The most effective to date being Psychosynthesis, as outlined by Roberto Assagioli, Piero Ferrucci, and Jean Hardy. Peter Roche de Coppens, Ph.D. (The Nature and Use of Ritual for Spiritual Attainment, 1985; The Invisible Temple, 1987) has begun an effective synthesis and comparison of the effects of basic kabbalistic work and its relationship to Psychosynthesis, however, a look at the effects of Pathworking as explained in any psychological framework or school appears to be lacking.

Psychosynthesis

"I am a child of the earth and of starry heaven, but my race is of heaven." The Hymns of

Orpheus, cont'd.

The fundamental premise behind Psychosynthesis is that we must first construct, purify, and then surrender our sense of self (ego) if we are to realize our spiritual nature as expressed in transpersonal and humanistic psychology. We possess within us several overlapping and interpenetrating fields of awareness.

One of these fields represents our repression, feelings of fear and guilt, libidinal (sexual-psychic-creative) drives, and other forces that risk bringing chaos into our world, as well as power, if directed and controlled. This is our lower unconscious (Yesod and Elemental forces).

We also possess a field of middle unconscious (traditional subconscious) into which we have our imaginative facilities, memory, and ready access information needed for daily life (Chesed -Yesod).

A higher unconscious, or superconscious (Keter), which is the transpersonal or genuinely untainted spiritual aspect of our awareness.

And a middle area of awareness around which all of this stuff revolves, or sense of self the "I". Outside of it exists the collective unconscious (Binah-Hockmah) of our clan, tribe, nation, world, and all of creation.

Then there is the Self, or Higher Self (Tiphareth), which we seek to express in and through the little self, and in the functions of the various levels of our unconsciousness. These levels are designated as unconscious for the obvious reason that they exist and function within our psyche regardless of whether we are aware of them or not. We only become conscious of the effect they have in our lives when we seek to break through the layers of external conditioning that have been used as reference points for our sense of being.

This movement from psycho-spiritual sleep to wakefulness is the Work of the initiate. The results of its successful completion, or at least working completion, can be seen in the expression of a powerful, harmonious, intuitive, and creative personality that is generally unaffected by the petty, worldly entrapments that seek to draw us away from the powerful resources of our central Self.

As the self (created by the world and our response to it) is progressively undone and reconstructed so that it may identify to greater degrees of efficiency with the Self, conflicts arise and are resolved. When Self and self become, even if momentarily a functioning conscious unit, then the opportunity for even greater influx of Light, Life, and Love come through turning our attention to the realms of the superconscious (Keter). This however, would constitute the Work of the Paths above Tiphareth, and the 13th Path in particular, as part of the Middle Pillar exercise.

How one makes these attempts at parallels between the Tree of Life and psychological

models such as presented by Psychosynthesis is somewhat arbitrary. Exact matches across the board rarely occur. Function is what designates similarity, and function in Kabbalah is often a matter of perspective more than anything else. Several models exist for placing the Worlds on the Tree as well as their psycho-spiritual functions. The models put forth by Z'ev ben Shimon Halevi are quite different from the generally accepted Golden Dawn models of the psyche. However, since it is these models, derived from interpretations of late 19th and early 20th century British occultism that most students are familiar with, it is their designations of the Worlds and Sepherotic function that will be applied.

In Hardy's work, *A Psychology with a Soul*, these areas of consciousness are examined in light of the traditional hermetic methods and kabbalah. Ferucci in *What We May Be* takes his mentor, Assigoli's thesis, and explains consciousness in laymen's terms, devoting substantial material to the pathologies that can arise in psycho-spiritual work.

"Pathology of the Sublime"

"This you know. I am parched and perishing." - *The Hymns of Orpheus*, cont'd.

"Whoever acts like an angel makes a devil of himself" - Pascal.

While the four major existential fears of annihilation and death, responsibility and freedom, aloneness, and meaning, (Existential Psychotherapy, Yalom) are the fears most deeply rooted in the ego (Assiah/Malkooth) and can be said to be a result of the transient nature of the Elements from which it is created. These conflicts are not the result of internal instinctual strivings, or of encounters with our internalized images of significant adult authority figures during the infantile stage of our development (as in Freudian work), but with inescapable givens of our existence in this world (Yalom, p. 8.) The pathological responses to psycho-spiritual work, that is work that seeks to reshape and reform the outer for the exposure and glorification of the Inner, is more deeply rooted in our interior impulse of involution, the very force and cause of our 'descent' from potential being into creation so that we might ascend and become an actualized Being.

In *What We May Be*, Ferucci describes seven basic forms of spiritual pathology, or psychological dysfunction which may occur during periods of psychological integration and awakening of consciousness to spiritual realities. While it would be easy to suggest that each of the following forms of dysfunctional response to the awakening process can be assigned to either a planetary or sepherothic function, in truth, they may occur at any time, and more likely have their occurrences during the Paths more than the Spheres.

The pathologies most often encountered are: repression, projection, compensation, desacralization, defensive pessimism, routinization, and dogmatization. (Ferucci, p. 155-162)

Ferucci states that repression of the sublime is the most common defense mechanism

of the ego and is often the cause for deep melancholy, a subject treated at length by Ficino. It results in our feelings of loss, dissatisfaction, boredom, and feelings of inauthenticity. (Binah/Saturn)

Projection results when we encounter the divine, accept it as real, but refuse to make it a part of ourselves, and instead, see it as a manifestation of another person, place, or thing. This is the belief in a savior without having to do any work on ourselves, or guru worship in some form. However, it also includes the obsession with 'spiritual technologies' such as aura meters, 'energy field enhancers', crystals, or the mythological idealization of native or indigenous religious forms. Messianic projections either in the form of a returning Christ, a new avatar, or extra-terrestrials also fall into this category of pathology when they take the place of psycho-spiritual development instead of supporting it. This form of spiritual laziness is accompanied by feelings of self-doubt, anger, frustration, and low self-esteem, as we do not feel capable of being the qualities idealized and instead see them only as possessed by another, resulting on anger at our own unworthiness. (Yesod/Luna)

Compensation is the embracing of views, ideals, or activities opposite of those sought and experienced in the transpersonal and spiritual realms. Love results in anger, lofty experiences in base living, or similar forms of embracing the opposite of what we seek. (Netzach/Venus)

Desacralization is the destruction and minimalizing of anything that is representative of the superconscious or spiritual. (Hod/Mercury)

Defensive pessimism is seen in individuals who see their problems as unsurmountable. They are easily discouraged and indulge in self-pity, resulting in resentment and stifled self-expression. To some degree, Millennialism, Apocalypticism, or obsessions with "Earth Changes" or persecution for believing in a non-traditional form of worship fall into this category. (Tiphareth/Sun)

Routinization manifests when the superconscious is formally accepted, but is so organized that the creative element is stripped from it. Slogans, empty rituals, and other trademarks of partial understanding are seen here. Concrete truths from the past are held in preference for spontaneous and creative experiencing of the truths themselves in the present in the consciousness of the individual. This is a particularly dangerous pathology that tends to strike organizations and groups focused around a single leader. (Chesed/Jupiter)

Dogmatization is the opposite of routinization, in which spiritual realities are affirmed so strongly that it becomes a duty that must be done for others, humanity, the environment, but never for one's self. The idea of growth becomes simply another goal on a long list of goals, and the genuine joy it offers is lost in its metamorphosis into duty. (Geburah/Mars)

It may seem strange that someone who has entered onto a spiritual path, or at least one

of self discovery should seek to avoid the very thing they are seeking. However, the human ego is a strange and complex creature, and like any living organism, often fights change. As new energy and expanded awareness is experienced and increasingly rooted to daily life, the ego and all that it has built up begins to feel threatened. The new ways of living, feeling, praying, loving, and being are so different, even if in reality they are only minor initiations so to speak, from the ego's perspective, they might as well be an intrapsychic coup d'etat!

However, as Ferrucci states, journeys into the Inner Worlds are not without their own dangers, even into the higher ones.

"Intense spiritual stimulation may bring inspirations, but it may also penetrate directly into the lower unconscious, where it throws light on and excites demons, instinctual energies, forgotten memories, and so on. These then tend to rise to consciousness, causing all sorts of trouble to the surprised conscious personality. When the demons are thus aroused, the contrast between different sides of our nature is felt with particular intensity." (p. 160)

He also points out that intense mental stimulation from transpersonal contacts may result in insomnia, as well as delusions of knowing the answers to everything, often through complex associations, and correspondences. Abstraction, a pathology most common to the mystical, can result in a rejection of the physical world, and an inability to integrate spiritual experiences into mundane life. Emotionally, hypersensitivity may result and an over identification and sympathy with the world's pain. The peaks and depths of human experience can become difficult to bear if not recognized as being part of humanities cycles of evolution. Hypersensitivity can also result in the belief of having 'found it' and being insensitive to the needs of others to find 'it' on their own. Feelings of inadequacy and suicidal tendencies can also result for some from superconscious contacts. This is the result of our not realizing that we are a part of those things we experience, and not separate observers or bystanders. Some can even burn out, or 'bliss out' from rushing in to quickly for superconscious experiences. (Ferrucci, p. 158-161)

This is not meant to detract from the genuinely 'magical' results that can occur from esoteric exercises, but instead to show that true spiritual development can only occur in a conscious complex where psychological health exists. Until the vehicle is made ready, everything is just 'house cleaning'.

Pathworking and Fairy Tales

"Give me cold water from the lake of memory." -Hymns of Orpheus, cont'd.

The relationship between esoteric Pathworking and childhood fairy tales is well established. However, in our quest for individuation, self-reliance, and separation from our parents, social rules, and religious-sexual taboos and restrictions, we abandon our childhood means of development for a more active one in the material world of

experience. To guide us in picking our experiences, we leave behind our old fairy tales and chose new ones, be they the modern mythologies of Star Wars and Star Trek, or soap operas of a different sort, such the long running shows of Dallas, M.A.S.H., or similar movies or musical themes. While most entertainment offers little genuine entertainment value and is mostly designed for the absorption of our life force and time, all forms of story telling offer a moral lesson and cosmological view whether we recognize it or not.

The view of the universe offered in Star Trek is slightly different than Star Wars in that it has yet to answer certain existential questions and address the spiritual question sufficiently. Star Wars on the other hand from the beginning offered us 'the Force' and introduced two generations to the ideas of spiritual warriorship, our personal and collective Shadow (Dark Side), redemption, and the unity of creation as an experiential reality, and not just an abstraction of quantum physics. The same is seen, or heard, in the endless tails of suffering, failure, alcoholism, and neediness in country and western music, or the unrequited love in jazz and blues, turning towards drugs and alcohol as a result. Rap and heavy metal offer their own metaphors, cosmologies, and world views as well.

In short, all that we watch, listen too, and participate in has the potential be a pathworking on some level. However, what separates such randomness and potentially harmful psychic exchanges, is that kabbalistic Pathworking is organized, progressive, and ultimately transpersonally oriented.

The words of child psychologist Bruno Bettelheim (The Uses of Enchantment) are applicable here:

"Each fairy tale is a magic mirror which reflects some aspects of our inner world, and one of the steps required by our evolution from immaturity to maturity. For those who immerse themselves in what the fairy tale has to communicate, it becomes a deep, quiet pool which at first seems to reflect only our own image; but behind it we soon discover the inner turmoils of our soul - its depth, and ways to gain peace within ourselves and with the world, which is the reward of our struggles."

Initiation

"Initiation essentially aims to go beyond the possibilities of the individual human state, to make possible the transition to higher states and finally to lead the individual beyond any limitations whatsoever." Rene Guenon, Aspercus sur l'initiation (Glimpses of Initiation)

The function of these esoteric, or psycho-spiritual exercises, is to make us aware of a broader sense of what we are, and what we may become if we so desire it. They are to assist us in full filling Greek adage, "Know Thyself in order to know the universe and the gods!" In our 'becoming' the alchemists claim, we realize that we are in many ways self-created beings. Much of what we do, are , and experience, we are directly or

indirectly responsible for, despite our cries to the contrary. We are as the golden adepts say, a 'son of his works'.

Until this century, the most common method of esoteric learning was either through a teacher-student relationship, or affiliation with an esoteric lodge. The principle means of instruction and initiation was often ritualistic, and would involve one or more persons who has experienced the ritual or its equivalent previously. The initiator, and/or initiatic team, would proceed to create a condition wherein the energies of the psyche would be awakened and brought to the surface of consciousness. However, for this to work effectively, it requires that those energies being awakened in the initiate already be alive and well in the psychic body-consciousness of the initiator. This is a critical point, and the failure of this condition being met, is the principle cause for esoteric initiations as a whole being of questionable value.

These sudden flashes of insight and alteration of consciousness can in some instances be called initiations, some being minor, and others more significant. Unfortunately, the concept of initiation in esoteric circles is filled with many misconceptions, and in psychology, it has no equivalent term or phrase, although several might be suggested.

The writings of Von Durckheim combine depth psychology, Christian mysticism, and Zen practices in such a fashion as to allow for the realization of one's interior life with Christ, a purpose in harmony with both Psychosynthesis, and traditional Western esoteric Pathworking. His writings are a significant contribution to this area, even though they use the language of orthodox Christianity, and are a valuable tool for bridging this gap between psychology, mysticism, and even esotericism.

The Paths

"They will give you water from the sacred spring and you will live a lord among heroes."
- The Hymns of Orpheus, concluded.

The '+' or '-' notation after each Path designates that Path as one which 'returns' energy to the initiates consciousness (+) on the Path of Return up the Tree of Life, or does not (-). Those Paths which return power, can be seen as more active and energetic in orientation, those which do not, more passive and reflective in design. In reality, each combination of psychological potentialities, or Pathworkings, returns something to the consciousness of the mind traveling them. Returns is not even the proper word, for such qualities have always existed in the soul, but only in potential. It is through the experiences of life incarnate, and the desire, the need, to make sense of it through psycho-spiritual philosophies, techniques, and initiations, that it becomes a reality, or actualized in our consciousness.

Those who have done esoteric work, particularly kabbalah, will find that in the beginning the Sphere and Paths are very rigid entities. However, as one works with them, and they become internalized, they become more fluid and interrelated on a level that cannot be expressed in words. It is these progressive interior experiences that allows

one to experience levels of spiritual initiation.

We say that these initiations are part of progressive interior experiences.

This is designate the psychological, the mystical, the genuine transpersonal aspect of growth from the purely sensational. The experiences undertaken by students of kabbalah, alchemy, or Psychosynthesis, are progressive. That is they build on the previous experiences and have a direction or purpose. They are interior states, in that they are wholly personal, even if experienced in a group or in the presence of others. They may match the descriptions given by others in traditional writings, but are the 'property' of the one who experiences them. They are an internal response to the pleadings of the self for expansion and integration. They cannot be experienced for another, nor given to another, except by highly integrated individuals known as adepts. Even then, the gift is just the psychic equivalent of a 'jump start' as one does to a dead or weak automobile battery on a cold day. They are also as the word says, experiences, not thoughts, ideas, conjectures, or philosophical postulations, but experiences often of a profound and energetically charged nature.

The Paths are thirty-two in number, ten belonging to the Spheres and twenty-two to the connections between them. They are arranged in hierarchical order, ranging from the most dense (32) to the least dense (11). In the order given here, the names of the sepheroth have been substituted with their planetary equivalents for those who are unaware of traditional kabbalistic terminology.

Earth to Moon - uncontrolled psychic impressions, lack of discrimination or 'testing of the spirits', possible obsession or even possession (in the most extreme). Willingness to believe anything that comes over the psychic 'chat line'. (+)

Earth to Mercury - an abstraction of mentalism to the extreme. To 'scientific or rational, and ignoring of the spiritual or even psychic (possibly as a rejection of its pathological aspects. From no discrimination to all discrimination. (-)

Moon to Mercury- Psycho-scientific babble. Lack of discrimination in areas of magical, occult, or alchemical information. Belief in extreme forms of conspiratorial thinking, a rational form of irrationalism. The more bizarre, the better, and more easily believed. A UFO goes from being as defined, an Unidentified Flying Object, to an identified alien space craft from beyond the solar system. Everything they read they believe, National Inquire thinking, or even X-Files as hidden social history being disseminated for our indoctrination. (+)

Earth to Venus - Naturalism taken to the extreme with no logic or reason, purely emotive. This would be an example of the radical environmentalist who wants everyone to give up technology and live in a fictional harmony with nature. In its own way it is very materialistic and earth bound. A nature religion without a god. (-)

Moon to Venus - Psychic powers of a natural sort, i.e. highly sexual and primitive. An

idealizing of the ancient ways and crafts religions without a genuine historical context of their reality. Sexual magic gone haywire. Fairy tale fantasies of a Golden Age of magic as an escape from the reality of modern civilization. Where as one escapes into technology in the 30th Path, here they escape from it into a false and idyllic view of the 'natural world'. (-)

27 - Mercury to Venus - This path represents the balancing of the intellectual forms of the mind with the emotional creative forces of the mind through and act of will (symbolized by the planet Mars). This is a struggle for many who find that they prefer the playground of abstraction and theory to the reality of generative and creative power. It is an uphill swim, literally and figuratively, as it goes against the current of Mezla. When it is accomplished much power is returned to the initiate and the foundations of the fundamental task of psychological preparation has been completed This allows for much energy to flow into the work, but is still an energy of diffusion and stimulation. The flow of force can lead to an increased sense of complacency at having done what few have accomplished, and a fear of having to proceed further on the path to the Path of Death and surrender. This brings vibrant light to the astral world, and a power to exercise control over it. The sphere of illusion can reign hard at this point, as well as unresolved psychological issues that reject their coming death if further progress is made. As a result, the initiate may seek to escape up the Pillar of Severity or Mercy, thereby believing that they can avoid the inevitable. (+)

The lunar world of yetzirah is the astral world and has three fundamental aspects symbolized by the spheres of Hod (intellectual) Netzach (emotional) and psychic/imaginative (Yesod). When they are combined as an effective unit, the initiate can think, feel, intuit, and create on the astral level. This level or world can then be experienced in depth on several more levels symbolized by the remaning planets or spheres. When the initiate tires of this world, or receives an impulse to proceed, a greater degree of Solar forces will be felt. These impulses are from the mental world of Briah, and provide the impetus for the initiate to cross the threshold to higher realms of purer awareness.

When this World of Briah, the Solar world as it is called because it is dominated, or all things in it are perceived through the intuitive powers of the Sun (Tiphareth), the often confusing image dominated realms of Yetzirah fall behind. This does not mean that they are forgotten, or even ignored. Quite the contrary! These foundation experiences are built upon, and even further strengthened by the purer, more direct methods of experience provided by Briah. In the emotion, dream like, image filled world of yetzirah, the relationship was always one of 'subject-object'. Similar to our earthly experiences, only with the added advantage or disadvantage of having our thoughts become reality before us. In Briah, the relationship changes to one of pure knowing, without having the often confusing world of symbols get in the way.

In Atzilooth, the relationship changes again, to one of pure being. This however, is for the most part, beyond the scope of most practical work.

In Pathworking, the Veil of the Second Death, that of the ego and the astral images it has built up, occurs when contacts with the Briah are made, particularly through the 26th, 25th, and 24th Paths. If these Paths are avoided in the crossing, that is, the initiate attempts to go straight up the Pillar of Severity or Mercy first, severe repercussions may occur which will be examined later.

These three Paths are called the Veil of the Second Death or the Dark Night of the Soul. They are trying paths, meant to purify us of our mental, emotional, or psychic fears and attachments. While esoteric work is meant to do this all the time, it is through the conscious decision to pursue one or more of these paths that we accept the responsibility of recognizing and purifying what maybe very unpleasant aspects of our personality that we may have felt was previously done away with.

These unrefined aspects of our psyche and/or ego (id) act as filters between our awareness and pure experiencing of the Light Within. Thus, each time we make the decision to limit the effects of a vice on our personality, we are in effect, removing one or more of the threads in the web of our mind that prevents a fuller realization of Cosmic Consciousness. Through repetitive Pathworking, in a systematic manner, we remove those threads in an orderly and balanced manner, thereby assisting in a more harmonious series of interior experiences. However, making it easier does not make it easy! An orderly and systematic approach only reduces negative side effects, it doesn't eliminate them.

When a sufficient level of awakening has occurred on the Solar level, or as some say, on the level of the soul, the sign language of the psyche gives way to direct conversation with one's Self. This Divine Spark, is seen as not existing at the level of Tiphareth, as it belongs to Kether (Crown), but may be talked to openly and directly, or more accurately, at this level, we listen to it more openly and directly. While communication has taken place previously, it is only when we transcend the limitations of our own unconscious prejudices and preferences that we can hear the Voice of God Within. But to get there, a part of us must die. Herein are the three aspects, or Paths, of the Dark Night of the Soul.

24 - Mercury to the Sun - This path requires that we let go of our nice, neat, little boxes that we have created in order to understand the universe, so that we can go from understanding to experience. It is a path of extreme obstacles in that a leap of faith is required where the mind would rather intellectualize. This is a particularly difficult path for those who enjoy explaining the nature of things through symbols but can never put it plain language. Gematria, notarikon, and secrets hidden in similar manners are a trap that this path represents when they are seen as an end in themselves and not a means to stymie the intellect so that it can be transcended, similar to the fashion of a Zen koan. The need to meet physical masters in a mysterious fashion, or belief in the power of egregores is here. To free oneself from the gravitational pool of 'spiritualized materialism' in all of its form is the task present here. The collection of esoteric pedigrees, titles, diplomas and lineage is the curse. Mistaking the form for the essence. "My way, lodge, order, group, teacher, etc. is better than your way, teacher, etc.." can

be seen to some degree here. In the 30th Path tools are made, here they are hung on to, and become obstacles to our real interior development if we believe that we must have them in order to do the Work. Instead of being stepping stones, they become stumbling blocks, and our rituals, meditations, work, what have you, lacks power and the commitment that comes from the experience of really knowing. Intellectual pride mixed with spiritual pride born of ignorance and fear is the test of this Path. (-)

Moon to the Sun - This Path represents the uniting of our subconscious and psychic realm with our ability to consciously enter into a genuine spiritual contact. This Path is very experiential and direct. For some, the entering may occur only when asleep or when the psychic mind can be fully entered into, and through sincere desire, transcended. It is often described as part of the Way of the Mystic (the Middle Pillar) and while it does not directly impart power to the initiate, it does impart transcendent states of bliss, harmony, and genuine spiritual insight. The problem with it is that one may make the mistake of having seen the Light, and mistaking themselves for the Light. In essence, their perception of God, i.e, God of their realizations, for the God of Creation. They may even see themselves as a channel for this newfound wisdom, and believe themselves to be invested with a messianic mission. (-)

26- Venus to the Sun - This Path is more difficult emotionally than the other two in that it goes against

Mezla and imparts power to the initiate on the Return. It requires a facing of ones own death and mortality more so than before. Here the Terror is more powerful than before, as the ego knows what is in store for it and seeks to build strength through a variety of physical, emotional, and psychic delusions. Here the so-called kundalini is more active, and a certain amount of it flows palpably through the psychic centers. This inner fire brings about a reassertion of those things which we previously thought we had put behind us, but which still hang on in the sock drawers of our mind. It in essence bring about a so-called 'Mid-life crises' in the initiate, regardless of their physical age. (+)

All of the Paths associated with Tiphareth or our Solar element bring with them on some level the risk of spiritual pride. This is because the solar fire, that is the energy of our core being, as it reflects the Light of our Highest Self, God if you will, empowers all that it touches. Thus, if not sufficiently cleaned out, our intellectual delusions and feelings toward self and the world will be exaggerated in Hod (Mercury). Our passions and creative instincts and impulses, whether they be artistic, sexual, or simply as emotional expression will be exaggerated in Netzach (Venus). In Yesod (Moon), our sense of spiritual communion, purpose, and mission will be empowered or distorted depending on our degree of psychological health.

What can make this even more confusing is the lack of adequate language to describe the various states and levels of experience. We talk of one Tree, but Four Worlds, and a Tree within in World, or even sphere. Fortunately, computer programs give us some useful metaphors to help explain the ancient metaphors we are using. Each sphere can be seen a text inside of a greater file. Every time we open one, we have the opportunity

in some fashion to open another related to it. Each sphere is like a 'window' that when opened, can cause an internal cascade of connections to other related 'windows' or files. Only when we have fully explored all of the file (spheres) in a folder (World) are we able to see how it all hooks together. In essence, create these internal files, folders, windows, so that we can digest the material in small pieces. In reality, we are working on all spheres and paths simultaneously. However, we only become aware of them one at a time. When we have a sufficient level of understanding of all spheres on some level, then we are said to have working knowledge of a World. With each World, this knowledge, via experience, deepens, and so does our degree of initiation. We are also given glimpses of what lies ahead at certain points along the journey. When we experience the harmony of the physical world, we get an impulse to sense what lies beyond it (the psychic, Yetzirah). When we experience the central unity of the emotional-astral world (Yetzirah) we get a glimpse of the awesome guiding intelligence behind it in the World of Briah. When the harmony of this world is experienced, we get a sense of what remains on our journey home. Thus, we can travel each path four times, for of the levels of possible experience. It is however, in the world of Yetzirah, that the most important part of our Work is done. It is on the lowest path, those leading up to Tiphareth on some level, that we need to focus our attention as we are to go beyond the Veil of the Second Death and be of genuine Service and not just self-serving under the guise of spirituality.

All of the Paths may be experienced on the level of Yetzirah, but not all of them are directly, or principally concerned with it. Those Paths leading to Tiphareth are concerned with the structure and purification of the ego, our sense of self and how we deal with the world. Those Paths leading from Tiphareth in the world of Briah are concerned with our expressing of those values in daily life, and as service and sacrifice. They are more concerned with the experiencing and directing of the energy of the Soul (Superconsciousness). The Paths leading beyond the Abyss, and in the world of Atziluth are concerned principally with contacting directly the undifferentiated energy of God (Collective Consciousness). This is why work on the lower Paths is so critical. If one jumps to the higher paths, or works them out of order, then they risk triggering impulses within themselves and environment that they will be unprepared for. The energy will not flow smoothly, it will eradicate blocks as it goes, and psychic, physical, or social ills may result from it. Once the energy hits a block, it will flow like water through whatever channel is available, be it a weakness or a strength.

Skipping the Center

As a result of some of these blocks, some seek to avoid the conflicts and sacrifices that occur along the Way of Return. This is most dangerous when the initiate seeks to cheat nature's demands and climb up the sides of the Tree, that is enter the higher realms of the superconsciousness (Tiphareth) without having made the required sacrifice of the ego's dominant features. This happens when the Path between Mercury and Mars, or Venus and Jupiter is chosen prematurely.

Mercury to Mars - This path will give the initiate additional focus and energy for their

chosen work, but if prematurely taken, it can bring arrogance, intellectual pride, militancy in one's esoteric, intellectual, or material life that is disproportionate to what is required, and as such, be qliphothic. Destruction of what is imperfect in others, justification and rationalization of military adventurism may occur. Extremely critical of others in their activities, with a need to correct (or fine tune) another's statements, actions, thoughts, etc. will occur. Self-righteousness coupled with failure will be seen, since no other emotion than anger, fear, bitterness, and distrust or outright dishonesty are expressed. Fear of uncontrolled change. (-)

Venus to Jupiter - The problem presented by a premature awakening of this Path is that the sense of beauty and sensuality present in Venus is strengthened by the material needs of Jupiter. In short, selfishness, greed, debauchery, are reinforced. The desire for fame, fortune, and glory at whatever expense can be seen. (-)

Since the preference for which Pillar to climb will most likely result in earlier preferences, that is an opening of Venus without Mercury will lead to a high strung and irrational approach to one's endless material and sensual desires, but if Mercury is open, then the probability of them manifesting is likely. Here one uses their intellectual powers simply as a means to satisfy their earthly desires and lust for power.

If Mercury is opened, but Venus isn't and the energy flows toward Mars out of the ego's fear of emotional power and need to be reduced in priority for the Solar light to be more pronounced, then neuroses, anxieties, and fear will dominate, as the initiate only has the power of 'well laid plans' which never manifest before them. Since there is no real passion, even in the most selfish sense, there is no psychic or creative power present.

The problems then presented are simple. The power of the higher sphere must be abandoned and the proper corrections made, or the more highly refined psychic energies unleashed will fall like a weight upon the unrefined and weak psychic structure below, reducing it to rubble. If the energy (under direction of a panicking ego) seeks an escape from this 'fall', then it can only increase the complexity of the issues stated by climbing to the top of their respective pillars; follow the course of involution not evolution on their return to Tiphareth; or attempt further premature Path crossings, this time across the Abyss, resulting in possible long term psychological damage.

The problem placed by the Abyss, or Daath, is that it represents Knowledge, or a state of Awareness, not accessible to the limitations of the ego. That is, it is access to unrestricted Deity and as such shatters all restrictions. On the descent, the energy coming through Daath begins to form the nucleus of our ego, so on the ascent, this same energy can only undo or de-form, the ego if any is present. Daath is crossed several times, and can even to some degree be seen in our experiences of our unconscious with its psychic, sexual, and repressed drives and inhibitions (Yesod). Here we are taken back by the new world of dreams, fantasy, and psychic reality that awaits us, but must first face the Terror of the Threshold that awaits us. This terror, loss of control, and devastating encounter with genuine reality would only crush the ego we have so carefully built up over the ages and our whole sense of being with it, if we did

not first, slowly, layer by layer undo and rebuild ourselves from self to Self. This is not to say that those who have crossed the Abyss in some form do not have ego's or a sense of self in the world, but that through training, experience, and Divine Grace, have been able to temporarily set it aside so that they may enter into higher states of awareness.

Ficino and Renaissance Psychotherapy

Marsilio Ficino was a fifteenth century priest and physician whose work, *Libri de Vita* was first published in 1489, and was subsequently the most popular of all his writings. Like most medical texts of the Middle Ages and the Renaissance, Ficino's work liberally used astrological symbolism and methods for prescribing cures for various diseases. Just as genetics would be taken for granted in a modern medical text, in Ficino's period astrology would be as well.

What set Ficino apart however, was his suggested use of talismans for the curing of diseases, in particular melancholy, a disease ruled by Saturn, and as such, its bordering on crossing the fine line into magic, in an era where even the accusation of such practices could cost one their reputation or life.

Ficino's natural magic was similar to many of the ideas put forth by psychologists today, only he structured it in the language of the period, and, had genuinely magical (i.e. Neoplatonic/Greco-Egyptian) applications through the use of talismans.

In summary, Ficino stated that we are, or become, the images that we surround ourselves with, and that we can 'draw down the life of the heavens' through the application of plants, food, scents, colors, and animals that correspond to a particular planet (i.e. quality) which we seek.

Ficino prescribed for his clients that they surround themselves with the images of universal harmony, as well as those representing particular virtues. Paintings, murals, mechanical clocks of the solar system, anything which the mind could imagine, was to be put to the use of reminding the observer of the underlying influences it represented. In fact, Ficino and his contemporaries would go so far as to say, not just represented, but incarnated, thus moving Ficino from pure psychology into magic.

Crossing this threshold from pure practical psychology into the realms of magic is a critical step, both internally and externally. In doing so, Ficino, or one practicing his 'prescription for what ails us', no longer is just a passive participant in creation, but an active agent in its unfoldment. The powers move from being a closed, internal, personal experience, into an interchange with cosmological forces, accessible to all of us.

The same theory of association and connecting spiritus was applied to music and song, through singing the invocations of the Orphic Hymns.

Most of the images suggested by Ficino are similar to those presented in the *Picatrix*, and are composed mainly of planetary symbols with the ancient gods in their normal

forms. The use of these mundane images, is justified, as working only with the 'worldly forces' and not 'demonic' or 'spiritual ones', and is thus, 'natural magic'.

Thomas Moore points out in the introduction to his work, *The Planets Within*, that for Marsilio Ficino the soul pervaded and embraced everything. To encounter the soul and its power, Ficino suggested the use of images, like so many hermeticists before and after him, and suggested the constant and regular use of imagery. Psychological health for Ficino could even be measured in the degree that a person used imagery in their lives and had a well-nourished imagination. Not unlike our later-day psychotherapist and magician Dr. Isreal Regardie who is often quoted as saying, "Invoke often!"

The principle idea behind Ficino's psycho-spiritual hermeticism is in the practice of experiencing an imminent deity. By recognizing our psychological tendencies through astrology (or reflection or therapy) we can begin to develop our strengths and minimize our weaknesses. This is done primarily through experiencing those qualities we seek to embody through association.

If we surround ourselves with beauty, we become beauty. If we surround ourselves with wisdom, we become wisdom, and so forth. Images are formed in the mind, and as much as possible, created in the material world. Thus, divinity is not limited to abstraction, and flights of fancy, but made incarnate in our daily experiences.

In the ritual setting, the decorations of the temple will often be colored, scented, and resounded, with those things most closely associated with the spheres/planets involved in the pathworking. Images both internal and external will be imagined and created to focus the consciousness on the task at hand. Here we see a direct connection between Renaissance magic, modern magical pathworkings, psychology, and initiation.

Alchemical Pathologies

"Remember - many pretend; few know." - Hymns of Orpheus

The difference between the alchemical methods of return and kabbalistic methods is more in the technique than the actual effect. Just as an alchemist creates tinctures, medicines, and alchemical products such as oils, or Stones, the kabbalist produces talismans, charged (or 'loaded') objects, such as crystals, metals, or fluids. Both are designed to have effects on the psyche of those who use or come into contact with them, and are outer manifestations of the inner development of the one who prepared them.

To some degree, much of what has been said about the Paths on the Tree of Life is applicable to those undertaking alchemical Work. Since each sphere has its own equivalent in the metallic and plant kingdoms, and many students of alchemy follow the planetary paths on the Tree when creating tinctures of Stones, the same warnings as well as insights may apply.

In alchemical Work, the student first begins with plant materials, and then proceeds through the metallic, and mineral realms. Each of these realms, or Kingdoms, represents a deepening of the previously learned material, through its application on a new level. The effects of a plant medicine may last for only a week or so, but the effects of a metallic medicine of the same planetary correspondence will have a much deeper and more permanent effect. The effects we are talking about of course, are changes, i.e., broader and more comprehensive expansions of consciousness.

The effects of these medicines may be most readily seen in the psychic or dream world of those who ingest them. Since the effects of plant medicines are the most transient and gentle to our psychic physiology, they will most likely make themselves known when we are most passive and receptive to their influences, such as periods of rest, meditation, or sleep. The effects of metallic or mineral medicines are more profound, and have a greater potency and chance of breaking through and effecting our daily awareness without our having to be receptive to them.

It is for this reason, along with needed safety and procedural conditioning, that we are advised to undertake the Lesser Work of plants before we undertake the Greater Work of the Metallic and Mineral Kingdoms.

There is however, a subtle point being made here. The Plant Kingdom for the most part represents our psychic, or Yetziric nature (Lower Astral/Emotional), whereas the Metallic Kingdom represents our personal World of Briah (Higher Astral/Mental). In short, jumping into the Metallic Work without plant preparation is the alchemical equivalent of starting kabbalistic Pathworking with all of the Paths above Tiphareth, while having done none of the Paths below it!

The Plant Kingdom concerns itself mostly with the areas of the psyche, and material creatures that are most easily effected by the moon. Lunar tides are taken into account when certain forms of ceremonial magic are performed, as well as when plant tinctures are prepared, worked on, and completed. This concern with the subtle effects of lunar forces on the mind, emotions, and fluid nature of the operator and its being transferred to the medicine being prepared, demonstrates this point.

While this overlap of kabbalah, The Tree of Life, and alchemy strays from the path set down by Paracelsus, it is one that most modern students of alchemy are familiar with, either through the writings of Frater Albertus, Manfred Junius, the Rose+Croix University Alchemy Classes (AMORC), or the teachings of The Philosophers of Nature (PON).

Taking this model a step further, failure in one or more of the procedures of spagy or alchemy signifies an internal 'gap' or 'pathology' in the psychic body (emotional-mental make up) of the operator. A gap which needs to be identified internally, and repaired, if the process is to succeed in the outer world of creating medicines. The failure to create a medicine designed to heal primarily the psyche of oneself or others signifies that the one creating it has yet to heal that part of themselves. Hence the alchemical maxim, "You cannot make gold unless you have gold".

This gap in our 'wholeness of Being' is only further emphasized in more complex Work, be it alchemical, kabbalistic, or both. The more complicated the psychic state, the more pure it is, and less personal, the greater the chances of fragmenting of the personality, or personifying these states, so as to make them manageable. The more complex the psychic state is, the more it will take on the sense (from our perspective) of being, or needing, personification. (Alchemical Studies, C.G. Jung, Princeton University Press, 1983. P. 53)

Here, maybe the biggest risks to the alchemist are rushing in to 'more advanced Work' before they are ready; minimizing the importance or effect of plant work; and over materializing the Work. That is, becoming so familiar with the chemical and material aspects of what they are doing, that they are unaware of its psychic equivalent within themselves. That is, if Mercury is the chemical equivalent of alcohol, or even actual Hg, what does that translate into in the psychic realm of the operator? If I am creating the Red Stone, or Philosophic Mercury, what does this mean as far as internal changes within my psyche? If I can only achieve in the outer once I have achieved in the inner, what does this chemical problem translate into as far as my personal maturity and growth goes?

While it may appear that the differences between the ceremonial path and the alchemical path are great, in reality they are quite small and suffer from the same strengths and weakness. Both fall under the domain of Hod/Mercury, the area of the mind and intellect, and are susceptible to the same obstacles on the Path.

Summary

To undertake the task of the Path of Return, we need to recognize the many facets of our psyche, how they relate to one another and interact, the problems and potentials that are set forth at each step of the journey. To this end the Tree of Life is a useful diagram, map, and tool. Only in its application however, do we find the subtleties that exist within us. By "Making haste slowly" we can unravel the tangled web of our interior life so that the Inner Light, the Light of initiation can be revealed. When this is done, the promise of Comte de Gablis to his student is understood, but only if we undertake the task set forth:

"I praise the Eternal Wisdom for inspiring me to conceal from you none of her Ineffable Truths. How happy you will be, my Son, if she is gracious enough to put into your soul the resolutions which these High Mysteries require of you. Soon you will command all Nature, God alone will be your Master, and only the Sages your equals. The Supreme Intelligences will glory in obeying your desires, the demons will not dare to be found where you are, your voice will make them tremble in the depths of the abyss, and all the Invisible Peoples who dwell in the four Elements will deem themselves happy to be the minister of your pleasure. I worship Thee, oh mighty God, because though hast crowned man with such great glory, and hast created him a Sovereign Monarch of all the works of Thine hands. My Son," he added, turning towards me, "do you feel within

yourself that heroic ambition which is the infallible characteristic of the Children of Wisdom? Do you dare seek to serve God alone, and to master that which is not of God? Do you understand what it means to be a Man? And are you not weary of being a slave when you were born to be a Sovereign?consider seriously whether you will have the courage and strength to renounce everything which might prove and obstacle in attaining that eminence for which you were born."

Comte De Gabalis, by the Abbe N. Montfaucon de Villars, published by The Brothers, New York, New York. 1914.

Questions we will all be able to answer someday.

Mark Stavish, M.A. holds degrees in Theology, and Counseling, and has been studying and practicing esotericism for over twenty years. He is the current Director of ORA, the Occult Research and Application Project of The Philosophers of Nature, and his writings have appeared in numerous occult, New Age, and magical publications. The author welcomes responses, comments, or criticisms, of this articles, as it is a "work in progress". Personal experiences are most welcome. Also individuals who would like to participate in research projects involving alchemical, kabbalistic, or hermetic orientations may contact the author at: Mark Stavish, P.O. Box 2920, Wilkes-Barre, Pennsylvania, 18702. Research results will be published in The Stone, the Journal of The Philosophers of Nature and be made available to all participants.

<http://www.hermetic.com/stavish/essays/how-long.html>

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About this capture
How Long Does It Take?

By Mark Stavish

for The Wyoming Valley Society for Esoteric Studies

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The familiar question "So, how long does it take before I see results?" is often heard in an esoteric lodge or group, after explaining an esoteric technique to a new comer to the Work. By asking "How long does it take?" the student reveals several things that are endemic to modern esotericism.

Lack of Patience: Quarterly Reports and Annual Earnings

Many folks approach esotericism as if they were looking at a business plan: short term

thinking, quick returns, minimal investment, and regular reinforcement through 'dividends' (paranormal phenomena) seem to be the areas of focus. This lack of 'long term investment' strategy short changes their teachers, fellow lodge workers, and most importantly themselves.

The truth is real, inner growth takes time! If it takes a minimum of eight to twelve years to become a doctoral candidate in the arts or sciences, how can we expect it to take any less to become proficient in esoteric practice? Note that the key word here is proficient, not expert, or master, but technically capable with dependable results. Dolores Ashcroft-Nowicki, a student of the later W.E. Butler, and co-founder of Servants of Light (SOL), stated in one interview that it takes nearly ten years to become skilled in magical techniques. Jean Dubuis, founder of the French alchemical society, The Philosophers of Nature, has often stated that it can take up to twenty years of serious esoteric practices to develop a working dialogue with one's "Inner Master".

In the Rosicrucian Manual published by the Rosicrucian Order (AMORC), there is a section devoted to the topic of psychic illumination and the attaining of Cosmic Consciousness. The article, written by the organizations founder Harvey Spencer Lewis, makes several points that are worth restating.

The most progress is often made by those least concerned with it. Psychic development is uneven, and often only manifests itself in times of great need. The length of time for Mastership is unimportant. "Looking at it broadly, the five or six years required to bring the average member to the very threshold of Mastership, as compared to one's whole cycle of incarnations, is like a pencil dot on a line a mile in length. But how we can magnify that dot and lose site of the line!"

Yes, in five or six years it is possible to bring a student to the 'very threshold of Mastership'. Yes, the threshold, but not across! In the Golden Dawn, the first three and a half years were spent practicing only one or two rituals. The next few years involved learning core techniques which many schools now take for granted. Thus, five or six years of intense and specific study was required to learn the necessary techniques to bring one to the inner point where they might actually become an Adeptus Minor (i.e. inner initiation), and not just in theory.

Very few students ever progress inwardly that quickly, but along the way they have the interior experiences that drive them onward to that point, where one day, they will cross the threshold into true mastership. This crossing may be in this incarnation or in another. The relevance of time is important only to the ego, and not to the soul. If your desire is truly soul inspired, then time will be unimportant to you, and the domain of service will.

If you seek to grow, then serve, and serve anonymously, from behind the adepts veil. Then you will be in good company and the crossing will not be far off.

All esoteric exercises are designed to repair our psychic vehicles from the 'damage' they incurred in taking on of incarnation. Since they speed up the process of repair, or reintegration, on the cosmic scale their effects are nearly instantaneous, it is only to the time-space of Earth that makes it appear long or short. However, some ideas are worth keeping in mind when doing exercises.

It has been stated to the author by both Jean Dubuis, and Dolores Ashcroft-Nowicki that it can take up to 18 months for an esoteric process to work itself through. In addition, exercises aimed at the lunar world, of which most are, can take several months for integration, but, we find they are most powerful in relationship to lunar cycles. Thus, we may be doing an exercise everyday for several months, but find that it is most 'effective' for the days of lunar strength during the month. Although we are not sensing it, the effects are accumulative, but the power is expressed most easily during the full moon.

Other exercises aimed at Briah take even longer, as they can be effected in their initial stages by the effects of the solar year. Thus, a minimum of an entire year may be needed for these exercises to be established within our psyche. Like the 'lunar' exercises however, once they are in place, or their function re-established, we are no longer dependent on astrological cycles for their functioning, it is always available to us.

Concentration: or Why System Junkies Fail

Concentration is one of the key fundamentals to success, visualization and meditation are the other two. But concentration is not just a mental faculty, it is also an attitude, an approach to ones inner life. If we spend all our time looking for the 'right system' or combination of techniques that will give us the experience we are seeking then more often then not we defeat ourselves. Pick a system and set of daily practices and stick to them! Good solid basics give more results than the most complex of magical endeavors. Accumulating initiations and techniques from diverse sources takes us away from what really matters - the initiation into our Heart, and conversation with our Inner Master. It is better to chant 'OM' everyday for the rest of your life and nothing else than to technically know a half dozen systems of magic and end up with nothing but psychic indigestion. Keep it simple and direct, like the flight of an arrow, and then you will hit your mark.

<http://www.hermetic.com/stavish/essays/cross.html>

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About this capture
The Sign of the Cross

by Mark Stavish, M.A.

Gestures and symbols have always played a major part in the Western Mystery

traditions. Yet, of all symbols, the cross has been the most prominent and influential in guiding western mystics towards Cosmic consciousness.

While seen as almost an exclusively Christian symbol, the cross has existed since the dawn of the mysteries. The Egyptian tau and anhk, the Cross of Christ's Passion, the Rosy Cross of the medieval and Renaissance alchemists, to the post-Vatican Two cross of the Resurrected Savior, all are historical variations of the same symbol that has lead a large part of humanity on its path to God.

History of the Cross

Generally, the cross is seen as the linking of an upright line with a horizontal line, or the active (I) with the passive, or receptive (-). When these two forces are combined, we have the creation of a third force, idea, or entity. While definite early sexual symbolism is present, it is on the psychological and spiritual levels that the cross is most fully explored. The Egyptian ahnk, or looped cross, is said to be an example of this early sexual (i.e. creative) symbolism, however, most of its later uses are as a sign of life force and divine power in a complete sense.

Jung suggests that the cross has its origins in humanities discovery of fire, and as such, is in reality a fire symbol derived from primitive man's rubbing of two sticks together in order to start a fire for warmth, protection, and the creation of tools. It is interesting to note, that words signifying cross, such as krois, krouz, kreuz, crux, cruz, or croaz, possess etymological similarities with words signifying fire. The roots ak, ur, or os, all signify cosmic light or fire.

The earliest crosses were simply marked as (T) or (X). Later variations added the additional arm to the top to form a (t or +). The equal armed cross (+) was used to represent the four cardinal directions, elements, colors of mankind (Hopi lore), as well as the Four Heavens of Zoroaster and its later variation in Jewish Qabbalah. When circled it became the four seasons, stages of life, and all of the associations of life, death, and re-birth.

Plato in Timaeus tells how the Demiurge reunited the broken parts of the fragmented 'World Soul' through two sutures shaped like, what we call, the Saint Andrew's Cross (X). The Egyptian ahnk, or looped cross, has for many, been the symbol of humanities resurrection, in that it shows the initiate greeting the day with arms outstretched and head held high. One theosophical writer calls this posture the "Madonna Posture" as if we are attempting to embrace all of creation. She further states that it is also good for the thymus gland/heart area, in that it creates a feeling of openness and compassion, right where the vertical and horizontal shafts meet.

During the Middle Ages the cross became chiefly associated with the crucifixion of Christ. As a result, the cross in an upright manner (+) became the symbol of Divine Power and Presence, the defeat of death and ignorance. By logic, the inverted cross, then became the symbol of blasphemy, demonic power, or the rejection of Christ's

sacrifice. Yet this was a strictly historical interpretation at that time, for Saint Peter requested crucifixion in this manner, inverted, as he felt he was not good enough to hang the same way as did Jesus. Earlier, and later, mystical doctrines use the various forms of the cross to signify different flows of Cosmic force, potential, and rhythm.

In England the cross was associated with the Yew tree, often seen growing in churchyards. Christ in medieval songs and stories is said to have been 'hung on a tree' just like the Norse god Odin. Christian mystics would later change this to the "Tree of Life" of medieval Jewish mysticism, or Qabbalah.

Use of the Cross

By using the sign of the cross in a conscious manner, we can create within ourselves a condition that is supportive of mystical experiences and expanded awareness. We in fact, make ourselves, open and willing channels for Cosmic Wisdom, Universal Love, and Creative Power to manifest in our lives and the world. The Christian mystics called this the 'axis mundi' or World Axis - the joining of heaven and earth.

In his work, *The Nature and Use of Ritual*, Roche de Coppens quotes a masonic-rosicrucian document in which 'Bishop Theodotus' states:

"When we say 'In the Name of the Father' and place our fingers on the forehead, we actually point to an important organ in our spiritual body just below the space where God dwells in us 'on high'. The vibrations set up in motion by our loving thought about our heavenly Father activates the Divine Essence of the 'Crown' which pours into our Heart center as a veritable though unseen Glory (Shaft of White Light). This activation of the 'Crown' itself is described by St. Peter: 'Ye shall receive a Crown of Glory'. When we say; 'And of the Son' and place our fingers on our heart, we again actually point to a space in our spiritual body where the Divine Light, in the words of the Prophet Isaiah poured upon us from 'on high', is activating another spiritual organ suffusing us with the Divine Love of the Son. And when we say: 'And of the Holy Spirit', touching our right and left breast respectively, we activate these spiritual sensoria within us which manifest as the creative and vitalizing power of the Holy Spirit in our lives. Finally, when we say: 'Amen' and join our hands together, mentally affirming the presence of the Triune God within us, we actually close the spiritual currents within the periphery of our spiritual body in order to maintain this awakening to spiritual awareness as long as possible." (S.R.I.A. Documents)

By bearing the cross of incarnation, like the Cosmic Christ before us, we can know the light of our Inner spiritual cross of Illumination, Resurrection, and Salvation. Just as Constantine went 'by way of the cross' so can we know the esoteric meaning of 'via crucis' in our daily lives. By acknowledging, accepting, invoking, and applying Cosmic Wisdom, Universal Love, and connecting the two through the power of the Holy Creative Spirit, we can personally know the Christ Within. When this happens, we partake of the true spiritual communion, or Holy Mass, in which all are joined in the 'Corpus Mystica Christi' or Mystical Body of Christ. It is here, that all true and sincere

believers are united in the Invisible Church of which Eckarthuasen spoke:

"It is necessary, my dear brothers in the Lord (Cosmic Consciousness), to give you a clear idea of the interior Church; that of the illuminated Community of God which is scattered throughout the world, but which governs by one truth and (is) united in one spirit."

"... It is the most hidden of communities yet possesses members from many circles; of such is this School. From all time there has been an exterior school based on an interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect ... called the interior Sanctuary or Church."

"...But when men multiplied, the frailty of man and his weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and truth in the letter ... wrapped in external and perceptible ceremonies ... which the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths ... so that the sensuous man could ... be gradually ... led to interior truth ..."

(Cloud Upon the Sanctuary, Letter Two, von Eckharthausen)

Modern Mystical Uses of the Cross

Since the 'Occult Revival Period' of the 19th and early 20th centuries, several variations of the Sign of the Cross as a mystical and magical gesture have become public. While many of the organizations that lay claim to these techniques also make claims of somewhat questionable historical antiquity, the effectiveness of the method is what must be judged, and not history that may be more mythology than fact.

One of the largest, most splintered, and yet surprisingly effective of these movements is Martinism. Tracing its lineage to the French "Unknown Philosopher" Louis Claude de St.-Martin, and his rogue teacher and master, Martinez Pasquales, Martinism came into full bloom in Europe, America, and other areas around the world, prior to World War One.

Under the careful formation and leadership of Dr. Gerarde "Papus" Encausse, Martinism quickly grew into one of the largest and most widespread mystical movements in the world. Unfortunately, such quick and sudden growth also led to a fractioning of the original Martinist Order into several schismatic organizations and independent lodges. Despite their political quarrels, and doctrinal differences, they all remained true to their rituals, teaching methods, and core beliefs.

Since Martinism identifies and defines itself as "esoteric, Christian knighthood" based on initiation and the Qabbalah, it is no surprise that several variations of the cross appear in some of its rituals.

In The Martinist Tradition (vol. 1), Rene Cossey gives a copy of a Martinist ritual. The

preface to the ritual outlines some of the long-standing history of the cross in both Christian and pre-Christian periods.

Quoting Jean Danielou's *Les Symboles Chrétiens Primitifs* (Paris, 1961), Cossey points out that the tau was used as a "Sign of the Elect" in the Old Testament, being traced on the heads of the initiates by the Angel of Yahweh. The ancient Egyptians, Gnostics, Eleusian Mysteries, and Rites of Dionysos, all had uses for the tau prior to its being written about in Revelations, or adopted as the Passion Sign of Christ.

The High Priest of Israel had it traced upon his head with Oil of Unction upon his consecration. Early Christians in North Africa had it painted or tattooed on their heads as a sign of faith. Medieval rabbis visualized it as they were tossed into the flames during the Inquisition as a shortened version of the Tetragrammaton.

For the purpose of this ritual however, the 'operator' is advised to trace it upon his or her forehead with their right thumb (while possibly visualizing it in the aforesaid Qabbalistic fashion), after making a plea for Divine Intercession in the world's state of affairs. At one point however, the ritual changes to tracing the cross with the thumb, as well as the forefinger and middle finger. This possibly symbolizes the coming together of various Cosmic forces.

An alternate method of tracing it is to use a candle in the air in front of oneself. By drawing it as such () it symbolizes resurrection, when drawn () it symbolizes Divine incarnation or assistance.

The Golden Dawn

While the teachings of Martinism have had a wide influence on many mystical organizations, particularly those either claiming the Martinist banner, or of a Rosicrucian variety, the Hermetic order of the Golden Dawn has by far had the widest and most well publicized impact on Western occult thought in the last 100 years.

Formed in the last quarter of the 19th century, the Golden Dawn was a direct offshoot of a quasi-masonic Organization calling itself the Society Rosicrucia in Anglia (S.R.I.A.). Formed by a group of Masonic scholars seeking the Rosicrucian roots of the Masonic Order, the SRIA later became the nucleus for the Golden Dawn. Through the Golden Dawn, the S.I.R.A. sought to establish an outer organization where members could be trained in spiritual rites, whereby they might be prepared for later admittance into the Order of the Ruby Rose and Golden Cross, or their version of the Rosicrucian Order. Like Martinism which came only a few years later, the Golden Dawn sought to re-establish the lost entrance way into the secret and highly sought after Rosicrucian Order.

The Golden Dawn's greatest contribution to the understanding of the Sign of the Cross comes in its highly revered ritual meditation known as the "Qabbalistic Cross". In this ritual, like that described by Bishop Theodotus, the initiate visualizes brilliant spheres of

light and the formation of a cross of white or golden light within themselves as they recite the invocation: "For thine (head), is the Kingdom (heart), and the Power (right shoulder), and the Glory (left shoulder), unto the ages, Amen (hands together in prayer)." This simply, but powerful act, when done with concentration and sincerity, can bring us into contact with Cosmic Wisdom, Love, and Creative Power, just as its Christian variation can.

Conclusion

While this is just a brief and hopefully practical introduction to the meaning and uses of the cross by mystics across the ages, it is important to remember, as Eckharhausen has pointed out to us, we are not alone on our spiritual journey. We are supported by a host of "Unknown Superiors" or invisible allies that constantly seek to uphold us on our Pilgrims Progress. By seeking a deeper understanding of our spiritual symbols, and using them in our daily meditations and prayers, we can strengthen ourselves inwardly and bring ourselves one step closer to God's promised Kingdom - "Via Crucis!"

<http://www.hermetic.com/stavish/essays/kabbalah-hermetic.html>

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About this capture
"Kabbalah and the Hermetic Tradition"

by Mark Stavish, M.A.

The history of Kabbalah is filled with many personalities and events that have shaped not only the development of Kabbalah over the centuries, but Hermeticism as well. While often lost to antiquity, or only remembered by the disciples of their particular schools, it is important to look at some of these illustrious and influential individuals and their contributions to esoteric thought if we are to have a broader and more complete picture of Europe's spiritual development.

Kabbalah, as most readers know, comes from Hebrew and is generally translated as "tradition" or "received oral tradition". It is the unwritten mystical and magical aspects of Judaism that run parallel to the written rules, laws, and rituals of exoteric Jewish thought and philosophy.

What is not generally know however, is that although it existed prior, the word "kabbalah" didn't come into use until the 12th or 13th century to designate the esoteric and mystical thoughts and practices of Jewish philosophy. It was about this time, that Kabbalah, as we understand it, with the Tree of Life and all the sepheroth, also came

into being. Like the word that denotes these studies, the Tree of Life also has roots in older traditions and practices. While many schools of kabbalah were, and some still are, exclusively Jewish in orientation, as time went on many were adapted to the Christian world as well as influenced by other schools of mystical and esoteric activity.

Isaac the Blind, a pivotal figure in the study of early 13th century kabbalistic philosophy and ritual studied not only Jewish, but also early Greek, and Christian Gnostic writings, as well as the writing of a Sufi sect at Basra, the Brethren of Sincerity. Isaac the Blind was the leader of the influential Provençal schools of his day. Another key figure in early kabbalistic development was the 14th century Spanish scholar Abraham Abulafia of Saragossa. Said to have been of messianic proportions, Abulafia traveled the Middle East and North Africa and returned with certain yogic techniques of posture, breathing, and rhythmic prayer, and introduced them to his disciples in a new kabbalistic structure.

It is important to note that some of the most profound leaps in human consciousness took place during this period when Europe was in the last death throws of the Dark Ages. Yet despite the ignorance and intolerance that existed in Europe north of the Pyrenees Mountains, in Spain a mystical revival was taking place in a period of Arab ecumenical tolerance. While Christians and Muslims were fighting wars for the political and spiritual control of the Middle East and Spain, Jewish intellectuals rose to positions of power and influence in the Arab empire.

This "Golden Age" of Medieval Judaism peaked in Arab occupied Spain and contributed some of the most profound Jewish mystical philosophers since the period of the Prophets in the Old Testament. Moses ben Maimon, the preeminent commentator on classical Jewish writings, Solomon ben-Gabriel, and Moses of Cordoba, the author, or more likely editor of the Sepher Zohar come from this period. The Zohar, or Book of Illumination, along with the Sepher Yetzirah (Book of Formation), forms the basis for all kabbalistic speculation, meditation, and ritual. Its commentaries on Biblical lore are a never ending storehouse of wisdom for students of Western mysticism. It is because of these activities in Spain, in the region of Catalonia in particular, and Provençal in Southern France, that Kabbalah grew into one of the most powerful and influential mystical philosophies in Western history.

This is also important to mystical students because it is from Arab Spain that the West gets much of its knowledge of Alchemy, and Ritual Magic, the sisters of Kabbalah. Together, these three schools formed the basis for Hermetic philosophy and practices as mentioned in the early Rosicrucian manifestoes: the Fama Fraternitatis, the Confessio Fraternitatis, and The Chemical Wedding of Christian Rosenkreuz. For many students of mysticism, the pilgrimage to these schools was as great and as dangerous as their forbearers had made to the temples of Egypt and Persia. Raymond Lull, Arnold of Villanova, and the famed French mystic, alchemist, and Rosicrucian Nicolas Flamel, bookseller turned patron of cathedrals, all received their initiations into the Hermetic sciences, of which Kabbalah is a part, in Spain and brought it to the rest of Europe.

Thus, the idea of a pure unchanging stream of kabbalistic thought and technique having

been handed down to Adam and existing to this day, as perpetuated by some Jewish and Hermetic schools, is mythology or foolishness. It is even suggested by some scholars that while Kabbalah has its roots in earlier Jewish mystical practices, particularly Mercahah, or Chariot mysticism, its ideas were entirely novel to the period of the 12th and 13th centuries. All things in nature change and adapt, kabbalah is one of these changing and evolving creations.

A perfect example of this change is the Christianization of kabbalistic ideas by mystics who sought to preserve the early Jewish writings when they were in danger of being destroyed by the Inquisition, as well as find practical uses for what was contained within them. For this reason a kind of Christian Kabbalah (often spelled cabala) developed in the 15th century. It had as its goal the harmonization of Kabbalah with Christian doctrines, and found ripe justification for the Christian Doctrine of the Trinity in the Kabbalah's first three sepheroth, or "Holy Upper Trinity".

The two primary sources for "Christianized Cabala" were the writings of 'conversio' Jews in Spain (sometimes called "crypto-jews"), or Jews who converted to Catholicism, and the Platonic Academy, supported by the Medicis, in Florence.

Those writing from Jewish converts in Spain that most effected Kabbalah's development began at the end of the 13th century and lasted until the Jewish "Diaspora" from Spain in 1492. Writers such as Abner of Burgos and, Paul de Heredia secretly wrote several Christian Cabalistic works in the name of Judah ha-Nasi and other famous mystical authors. Two of their most famous texts are, Iggeret ha-Sodot and Galei Rezaya. Other works were put out in Spain until the end of the 15th century by Jewish converts, often imitating the styles of other well known and respected works, such as the Zohar. However, such imitation was common and accepted in that period, and in itself is not enough to doubt the integrity of the author involved.

The Florentine schools had a greater impact than the writings of Jewish writers in Spain. While the Spanish texts were often translated and to a greater or lesser degree available, they won few if any converts from Judaism to Christianity, or from Christianity to the effectiveness of the Kabbalah. The Florentine school developed the belief that an indisputable source for the validation of Christianity, and neo-Platonic, Pythagorean, and Orphic thought was discovered in Kabbalah. Also, they believed that in Kabbalah, the long, lost secrets of the Catholic, and possibly original Christian faith, had been rediscovered. The principle founder of this Christian Cabalistic school was Giovanni Pico della Mirandola (1463-94). This young genius began his kabbalistic studies in 1486 at the age of 23, and had a large selection of kabbalistic material translated into Latin by Samuel ben Nissim who was himself a convert to Catholicism. Pico later had Raymond Moncada, known as Flavius Mithridates, translate for him as well. Among his 900 theses that he publicly displayed for debate in Rome included the statement, "no science can better convince us of the divinity of Jesus Christ than magic and the Kabbalah," thus bringing the Kabbalah to many in the Christian world for the first time.

The Church's reaction was one of fierce opposition and rejection to this and other

propositions made by Pico. The public debate Pico wanted was guaranteed. Kabbalah now became the principle discussion in the Christian intellectual world, as it was seen as an otherwise unknown Jewish esoteric doctrine that had been overlooked or lost completely. Christian Platonists in Germany, Italy, and France quickly attached themselves to Pico's school of thought. Pico's works also caused Johannes Reuchlin, the famed Christian Hebrew scholar, to undertake kabbalistic studies, publishing two books on it as a result - *De Verbo Mirifico* (On the Miracle-Working Name, 1494) and *De Arte Cabalistica* (on the Science of the Kabbalah, 1517).

Between the publishing of Reuchlin's *Verbo* and *Arte*, a number of works appeared from the pen of Paul Ricius. Ricius was himself a convert to Catholicism, as well as the physician to Emperor Maximilian, and had a reputation for being erudite. Ricius took the ideas of Pico and Reuchlin and added to them his own conclusions based upon kabbalistic and Christian sources, forming a doctrine of the "Divine Name" and its relationship to world history.

According to Ricius, all of world history could be divided into three stages based upon the names of God found in the Bible. The first period was the natural period where God reveals himself through the three lettered Divine Name Shaddai (The Strong). The second phase is the Torah period, where God reveals to Moses the Divine Name of four letters, the Tetragrammaton, or YHVH. The final period, or period of grace and redemption, God reveals the Tetragrammaton plus the fifth letter shin, or the letter of the Logos (Christ), spelling Yehoshua or the Cabalistic rendition of Jesus, name. Thus, the name of Jesus, or the Miraculous Name, become the pronounceable name of the previously unpronounceable YHVH. To support his argument, Ricius used medieval manuscripts in which Jesus' name was abbreviated JHS, the Jewish-kabbalistic doctrine of three world ages (Chaos, Torah, Messiah), and the similar doctrine of Joachiam of Fiore, who proposed a reign, or age, of the Father, Son, and finally, the Holy Spirit. Many of these concepts, particularly the significance of shin in the Divine Name, and the Reign of the Paraclete (Holy Spirit) would play a significant part in the development of 19th and early 20th century French (Levi and his successors) occult schools and their philosophies.

What makes the writings of Pico and Reuchlin significant, is that they placed for the first time the kabbalah in the broader cultural and theological context of Christian (principally Catholic) Europe and its intelligentsia. Their focus on "Divine Names," practical or magical kabbalah, and the synthesis of Christian doctrine with kabalistic philosophy and speculation, became the zeitgeist of the era.

During this period, the most influential of all magical-mystical kabbalistic texts that came from the newly formed Christo-centric cabalistic tradition that was forming, was Cornelius Agrippa of Nettesheim's *De Occulta Philosophia* (1531) in four volumes. This series of works on practical kabbalah was an encyclopedia of all the known occult and magical lore of the day. It is from these works, that much of the Christian world received its information regarding magical and numerological associations with kabbalah.

Other Christian thinkers sought to reconcile this lack of mastery of principle kabbalistic source materials during the 16th century by returning to the Hebrew and Latin originals. While the primary goal was to further prove the connection between Christianity and mystical Judaism, the end result was a broader intellectual understanding of Hebraic studies. Two of the most prominent figures in this movement were Cardinal Egidio da Viterbo (1465-1532) who was heavily influenced by the Zohar and Sefer ha-Temunah in his writings *Scechina* and "On the Hebrew Letters", and Francesco Giogio of Venice, (1460-1541) a Franciscan, the author of two large volumes on kabbalah that were read extensively at their time, *De Harmonia Mundi* (1525) and *Problemata* (1536). In both works the kabbalah was central to the themes developed, and the Zohar, for the first time, was used en masse in a work of Christian origin. Giogio's writings also elaborated extensively on Pico's theses.

Among all of these scholars, the most influential, remembered, and closest to the original Hebrew sources was Guillaume Postel (1510-1581). Postel, a French mystic, translated into Latin the Zohar and Sefer Yetzirah before they were publicly printed in Hebrew. His translations included mystical annotations of his own theosophic philosophy as applied to kabbalah. His publications also include a Latin commentary (1548) on the mystical symbolism of the menorah, and eventually a Hebrew edition.

Throughout the 16th century Christian cabala focused its own internal theosophical development, and not upon evangelizing among the Jewish populations of Europe. However, such a cause could be justification enough for studies that might otherwise get one arrested or killed. With the development of these increasingly Christ-centric theosophical speculations, less and less time was spent with original Hebrew sources or their Latin translations. One of the few exceptions to this was Johann Albrecht Widmanstetter (1560-1557) who amassed a large collection of kabbalistic source materials for his studies.

With the writings of Jacob Boehme and Knorr von Rosenroth in 17th century Germany, Christian Cabala took a definite turn away from Hebrew source material, a turn that would last for some time to come. While Rosenroth's *Kabbalah Denudata* (1677-84) made much of the Zohar available to Christian readers for the first time, his essay on the Adam Kadom and its relationship to the 'primordial man Jesus' in Christian theology seemed to upstage the Zohar in many respects. The essay appearing at the end of *Denudata* by the Dutch theosophical speculator, Franciscus Mercurius van Helmont, is particularly strong on this point. The essay is entitled "Adumbratio Kabbalae Christinae" and is anonymously authored.

In England the 'Cambridge Platonists,' led by Henry More and Ralph Cudworth, to made use of kabbalah for their own speculations, and found a link in van Helmont for further Christianization of cabalistic philosophy. In Germany, and later elsewhere, kabbalah had taken on a strongly 'Boehmian' character as it found a strong similarity between Jacob Boehme's writings and those of the various schools of kabbalah. While there is no historical connection between the writings (and visions) of Boehme, this definite link would only further remove Christian Cabala from its earlier tenuous connections with

Jewish kabbalah. Boehme's impact would extend into the writings of Louis-Claude de Saint-Martin, just prior to the French Revolution, thus helping to change the face of Continental mysticism and the later "French Occult Revival".

Christian Cabala almost from the start developed into what we now call the Hermetic, or Alchemical Kabbalah, for lack of better terms, which sprang out of the Hermetic schools in the Renaissance period. The goals of Hermetic philosophy were to synthesize all of humanity's previous learning, particularly the wisdom or sophia of the ancients, and present it in a single universal philosophy (pansophia). This philosophy was the synthesis of four major stands of thought and practice under the general heading of a form of mystical Christianity. These four schools were Jewish Kabbalah, Hermetic literature, neo-Platonic (Pythagorean) philosophy, and Gnosticism. In fact, the addition of alchemical symbols and motifs to Christian Cabala began as early as the 16th century. Among the chief exponents of this movement in Elizabethan England were Sir Francis Bacon, Elias Ashmole, Thomas Vaughan (1622-1666) and the Rosicrucian apologist Robert Fludd (1574-1637). On the continent, Blaise de Vigenere, *Traite du Feu* (1617), Heinrich Khunrath, *Ampitheatrum Sapientiae Aeternae* (1609) typified this kind of permanent departure from traditional Jewish literature and the formation of a completely separate system of theosophy. By the mid-18th century, this departure would be complete with the writings of F.C. Oetinger (1702-1782), the *Opus Mago-Cabbalisticum* (1735) by Georg von Welling, and the virtual explosion of Masonic, and psuedo-masonic, grades, degrees, rites, and orders.

The creation of Masonic and masonic-style systems was nowhere more virulent than in 18th century France. Here, like in Germany, the nobility had an almost insatiable appetite and gullibility for things mysterious and magico-mystical. While many of the rites created were for the purpose of perpetuating the true and authentic mysteries of hermeticism, either on their own or as an addition to Freemasonry through the 'High Grades' system, many were also created to simply fill the pockets of their self-appointed Hierophant or Grand Master. The majority of these systems had little known lasting influence outside of the period, or even the rooms where their 'initiations' and 'conventicles' were held. However, one of these systems, that of Don Martinez Pasquales, was different, and its impact on Western mysticism would be felt for centuries to come.

The appearance of Martinez Pasquales upon the scene of French "Initiation" was like that of many of his contemporaries: mysterious, of unknown origin, filled with claims of supernatural contacts, and filled with Cabalistic signs and symbols. Unlike many of his contemporaries, however, Pasquales' influence would be a lasting one, and his system of magic, restoration, and angelic communications was unique. Nothing of its kind had been revealed to the world since the writings of Dr. Dee and Edward Kelly, and while definitively Christian-Cabalistic in nature, nothing equal to it has been delivered since. This is not to say that all other systems are inferior to Pasquales (or even Dee), only that such uniqueness in thought and form comes around only rarely.

Born in Grenoble, of Spanish descent, Martines Pasquales received his authority to

transmit the ancient teachings from his father, who was granted a Masonic charter from Charles Stuart, "King of Scotland, Ireland, and England," dated May, 20, 1738. The power and authority of this charter was transmissible upon death of the holder. As a result, Martines created a movement of distinct masonic character, open only to Master Masons, and named it: Order of Knight Mason, Elect Priests of the Universe, or Elus Cohen (Elect Priests).

While Pasquales' spiritual mission' officially began around 1758, he did create a masonic chapter in Montpellier four years earlier. It was a year later, in 1755, that the Elect Priests were officially founded in Bordeaux. Paris was the site of the ventual Sovereign Tribunal in 1766, which had among its members several prominent masons of the period. Avignon, Montpellier, Metz, La Rochelle, Versailles, and Lyon were all sites of future Lodges of the Order of Elus Cohen.

What made the Elus Cohen distinct from the masonic organizations it drew its membership from, was its emphasis on ceremonial magic, or theurgy, for the 'Reintegration' of humanity. The Martinist doctrine of Pasquales focused around the 'Fall of Man' and its rectification. Its fundamental tenants were:

Archetypal Man, or Adam Kadom, was emanated from God, and originally dwelt on a high spiritual plane.

Through abuse of his 'free will' Adam Kadom 'fell'.

This originally unified being shattered into the many individual souls that now exist.

The goal of humanity is to reintegrate itself with the original archetype, thus achieving unity.

The Order of Elect Priests was divided into three principle parts, completed by the secret grade of "Reau+Croix". The first group was composed of those who went through the first three degrees of Craft Masonry, with a complementary degree following; the second group contained the 'Porch Degrees' of Cohen-Apprentice, Fellow-Cohen, and Master Cohen; the third group was the Temple Degrees of: Grand Master Elect Cohen, Grand Architect of Chevalier (Knight) d'Orient, and Grand Elu de Zorobabel.

Through rituals, often lasting up to six or more hours in length, in individual and group work, each member of the Order was given the opportunity to communicate with angelic beings, overcome demonic forces in the universe, manifest the power of God, and "Reintegrate himself with the original Primordial Adam. The Ladder of Spiritual Entities that each member had to contact and become initiated into began with the Minor in Privation (worldly man), Reconciled Minor (one who has begun the spiritual path), the Regenerated Minor, a transition phase exists with the Elect Minor, and followed by the Superior and Major Spirits of the Celestial Hierarchy, ending with God.

While the rites and rituals of the Elus Cohen are still practiced much as they were two-hundred years ago (a lodge is still active in Paris) it was through two of his disciples, who would take radically different paths, that the legacy of Pasquales would be perpetuated. Louis-Claude de Saint-Martin and Jean-Baptiste Willermoz.

Saint-Martin received his initiation into the Elus Cohen in 1786 while serving as an officer in the French garrison at Bordeaux. He was 25 at the time, and would later write, "It is to Martines Pasquales that I owe my introduction to higher truths." His appreciation of his earlier Master would serve him well, for unlike many who break from the tradition that gave them spiritual birth, Saint-Martin was entirely grateful to Pasquales despite his later philosophical disagreements.

After leaving the army in 1770 to devote himself to his esoteric research, Saint-Martin became Pasquales' personal secretary. By 1777, however, three years after the death of his Master, Saint-Martin moved away from the theurgic practices of the Elus Cohen, claiming personal lack of 'talent' for the operations, and entered into the realm of pure, abstract mysticism.

Soon afterwards, he became connected with the 'Order of Unknown Philosophers' and quickly became a teaching force within its ranks, traveling often to establish contacts, study groups, and convey initiations throughout Europe. Claiming connection with an ancient Order, dating back to 1643 of a 'Rosicrucian character' and having Heinrich Khunrath, Alexander Sethon, Sendivogius, and Boehme among its ranks, the Society of Unknown Philosophers also linked itself to "Les Freres d Orient" created in Constantinople in 1090. The teachings of this society were conveyed from teacher to disciple and their principle unifying form was the distinction of receiving "The Initiation" which gave them the right to be known as "Unknown Superiors" or "Superieurs Inconnus" or S.I. as it is written. Saint-Martin's writings, under the pseudonym "The Unknown Philosopher," made him quite in demand among European aristocracy. Being of aristocratic blood himself, it is often considered a miracle that he not only kept his head during the 'Reign of Terror' but also managed to continue his work relatively unimpeded.

Jean-Baptiste Willermoz however continued the teachings of the Elus Cohen, and even took them into the masonic Order of Strict Observance, an order claiming direct Knights Templar descendancy. It was through these two principle forces, the teachings of Willermoz through the Strict Observance, and Saint-Martin through his 'free Initiation' that French esotericism in particular, and European esotericism in general, continued until the period known as the "European Occult Revival".

While the "European Occult Revival" has its origins in France with the writings of Eliphas Levi, it is not until the 1880's that it becomes a full fledged social force, similar to today's "New Age Movement" complete with celebrities, art galleries, mystical compositions of all sorts, the usual ego's, personality failings, and just plain old gossip.

The principle character in all of this was a young medical student by the name of Gerard Encausse, better known by his pseudonym, "Papus" after the Egyptian genii of the healing arts. With Augustine Chaboseau, Stanislas de Guaita, Sdir (Yvon Leloup), Charles Bartlet, Josepin Peladan, and virtually all of the moving forces in French occultism the Martinist Order was founded, by Papus, to perpetuate the ideas and teachings of Saint-Martin, Martinez Pasquales, in a new kabbalistic framework,

complete with seven degrees, which were later reduced to three. Soon afterwards the "Kabbalistic Order of the Rosy+Cross" was created, and after several years, and a few 'spitting matches', schisms among the founding members created about a dozen off-shoots, most of which continue to this day in some form.

Yet, by 1914, what petty rivalry, egotism, and oneupsmanship had failed to do to European mysticism and magical movements, world war would accomplish. The world wide networks of initiates and lodges that were created out of this period, along with similar movements in England (the Hermetic order of the Golden Dawn, and the Societas Rosicruciana in particular), Russia, and Germany (as well as the United States) were virtually eliminated by two world wars and the totalitarian governments that controlled most of Europe by the 1920s and 1930's.

Unfortunately, not all of the 'hermetic' 'kabbalistic' or 'occult' movements that were born at the turn of the century gave fruit to humanitarian offspring. In Germany and Austria the Ariosophist movements gave not only 'spiritual' inspiration, but also men and material support to what became the National Socialist German Workers Party (NSDAP), or the Nazi movement. The Germanen Ordnung (Order), the Thule Society, and other less well known groups, gave ideological justification for the racist, militant, and nationalistic beliefs of the German Right Wing. In 1934 Hitler declared, "We shall form an Order, the Brotherhood of the Templars around the Holy Grail of pure blood." The Grand Master of this Order was Heinrich Himmler, its knights the Officer Corps of the SS, and the Castle at Wewelsburg, with its Round Table, its spiritual center.

While promoting its own form of occult madness, the Nazis systematically shut down all forms of occult and esoteric activity. Psychics, astrologers, faith healers, writers, publishers, and simply well known individuals in the field, were rounded up under Berlin's "Witchcraft Laws" of 1934, all in a single night. Publishing houses were shut down, books burned or carted off to Ahnenerbe (Racial Ancestry Department) research libraries, people imprisoned or forced into 'domestic exile', and that was just the beginning. Several waves of round ups would continue throughout the war, particularly as the tide turned against German victory.

Viewed as part of the "Jewish Conspiracy" Freemasonry, Rosicrucianism, Martinism, and other kabbalistic-hermetic or esoteric organizations were the special target of these crackdowns, led by "Einsatzgruppen Rosenberg" and the Ahnenerbe. Not since the Inquisition had Western esoteric, initiatic, and cabalistic-hermetic groups especially, been so violently suppressed with such singleness of purpose. The role call of martyrs included many of the leaders of the most prominent magical and mystical movements of the period. The egotistical rivalries that separated them and kept the Light from unifying, was skillfully and brutally used against them by Darkness. The faggots burned again in Europe, this time with smoke stacks.

Despite its opponents, and in spite of some of its most ardent supporters. kabbalah and hermeticism, the life blood of Western esotericism, continues to survive and thrive. Never before has so much material, books, publications, organizations, and students

existed so openly and freely. As we head toward the millennium, and pray for the "Reign of the Paraclete," let's look back on history and learn its lessons. With Europe and Asia looking more like 1914 than 1994, let our hearts unite in active prayer and meditation to turn the world toward the Source of Light we all so earnestly seek when we pray "Thy Kingdom come ... after all, that is what kabbalah is all about.

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About this capture
Portae Lucis Method of Jean Dubuis

as presented at the 6th Annual Philosophers of Nature Conference, Colorado Springs,
Co. 20 July 1997

Summary by Mark Stavish, M.A., Director of Research, ORA Project for The Stone

Introduction

Over the past several years, Jean Dubuis, founder of LPN and author of its lessons, has been developing a new technique of initiation. Since this method, known as Portae Lucis (Portal of Light), has been a powerful, yet evolving process, some of PON's members are unclear about the particulars of how to prepare themselves for accessing those interior states Portae Lucis promises.

The purpose of this article is to clear-up some of the confusion some members have regarding Portae Lucis, as well as present the most recent version of the technique in clear and precise terms.

Theoretical Overview

The description of Portae Lucis involves three key components: astrological timing, passivity on the part of the aspirant, and the use of psychically loaded, or charged, talismans to assist in filling our energetic requirements for the experiment.

The fourth, or final component, is one which we can have no control over - Divine Grace, or a Cosmic response to our inner desire, preparations, and readiness to experience a "Contact with Eternity".

This "Contact with Eternity" takes place on the level of Saturn, and makes us aware of our place in creation, and relationship to all things. It is a difficult state to bear, and as Saturn is the planet of melancholy and despair, it can bring a profound state of sadness, depression, and even suicidal tendencies for those who make the contact.

However, along with it, will come an influx of energy that awakens our Heart Center, or gives us an initiation at Tiphareth. Here, our relationship to our Inner Master is realized, or what is often called, "Conversation with our Holy Guardian Angel". After a period of time, this develops into a relationship by which we can dialogue with our Inner Master, but only after a long probation of silence and listening to what it has to say to us for our evolution.

Thirdly, our mental faculties of the brain and nervous system, via Yesod, are charged, and we can bring this Experience of Eternity, and Knowledge of the Interior Master, to the material realm, or Malkooth.

Physical Preparations

To assist in increasing our chances of success in "Contacting Eternity", we need to increase our energy levels and reserves, as such high contacts can be physically and psychically draining. For this, we need to acquire several sets of 'products' or objects to be loaded (i.e. charged) with the appropriate psychic influence for each of the three levels - Saturn, Sun, and Luna.

Each level has four product, one for each of the four Elements of Earth, Water, Air, and Fire, for that particular level. Thus, we have a container that holds a charge for each specific quality of energy presented, and they are progressively charged and released for the execution of the experiment.

Once the products are used in the experiment, their energy is discharged and they need to be recharged before being used again. Since there are several periods of optimum opportunity for a successful contact, it is suggested that we have three sets of charged products for each level.

Additional Effects of the Technique

In addition to the awakening of the three central sepheroth(or psychic centers)of the Tree of Life, the side 'spheres', or levels as Jean calls them, are also effected to some degree. These awakening take place according to the planetary order of the week: Mars on Tuesday, Mercury on Wednesday, Jupiter on Thursday, and Venus on Friday, just as the previous levels were awakened in descending order starting on Saturday, then Sunday, and completing the initiations on Monday.

Here again, energy, knowledge, and love, can be contacted on a higher level, via the new awakenings.

The Technique of Portae Lucis

The technique described by Jean involves a fairly advanced level of astrology and its relationship to magic and alchemy. However, for the sake of simplicity and easier availability, the use of planetary genius' can be substituted. However, information on both methods of timing will be explained, allowing members to chose the methods best for themselves.

In addition to astrology and/or planetary genius', the technique involves the use of A) classical Renaissance talismanic magic; B) a modified version of the Tree of Life C) a passive approach on the part of the experimenter, as opposed to a more active and

involved system of mechanics. It is this extreme passivity that appears to be a problem for many who have been exposed to the Portae Lucis technique for the first time.

Unlike Qabalistic or Enochian magic, where energies are imagined and directed, here, the products to be charged are simply exposed to the planetary power during an astrologically favorable time, or simply unwrapped during the correct planetary hour, and allowed to absorb the energies in an a gentle and natural fashion. It is no more complicated than dropping a sponge in a basin of water and allowing it to slowly absorb the water to its fullest capacity on its own. The same products are then exposed several times to insure maximum harmonious charging, and are stored in silk, plastic, or other non-conductive materials so that they maintain their psychic charge.

Once charged, they can be seen and touched only by their owner or they will lose some or all of their energy. The only exception to this is married heterosexual couples working together on the technique. In this instance, both partners must be present for the charging of the products a majority of the time.

The modified version of the Tree of Life being used for this method involves the positioning of Saturn where Daath is located on the Tree, and placing Hockmah and Kether directly above it. These latter spheres are seen as aspects of Eternity, or Unity, however, for it to be digestible to our human minds, we perceive Unity has having three aspects: Eternity or Timelessness (Binah/Saturn), Spacelessness (Hockmah/Zodiac), and The Black Point of pure being (Kether).

Some people will experience the Black Point phase before they experience Eternity.

Creation of Matter and Consciousness

According to Qabalistic and Alchemical theory, matter is created by the increasing density of human consciousness during the so-called "fall" so that we can obtain experiences of individuality. This individuality allows us to obtain experiences and knowledge. It is this knowledge that allows our human seed in potential to grow and return to Unity as a human in fullness of wisdom, knowledge, and love. We go from conscious being in potential to conscious being in manifestation.

The "Fall" is our conscious descent from Unity into the Creation of Duality and matter. The "Return" is our conscious re-ascent through matter and expansion of consciousness, as an act of free will on our part.

The higher realms are cut-off from us, and we can then only contact them through dreams, initiation, or the creation of archetypes.

The first matter that we create is the Mineral realm, or our Mineral Tree as it is called in Portae Lucis. Here our consciousness descends and increases in density, thus limiting is expression, through the mineral world. Once it reaches maximum density, it returns up the mineral tree, increasing in consciousness and decreasing in density of matter.

This same process is repeated for each of the three additional Trees - Water, Air, and Fire.

It is at the Fire Tree that human consciousness is attained, as we know it, and the beginning of the Path of Return begins. Thus, only Fire Element can allow us to expand in consciousness as human beings.

However, the three other Elements are used, so that we may correct any energetic corruption's that might exist in those Trees within us. To take maximum advantage of our Fire Tree, our Earth, Water, and Air Trees must be in order.

To maintain or achieve these energetic conditions, we use a talisman for each of the four Trees on each of the three levels.

These talismans consist of the following elements:

Saturn:

Mineral - Diamond or graphite
Water - dry herb/tea or tincture of horsetail
Air - Sea Salt
Fire - Rain Water

Sun:

Mineral - Native gold or sulfur
Water - tincture or dry herb/tea of Eyebright or Celandine (the Lesser)
Air - Sea Salt
Fire - Rain Water

Luna/Moon:

Mineral - Native Silver
Water - tincture or dry herb/tea of Veronica
Air - Sea Salt
Fire - Rain Water

The rain water can be collected in a glass or plastic container and filtered prior to use. It should however, never come in contact with any metal or it will lose its charge. The native metals are metals that have not be processed or come in contact with other mineral compounds or agents during their extraction. The sea salt must also be natural sea salt, unprocessed, usually gray in color, and highly hygroscopic. When exposed to the air it should become hard and solid as it absorbs moisture from the surrounding environment. A health food or natural food store should be able to order it for you if unavailable.

If the salt is white or granular, it has been processed and will not be as useful for the experiment. This is based on the basic alchemical principle that when a crystal is dissolved, its energetic qualities are lost. If it is properly charged sea salt will have strong purification qualities.

Natural products are what are used in this initiatic Path, as they offer the greatest potential of energy storage and release.

Since sea salt and rain water are used on each of the levels, three separate containers of each will be needed. If three sets of products are used for each level, then additional containers will be needed.

Charging the Products

The simplest and easiest manner to charge the products is using the planetary hours and their genius'. This manner takes several repetitions to insure maximum charging, however, it avoids the problem of astrological timing during the year.

If you are unsure what a planetary hour or genius is refer to the Fundamentals of Esoteric Knowledge course material and look it up. In general however, each day is ruled by a planetary energy as previously described. It is in its purest power for a period of time immediately following sunrise. This period of time is known as an 'hour' however it represents a cyclic pulse of energy, and not a sixty minute hour. Depending on the time of year, the 'hour' could be as much as an hour and forty-five minutes or as little as forty minutes in terrestrial time.

Consult the course material for information on how to calculate the length of these 'hours', or The Philosophers of Nature website for a program download that will do it for you.

First Method: Using Planetary Genius'

On the first planetary hour of Saturn (immediately following sunrise) on the day of Saturn (Saturday) place your objects before you in your oratory. Your oratory should be illuminated by a single candle, and no electric lighting. The windows should be covered as well to prevent any light from entering.

For the first quarter of the planetary hour, or between ten and fifteen minutes have your mineral product in front of you. Seek to obtain a empty and receptive state of being. Attune yourself to the energy present, but do not invoke it or attempt to direct it in any manner. Seek only to experience it as it courses though your sanctum, charging the object in front of you.

Then, when sufficient time has passed, place the mineral product in a plastic bag, or wrap it in silk, and place the Water product in front of you. Repeat the process or receptivity. Continue with each of the following Air and Fire products for ten to fifteen

minutes each. When all four products have been separately charged, they can be wrapped in the same silk or plastic bag, and stored away.

Once charged they should never be exposed to sun, moon, or electric light, and only handled by the persons or couple charging them.

The process is then repeated on Sunday for the solar products, and Monday for the Lunar product.

It will take two to three months for a sufficient charge to build in each of the products. If you are charging three sets for each level, then they can be charged simultaneously. Once a product is used, it must not come in contact with charged products or it will draw off their energy.

Second Method: Zodiacal Configurations

Following the same method of passive charging, the products can also be loaded during astrologically favorable times of the year. This method has the advantage that it charges more quickly, but the disadvantage that it takes an entire year to do it, and if a cycle is missed, so is the opportunity for charging for that year.

Saturn product are charged after the winter solstice, around January 10th.

Solar products are charged thirty minutes after sunrise, with the moon under the horizon, forty days before or after the Winter Solstice. Solar products should not be loaded during the above mentioned time frame as the Air and Fire Elements are weak.

Lunar products are charged when the moon is above the horizon and within three day before or after the day between the head and the tail of the dragon. The sun must be under the horizon however.

Times to Avoid

The period of two weeks prior to and following the Winter Solstice is to be avoided for all Alchemical, Qabalistic work, or the charging of these products. Thus, we stock energies via astrology or planetary genius' when the energies are strong and easily available.

The Technique of Experiencing Eternity

The period of two prior too and following the Summer Solstice is the best time to attempt a "Contact with Eternity". Thus, as stated, several attempts can be made, so long as several sets of charged products have been prepared. The attempted contact can be made without such preparations, however, its effects may be more strongly felt, and period of weakness experienced for several weeks if the contact is successful and the supporting materials are not used.

On Friday Night, prior to the chosen Saturday, at midnight, light a candle in your oratory and contemplate your desire for a "Contact with Eternity".

On Saturday at sunrise, unwrap your Saturn products and place them in front of you. You may ingest the tincture is your desire, or dissolve a bit of the herb in water an drink it. Put a bit if the sea salt on your tongue and rinse it down with the filtered rain water. You may even place a little of the salt in the water and put a drop or two on your forehead, as this is aimed at stimulating the true inner baptism. Be passive and receptive to the energies of the moment. If a strong shock or sudden uneasiness should overcome you, then wrap your products and end the session.

The feeling of uneasiness may come within a few days after the attempted contact, or a strong depression may be felt. If so, then the contact was established.

If several sets are being used, be sure to keep the discharged products away from the unused ones.

On Sunday about a half hour after sunrise, with the sun above the horizon, light your candle and repeat the process with the Solar products. A cardiac response may be felt, along with a terrific love, even unto weeping, for humanity.

On Monday, the same pattern is repeated using the Lunar products. A strong intuition, memory, or knowledge may occur.

On the week following the contact, if it is successful, each of the days following offers unique opportunities: Mars gives strength to replace what was lost; Wednesday occult knowledge, of a more technical nature; Thursday give wisdom of occult and religious organizations and philosophies; Friday assists in transferring the love of the heart to the world, and knowledge of the Seven Secondary Principles.

The contact can be attempted one week before and after the Summer Solstice, for a total of three contact periods offering maximum opportunity for success.

However, this is just a guideline, some have experienced the "Contact with Eternity" spontaneously as directed by their Inner Master. All we do is prepare ourselves, and present ourselves for initiation when the energies are most favorable. Several attempts may be needed for the contact to be successful, but once it has been, we can as Sendovious the Pole wrote, "Burn all your books, including this one!"

<http://www.hermetic.com/stavish/rituals/godform.html>

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About this capture

Assumption of the Godform

Mark Stavish, M.A.

13 April 1998

Introduction

The technique known as Assumption of the Godform is among the most impressive, as well as challenging techniques in esotericism. A careful study of a chosen pantheon in depth is often required, along with the willingness to spend a great deal of time in extended meditation and devotion each of the pantheon's deities. Yet, if done carefully and in a progressive and step-by-step manner, Assumption of the Godform can offer practical occultists insights into the depth and power of ancient cults, practices, and ideas that simply reading about them can not.

Background on the Technique

“Thing of a place and thou are there. Think of a thing, and thou are it.

The fundamental idea behind “Assumption of the Godform is that within each of us there are power that lie in potential for awakening, and that by identifying ourselves with those idealized expressions of those power from ancient times, in the form of 'gods', we can awaken through resonance, similar powers and wisdom within our own psyche.

The multitude of deities, gods, and heroes of ancient mythologies represent the various means of expressing the highest human ideals of those time. Surprisingly, they also seem to do the same for modern practitioners as well, in that the Western world lacks a cohesive and comprehensive modern mythology that answer life's questions in the same fashion as those of Greece or Egypt.

Modern mythologies, such as Star Wars or Star Trek, exert a strong influence over our collective psyche, but lack the coherent veneration, sacred status, or social-political position of the ancient cults. Modern churches, as survivors of the Medieval and Renaissance periods, also lack any appreciation for the techniques of direct experience, although some methods have managed to survive in Roman Catholicism, and some minority Protestant sects. In short, if we are to have a technique that offers us direct experience of an ideal in our lives, a veritable means of incarnating an aspect of deity, then we must turn our attention to the ancient cults for some guidance.

Variations on the Technique

Assumption of the Godform as a practical technique exists on at least three different levels. The first level of the practice is the easiest, and consists of little more than sitting in a chair and imagining that you are your chosen deity - Thoth, Ptah, Jesus, etc. This is fundamental to success in the advanced levels, and it is suggested that this practice be

undertaken until competency and familiarity with the practice is developed. Much in the same way we move from simple to complex assumptions when going, from minerals, to plants, to animals, and finally humans, in the previous technique.

On the second level, it is important to study the deity you've chosen, in fact, you might want to study the entire pantheon to some degree. When picking a godform, it is not uncommon to pick one for each of the planetary powers, and when possible, have them come from the same pantheon. In many instances, the Egyptian gods and goddesses are suggested for several reasons. One, they have been, and are still in use among esotericists, and as such, have an inherent power that makes success easier. Second, they are abstract - neither too human, as the Greek deities, yet, not too unattainable as others.

When this is done, and you've picked the god you wish to assume, and have studied its appearance, gestures, and mannerism, you begin to build a small likeness of it in your heart. One you feel comfortable with the image you've built, you may begin to 'grow' the image until it almost fills your being. Stay at this level for some time.

According to Dolores Ashcroft-Nowicki, Assumption of the Godform can create a tremendous amount of pressure on your endocrine system, presumably as it stimulates the psychic centers on a very physical level, and should be undertaken slowly and with patience so as to not create psychic or physical imbalances.[1]

The Next Level

In the next level, you grow the god within, and allow it to expand beyond your body, growing to immense height. You may want to also sense it merging, or 'clicking' with its corresponding image in the cosmos. That is, your god grows to meet or become one with its exact corresponding image in the cosmos. Like to mirror images becoming one.

In Liber O Crowley describes the practice of Assumption using Qabalistic Divine Names. The following description is taken from the PON Qabala Course.[2]

According to the lesson, there are three fundamental techniques in Western magical-qabalistic ritual:

Rituals of invocation and evocation.

Vibration and vocalization of Divine Names.

Identification of the operator with a chosen deific form.

Of which, "The mastery of these three points leads ipso facto to the mastery of ritual, either in personal practice (solo, as it were) or in a group (an orchestra, as it were). [3]

After performing a banishing pentagram ritual, and then, perform an invoking pentagram ritual to first cleans, and then stabilize the area of working.

The technique assumes a familiarity with the gods of Egypt, or some other chosen

pantheon. However, for reasons states, as well as being seen as the most 'magical', Egyptian deities are preferred.

After preparing your oratory ritualistically, sit in a chair in the "Pharonic or "Egyptian God posture, or with feet flat on the floor, palms down on thighs, and back straight.

Imagine that the god you have chosen envelopes your entire being, slightly larger than you, and that you are in complete identification with it. Do not rush this part, but take your time before proceeding to the next step.

Once identification is established, stand up, extend arms to your sides, and breathe in deeply through your nostrils, imagining that the name of the god is being inhaled in flaming white light. Let the name descend to your lungs, heart, solar plexus, abdomen, genitals, and feet.

When it touches your feet, quickly place your left foot forward (about one foot), while thrusting your body and hands forward (at eye level), into the posture of "the Enter or of the god Horus. As this is done, image the name ascending with force, power, and brilliance, from your feet while exhaling out of your nostrils.

Feel as though your voice carries the Name to the edges of the Universe.

Pause for a moment, and then place your left foot besides the right one, and place your left index finger on your lips, so that you find yourself in the position of Harpocrates - the god of Silence.

Success is hard to describe, but a definite sensation will be felt. If a single vocalization exhausts you, it is considered a sign that it has worked. A sensation of intense heat, onset of sweating, and possibly even trouble remaining standing will occur..

If you hear the name of the god resounding, "as if carried off by a thousand thunders; this sound will seem to come from an enormous voice coming from the whole universe and not from him is also considered a sign of efficiency.

The more time it takes to return to normal awareness, the better the experiment.

Other modern Golden Dawn authorities suggest inscribing the name, and/or sigil of the entity in your heart prior to the vibration of its name. Then to formulate the image in the "East' of the temple area you are working in, and to move towards the image and into it, with your back towards the 'East' and facing the 'West'.^[4]

The Assumption of Harpocrates

The first and most important of the godforms used in Assumption in the Golden Dawn is that of Harpocrates - the son of Osiris, and Lord of Matter. Harpocrates is "the god who is the cause of all generation, of all nature, and of all the powers of the elements' and as

such he 'precedes all things and comprehends all things in himself.'[5]

After having immersed yourself in the imagery and symbolism of Harpocrates, begin your experiment with a brief period of relaxation. You may, if you desire prepare your working area with a ritual, such as the Lesser Ritual of the Pentagram, or simply imagine yourself surrounded by a brilliant sphere of blueish-white light.

Then, imagine Harpocrates emerging from the primordial darkness, on a lotus flower. When the image is real to you, step forward, and assume his classical pose, of the left foot about six inches in front of the right, and raise your right forefinger to you mouth in the sign of silence. Imagine, feel, that you are becoming Harpocrates. Then vibrate his name - Hoor-po-krat-ist, while you imagine yourself emerging from the primordial waters of creation.

This visualization can also be made more potent by employing the following affirmation:

"Hoor-po-krat-ist, Thou Lord of the Silence. Hoor-po-krat-ist, Lord of the Sacred Lotus, O Thou Hoor-po-krat-ist (pause and contemplate the force invoked), Thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created, Thee, Thee, I invoke, by the name of Eheieh and the power of Agla.

Behold! He is in me, and I in him. Mine is the lotus as I rise as Harpocrates from the firmament of waters...For I am Hoor-po-krat-ist, the Lotus throned Lord of Silence...I am Ra enshrouded, hephra unmanifest to man. [6]

If you are successful, a period of bliss, and extreme elevation may be experienced.

Divine Names

"A rose by another name...

It is often stated that the Egyptians had two names for their gods: one public and one private. It was these private names of the gods that gave the priesthood of Egypt power over them, and could invoke them to visible appearance in their temples. According to tradition, if you know the 'name' of a god, deity, person, or thing, you can control or influence it.

So then, what is in a name? Roche de Coppens states:

"Names are symbols and psychic media which convey and elicit the various units of human consciousness we call intuitions, thoughts, feelings, and vital energies. As such, Names are the true units of human consciousness, acting as streams of focused thoughts, emotions, and "bundles of energy. They are the mental lenses that focus out whole attention upon one aspect of reality, one power, or one being. Names also function as catalysts to awaken, invoke, and evoke certain energies and states of consciousness in the Psyche. In short, they are the psychospiritual means at our

disposal to invade a certain Presence and induce a certain state of consciousness by focusing our awareness. Names are the intellectual tools by which we can recreate in ourselves an image or facsimile of that which is without, or below, or above our consciousness... [7]

Esoterically speaking, a Name is the means by which we can know something, by becoming its temporary channel and by recreating it or allowing it to express in our consciousness and in our being. [8]

Synthetic Approach

The following technique is a bullet point synthesis of the above techniques, so as to avail ourselves of the various 'tricks' used by the various authorities in the technique.

Perform a pentagram, or such ritual, to prepare your area of working.

If suitable, perform an appropriate hexagram ritual.

Offer an oration, of your construction, or a classical one, such as the Orphic Hymns, or from the Egyptian Book of the Dead.

Imagine the deity perfectly in your heart.

Imagine in the deities heart, its sigil, or other sign.

Imagine this image growing to match your body's size, enveloping it, masking its appearance with its own.

Stand upright, and intone the name, and or the name and Divine Name appropriate to the godform chosen. "In the Name of YHVH Aloah Va-Daath, I am Osiris, the Risen Lord! If the deity doesn't easily fit into the qabalistic Tree scheme of things, invoke it "In the Name Eheieh, and by the Power of AGLA, I am..... This utilizes the principle Names of Spirit from the Supreme Ritual of the Pentagram. In either instance, it is important to 'inhale the names' as previously described, and to exhale them with great force, and visualization.

Allow the image to grow to immense height, carrying you with it, for it is you.

Offer another oration if you like, or simply experience the results of your invocation.

When the moment is right, perform the Sign of Silence. Rest and absorb the energy.

Banish, and stamp your foot, return to normal consciousness.

"By way of conclusion, let the aspiring Candidate always keep present in his or her consciousness that the WORK must first be KNOWN BY THE HEAD, then FELT BY THE HEART, then CHOSEN BY THE WILL, to be LIVED BY THE BODY, SO THAT ONE CAN MAKE THE "WORD BECOME FLESH OR BECOME THE IDEAL ONE IS NURTURING. [9]

Psychological Support for the Technique

Assagioli's 'Ideal Model'

"We must become aware that each of us has within himself various self-models or models of the ego, or - more exactly, using our terminology - of the personality. Such models are not only diverse in nature, origin, and vividness but this constitutes not only

one of the major difficulties but is also one the most useful fields of application of a right psychoanalysis. [10]

Assagioli points out that there are three kinds of models which obscure and prevent our realization of what we actually are in the present tense.

- 1) What we believe we are. Either in over-evaluating, or under-evaluating ourselves.
- 2) What we would like to be. Often idealized, unattainable models.
- 3) What we should like to appear to others. Each model reflecting each relationship.

Of course, there are also the models that are projected onto us, thereby effecting our relationships with others:

- 4) What others believe us to be.
- 5) What others would like us to be.
- 6) Images of ourselves, evoked by others.

Assagioli states that the rational behind 'ideal models' is in "the utilization or taking advantage of the psychological law that every image has a motor-element which tends to be translated into action - which is a rather dry, objective way of indicating the creative power of imagination... The model must first be static and then "manifesting in motion. The stages are: first the idea, which if seen as desirable becomes an ideal, and then ardently sought after emerges or expresses itself in form and function. [11]

Assagioli further points out that ideals, or traditional 'hero worship' should not be confused with modern 'idol worship' such as is applied to sports players, movies stars, business men and women of dubious morals, or celebrities.

The ideal should be the model we chose, and the external form of the living person, or the person themselves. "It should be an idea, an image, introjected, and not a personal attachment to the inspirer of the model. [12]

In advanced work, an entirely new, and integrated personality can be 'imagined' and brought into being this way.

Peter Roche de Coppens discribes his use of the technique of an 'Ideal Model' in his work, *The Invisible Temple*, and combines it with the traditional use of "Assumption of the Godform and use of Divine Names.

"Let me give you an example of how I have used (and still use) the Name of one of my teachers, who is an 85 year old woman still alive in Paris, whom I have known and been inspired by for over 25 years....

In her presence, I have become transformed: being more myself in its higher sense, more alive, more creative, generous, and functioning at a higher level of consciousness. When I invoke her Name...I immediately feel her presence there and no longer feel alone, but instead connected to God, to Humanity, to Nature. All that I know about, and have experienced with her immediately returns to me and is present with me as her Spirit is connected with mine, and I become transformed again with powerful motivations and urges to become the better person I can be. [13]

Assumption

In his work *Invisibility*, Steve Richard's discusses the technique of "Assumption of the Godform in relationship to the practices of the Hermetic Order of the Golden Dawn and their ritual for invisibility. The godform used for this practice is the Egyptian god of Harpocrates. However, the technique is not limited just to idealized personalities or anthropomorphized archetypes. In fact, it is used in a much more practical manner: to progressively attune with the many facets of creation, or to other human beings.

"Once you have selected your object, sit quietly, close your eyes, and visualize it in front of you. Now gradually increase the size of the object in your visualization until it becomes quite large, large enough, in fact, that if we were an open door you could walk through it. Then imagine that you are merging with your object, that you and the object are in fact becoming one. Once you feel that you have been successful, and that you have in fact merged psychically with whatever you are using, try to become sensitive to any feelings or sensations that may come to you. How does it feel to be a piece of steel? What does it look like? Are there tactile sensations that come to you? How cold is your object? What are its textures?

If you are successful with this experiment, the first thing that will happen is that you will actually feel that you have in fact merged with whatever you are trying to merge with, if not physically, then psychically. Then as you progress with it, you will begin to have actual sensations, intuitions, even thoughts that come to you as you do the experiment, and which proceed directly from this sense of merging that you will produce. [14]

After working your way up the chain, from mineral, to plant, and animal life, you can begin to experiment with human beings.

"You will now be able to merely visualize the animal or the person standing in front of you, and then, as before, imagine that you are merging with it, so that your consciousnesses are merged together and you become one with it.

In this case, you may wish to visualize yourself standing directly behind the person you are assuming, then, in imagination, reach out and put your hands on the sides of the other person's head. Now, imagine that you are putting his head on, in other words, that you are slipping his head over yours, just as you would a ski mask. After you have done this, try to see with his eyes, hear with his ears, and think with his brain. His thoughts

will become your thoughts, and your thoughts will become his. Using this method you can communicate with another person telepathically and implant thoughts in his mind without him being consciously aware where they came from. [15]

Elsewhere he states:

“It is a very versatile technique, and it would not be too much to say that an ingenious student can derive all the benefits of any system of psychic culture from this one technique alone, without the benefit of any other. [16]

Alchemical Applications

From Richard's comments we can see that the theory and practice behind 'assumption' is in no way limited to qabalists and their myriad of pantheons and mythologies. Practicing alchemists can, and some would say do use it, even it unconsciously, when working with laboratory materials and their enigmatic picture books.

Through constant contemplation of the Work, its components, and their realizations that an energetic exchange is taking place on some level between their inner self and the outer materials, an experience of assumption is inevitable for the alchemist. This experience of 'oneness' could even be said to be a benchmark sign of some degree of interior success or initiation in the Work at hand.

Through a conscious application of the technique, it becomes possible to have an interior awakening regarding the various manuscripts, their authors, the time and culture in which they lived, and in short, to view their Work through their soul.

Even if the great alchemists such as Christian Rosencreutz, Flammel, or Saint Germain, were more legend than reality, the use of Assumption allows us to touch the archetype that they have become. To, in short, 'assume' them in the same fashion the qabalist 'assumes' Thoth, Osiris, or any other deity they chose.

The advantage of this technique over many others is in its directness. When it works we are aware of it. The knowledge and experience we gain is often very clear, although powerful. The often confusing array of subconscious symbols that qabalists wade through in interpreting psychic experiences, dreams, or meditation insights, is avoided. An intuition is often the fruits of this work, signifying a more Briatic level of experience. We get a glimpse of the powers of Tiphareth - the powers of direct experience.

Summary

The uses of the techniques of Assumption, be it of a godform, a plant, mineral, piece of laboratory equipment, or a mythic hero is limitless. When combined with a direct and real desire to perfect ourselves and to unfold those hidden potentials buried deep within, be it through an 'ideal model' of a mythological character, we come closer and closer to being a 'whole' and 'holy' being.

Maybe there is nothing better to quote on this point than the Hermetic text which reads:

“If then you do not make yourself equal to God, you cannot approach God: for like is known by like. Leap clear of all that is corporeal, and make yourself grow to an expanse like that greatness which is beyond all measure; rise up above all time, and become eternal, then you will apprehend God.

Think that for you too nothing is impossible; deem that you too are immortal, and that you are able to grasp all things in your thought, to know every craft and every science; find yourself at home in the haunts of every living creature; make yourself higher than all heights, and lower than all depths; bring together in yourself all opposites of quality, heat and cold, dryness and fluidity; think that you are not yet begotten, that you are in the womb, and that you are young, that you are old, that you have died, that you are in the world beyond the grave: grasp in your thoughts all this at once, all times and places, all substances and qualities and magnitudes together; then you can apprehend God.

But if you shut up your soul in your body, and abase yourself, and say, “I know nothing, I can do nothing, I am afraid of earth and sea, I cannot mount to heaven; I do not know what I was, nor what I shall be, then what have you to do with God? Your thoughts can grasp nothing beautiful and good, if you cleave to the body and evil. For it is the height of evil not to know God; but to be capable of knowing God, and to wish and hope to know Him, is the road which leads straight to the good; and it is an easy road to travel.

[1] The Sacred Cord Meditations by Dolores Ashcroft-Nowicki, Aquarian Press, Wellingborough, Northamptonshire, 1990. P. 107.

[2] Lesson 67, p. 5.

[3] Ibid.

[4] The Secrets of a Golden Dawn Temple by Chic and Sandra Cicero. P.374.

[5] Ibid. p.130.

[6] Ibid. p. 132.

[7] Ibid, p. 84.

[8] Ibid

[9] The Invisible Temple by Peter Roche de Coppens. Llewellyn .p. 17.

[10] Psychosynthesis by Roberto Assangioli . p. 166.

[11] Ibid, p. 168.

[12] Ibid, p. 169.

[13] Roche de Coppens, p. 93.

[14] Invisibility - The Art of Vanishing by Steve Richards, Aquarian Press, Wellingborough Northamptonshire, 19 . p. 125.

[15] Ibid, p. 126.

[16] Ibid. p. 124.

<http://www.hermetic.com/stavish/rituals/add-notes-lbrp.html>

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Additional Notes on the Lesser Ritual of the Pentagram

by Mark Stavish, M.A., FRC, SI

3 August 1998

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Introduction

While most students are familiar with the LBRP as it is written in the Golden Dawn texts, and related sources, it is essential the ritual be understood in it multi-faceted format.

Applications

The LBRP is more than just a preparatory banishing, or cleansing ritual, done prior to meditation or other ritual work, for the increase in psychic force. In this aspect the ritual is different because it cleanses and area for working, as opposed to regular banishing which release or disperse energy previously invoked during the ritual. The ritual also has an invoking mode, and can be used as is, to allow an opening of the four Quarters of the ritual circle for an increased awareness of the individual Elemental energies present.

While the banishing mode of working should be done for three to six months on a regular basis (anywhere from three times a week to three times a day), after this period of probation and learning the mechanics as well as some of the effects of the ritual, it should then begin to follow it up with it invoking form.

“...More specifically, in the preparatory time, we recommend that you perform the ritual of the Pentagram in its banishing or closing version. This term means closing the being to harmful influences and not closing the ritual. The term opening, in reverse, means opening the being to the invoked forces.”

Thus, in the present phase of our work, it is necessary to work in the following manner:

In your oratory, after you have lit the candle and burned some incense:

Perform the ritual of the Pentagram - the banishing version - in order to induce a thorough cleansing and eliminate the psychic impurities which lately have penetrated the environment.

Collect your thoughts, and relax as deeply as possible.

Perform the opening ritual of the Pentagram in order to open yourself to the psychic and divine influences.

Practice the exercise of your choice [i]: meditation on the point or invocation of the Names, or both.

A) Meditation on the Point: is the direct method. It is very difficult because you need to attain an inner state in which you cannot even think that you no longer think....complete mental emptiness permits us to resonate with Kether. With your eyes closed, visualize a sphere of light. Do not get tense. Visualize this sphere as it progressively shrinks until it becomes a very bright point. Sometimes, when the experiment is successful, the point becomes so bright that it seems black. At that moment, you know you have reached the energies of Kether.

B) Invocations: the indirect method. ...During the first sessions, pronounce the Names in increasing order: in Assiah, in Yetzirah, in Briah, in Atziluth, as an attempt to raise consciousness from the heavier to the more subtle. Then after 8 to 15 days of practice, perform a second invocation immediately after the first one reversing the order of the Names in an attempt to bring the energy down through resonance until the level of consciousness is the lowest.

Leave the Oratory. Do not perform the banishing ritual of the pentagram. Basically, the energies are in you and you should leave them there. [ii]

This understanding of the ritual is unique in several ways:

It shows that the Lesser Ritual of the Pentagram has both active and passive phases. It can be used as a preparation for a sepherothic meditation.

The Names of the spheres have two phases as well, and can be used in more than just the usual ‘top down’ direction.

The energies are invoked and left in us, and not banished away after a period of absorption.

When the ritual is done as a banishing, and is immediately followed up with an invoking pentagram for all four Quarters using the Divine Names specific to each Quarter, the feeling is an intense heaviness, like one is being wrapped in a wet blanket. This energy needs to be absorbed as best as possible, and then an additional and final banishing needs to take place to release any excess energy present. In some

instances, the energy will become more bearable, and need not be banished, but instead can be carried with the person doing the invoking thereby increasing their personal energy level. This heaviness is a result of the fact that the pentagram being used is an Earth pentagram and brings with it a very real and solid sense of the energies being invoked. These energies in short, exist just beyond our sensory realm and are seeking an avenue of materialization.

After experience has been acquired in the combined banishing and invoking uses of the ritual, it is advisable to move on to using its form to open and close the individual Quarters of the ritual circle. This should be anywhere from six to nine months into the ritual work depending on the individual skill of each practitioner.

The formulae is the same, banish completely, and after the final statement of the Qabalistic Cross, turn to the East, perform an invoking pentagram (here of Earth, since this is the only pentagram known at this time) use the Divine Name for the East and declare the Eastern Quarter open.

In addition, there are two additional activities that can be undertaken regarding the Lesser Ritual of the Pentagram.

The student can imagine that he is surrounded by four pentagrams, and that there is a hexagram above and below him. Both should be flat so as to give a 'floor' and a 'ceiling' to the ritual space.

An alternate method is to imagine oneself in the godform of Hooparcrates, thus concentrating the force of the aura back into the magician, fortifying and strengthening him/her.

"Persistence in these exercises will make it impossible for any hostile agency to penetrate it, and it will further radiate its own light on all of those with whom it comes into communication, so that they themselves receive virtue from it." [iii]

Crowley states, that when we do the ritual we can also imagine that we are standing at the intersection of the paths of Samek and Peh on the Tree of Life. In the East we are facing Tiphareth, at our right hand is Netzach, to our left is Hod, and Yesod is behind us. Stepping forward with our right foot, vibrate the Names as given in the ritual, recovering after each invocation. Then, proceed around the circle again, calling the Names of the Archangels. If the ritual is done correctly, the angels will appear spontaneously, as will the Hexagrams above and below us.

"Those who regard this ritual as a mere device to invoke or banish spirits, are unworthy to possess it. Properly understood, it is the Medicine of Metals and the Stone of the Wise. [iv]"

In the PON Qabala Course, two versions of the Lesser Ritual of the Pentagram are given. The second version appears near the end of the Qabala Course. [v] Here, the

ritual is slightly modified, and a special note is made regarding the performance of this ritual:

“Draw them (the pentagrams) large enough ...firmly, quickly, and especially close the drawing properly because we should not forget those who are outside coming from 'a certain elsewhere' and who are waiting for any “broken symbol, any line not properly closed when it should be, and open door, any hurdle taken down.” The twilight zones provide sometimes unpleasant surprises and it is good to form good habits from the start.” [vi]

The pentagrams are visualized in their Elemental colors of brilliant yellow (Air), cherry, or fire engine red (Fire), electric blue (Water), and bright green, or rusty red (Earth). The Hebrew names used are: the Divine Name, the geographic direction, Elemental name, and the angel for that Quarter. Thus we have:

East - YHVH, Mizrach, Ruach, Chassan.

South - Elohim, Darom, Eash, Aral.

West - El, Marab, Maim, Talihad.

North - Adoni, Tzaphon, Aretz, Forlock.

The Names are vibrated immediately after the drawing of each pentagram. After they are completed, the operator pauses and visualizes the pentagrams in their respective colors flashing and blazing, connected by a brilliant white electric line. The Archangels are visualized as more abstract concepts, and not in their usual anthropomorphic forms.

Raphael is imagined as a vast billowing breeze, or piece of yellow fabric, with violet highlights, blowing in the wind.

Michael is imagined as a blazing column of fire, with highlights of emerald green and a shining sword at its base, with a red handle.

Gabriel is imagined as a column of light blue mist and flashing orange highlights dominating. A cup or chalice of deep blue crystal is seen at its base.

Auriel is imagined as a vast funnel cloud inverted (large at the bottom, narrow at the top), like a dust storm, moving and powerful. A sheaf of golden wheat is in the foreground. [vii]

“The foundation of the Western occult philosophy is that man, who partakes of the Divine meditation, is the co-ruler of a world which is also mental. If the world such as it is does not satisfy, let's change our vision of it and it will change. Man is capable of being and of using everything he perceives because everything he perceives is in some manner a part of his own being. He can therefore subjugate the entirety of the Universe of which he is conscious in the realization of his inner will.” [viii]

“We will add that whoever realizes his Authentic Will (i.e. 'True Will') possess all the

energy of the universe to assist him. But he whose conscious will is in opposition with his Authentic Will loses his strength. He cannot hope to influence his environment in an efficient manner.” [ix]

“That is why man can attract to himself any force of the universe by transforming himself in a receptacle suitable to this force, establishing thus a link between himself and this force taking the disposition necessary for the created conditions to let this force flow towards him. But if he has the feeling of being separated and opposed to the universe this constitutes a barrier to the faculty he possesses, that of directing its flow. This state of mind acts on him as an insulating force.

There are a great number of “schools” of magic in the Western world, but in the final analysis these schools, even though they show some doctrinal differences, share the four great and traditional axioms of Western hermeticism:

The universe of the scientist is on a part - and a part only - of the whole reality. The human will is a real and tangible force likely to be developed, trained and focused. This will can be disciplined and be then able to induce modifications in the environment and produce supranormal effects/results.

This will can be directed by the imagination. The creation is the result of an active and passive force.

The universe is not the result of random factors and influences, but an orderly and coherent system of correspondences. Arrived at the intimate and deep understanding of these designs and correspondences, the occultist can use them as he pleases for all aims he will deem useful.

The Kerubim

The Kerubim are the four principle guardians of the astral-material realm. They are the ‘gate keepers’ of humanity and are the co-workers, or servants of the Archangels of the Quarters. Through the Kerubim, the invisible energies are mediated and made potent so that they can manifest. The Kerub are the angelic order of Yesod, and are immediately beyond the ‘veil of matter’ and of the Lunar realm.

The kerub can be imagined in several manner, but all have the same thing in common - their ‘animal’ qualities. In “The Secret Symbols of the Rosicrucians of the 16th and 17th Centuries” the Kerub are simply displayed as winged, or double winged in some instances, beings. Hence, for the east we have a winged man, or and ‘angel’; in the south a winged lion, the west a winged eagle, and the north a winged bull. In some instanced the eagle has two sets of wings to show that it is not a litter eagle of this world.

The Cicero’s suggest using the idea of human bodies with the appropriate heads attached and dressed in Egyptian garb for the Kerub. [x]

We can imagine that this is where our instinctual or ‘animal’ powers are directed and dedicated to our evolution and creation. IT IS CRITICAL that we always maintain an

inner attitude of superiority and confidence when addressing the Elemental forces, or even Angelic forces. This is difficult for many beginners who assume that spiritual forces are:

A) outside of them, and not transmitted through themselves and/or an aspect of their psyche;

B) assume that spiritual forces are superior to themselves in intellect, power, and expression and therefore they should be obedient or subject to them. These two views are false, and critically destructive to aspiring students. We must seek to assume our proper place in the Universe as gods "in becoming" and have a healthy, loving, and respectful attitude to all beings and forces. However, if we don't conceive of ourselves as dominant over, and having the ability to direct, our own internal instinctual forces, then we will be powerless to effect them in the material or astral (ie. Subconscious) realms.

East - Adam - (Hu)Man - brings clarity of vision of the inner and outer worlds.

On the level of Assiah - increased health and awareness. Intake of actual air itself.
On the level of Yetzirah - control of the emotions as a result of the former (pranayama).
On the mental - clear understanding of the relationship of things and astral visions.
On the spiritual level it is individual consciousness, life itself, Ruach - the soul of everything.

South - Lion -brings energy and strength to our work. In Assiah it is actual fire itself, and all forms of electro-magnetic radiation. It is the life giving force of the sun that allows for matter, consciousness, and light to exist in our world. In Yetzirah it is the energy of emotions that move and enliven our inner worlds and allow them to manifest in Assiah. In Briah it is the power of the Soul. In Atzilooth it is the first primordial energy and the force behind all creation.

West - Eagle - brings the magnetic, form building qualities into existence. It is the reflective part of our psyche, and as such, predominantly passive. It is emotional and empathetic. In the world of Assiah it is water itself, and all fluids. Water is known for its abilities to hold a psychic charge when cold, as well as fix it for a period of time when frozen. In Yetzirah, the World of Water, it is in part the "Mercurial fluids" of the alchemist, connecting the higher realms of Briah with the realms of matter below. It is the force or energy that penetrates all creation and binds it together. It is the downward forcing energies of matter.

North - Bull - brings power, density, virility, and slow moving stability to creation. In the world of Assiah it is all things that are dense, solid, inert. In Yetzirah it is the forces of density and fecundity (Venus and Luna) seeking expression in tangible form. In Briah it is the Philosophers Stone, the perfect expression of Divinity in matter, and in Atzilooth it is template of all possible limitation (Cube of Space in Sepher Yetzirah).

While meditations on Yesod will give greater understanding of the Kerubim as individualized expressions of the cosmic force working through the Quarters (just as the Archangels are the individualized intelligence working through them), only meditations of Tiphareth will give understanding of their function, and Kether of their origin and purpose (to sing Divine Praise eternally!).

Meditations on Chesed will give an understanding of their basic programming, or 'plan' for matter; and meditations of Geburah will give the strength and power to actually control and direct them consciously, willfully, and without fear. In this regard, the Tarot card of The Chariot best exemplifies the meaning of Mastery.

Meditations on Hod will show the various patterns or relationships between the Elemental powers of the Kerubim, and meditations on Netzach will reveal the relationship of the Elements to the seven ancient planets (and psychic centers) of astrology.

Meditations on Hockmah will further explore their relationship to the fixed signs of the zodiac, and on Binah for how they express and form matter. The kerubic function as an expression of cosmic 'inertia'.

After completing all 22 Pathworking meditations from Malkooth to Kether, at least once, it is advisable to contemplate the relationship between the Kerubic Signs and the Elements. This can be accomplished by placing the tarot card for the appropriate Sign in the Quarter, or by using it as an psychic gateway for that Element. It is important that this not be done until the appropriate paths have all been experienced at least once, as the energy they release is of a very fundamental, and creative nature. Remember, the higher on the Tree we go, the deeper (or lower) into our psyche we travel. The creative forces at the top of the Tree are impersonal, powerful, and sexual in nature, because, they are the oldest forces in existence, and existed well before the development of our intellectual faculties. The god forces experienced at the top of the Tree are a tremendous, creative, and joyful pressure, that will exacerbate whatever character traits, inclinations, or physical phenomena that it contacts on its way down the Tree.

The Star - Aquarius - Air

This is the element of great elevation, optimism, and humanitarianism. The card shows us that all is in motion, and that the continued pouring forth of the waters of Binah allow for creation to take form, just as these waters on a lower arc, the 'astral sea' of Yetzirah, take form in the world of matter. Our thoughts must guide our emotions, if we are to allow our emotional waters to guide our life. In Crowley's "Thoth Deck" the card shows every form of energy as a spiral, further illustrating the nature of ascending and descending (or materializing and de-materializing) force. Through clockwise and counterclockwise motion, energy and matter come into and out of being. Through the ascent and descent of these forces, we can elevate our consciousness to new levels.

Strength - Leo - Fire

It is said that this Path can allow one to experience the old Rosicrucian dictum of "Peace Profound." Yet, so often this phrase is misunderstood by more passive mystics who place emphasis on the first part, peace, and forget the second part, or its profundity. The nature of all experiences on the Middle Pillar is that of union and balance of polarities, or an extreme tension of energies around a stable center. It is this stable center that gives us the feeling of peace, and the extreme tension of energies that gives power to it. Crowley best explains it as not only power, but the joy of power in action. "Lust implies not only strength, but the joy of strength exercised. It is vigor, and the rapture of vigor." (The book of Thoth, p.92). He further states that this "...is the most powerful of the twelve zodiacal cards, and represents the most critical of all the operations of magick and alchemy. It represents the act of the original marriage as it occurs in nature...there is in this card no attempt to direct the course of the operation." (p.93)

Death- Scorpio - Water

"This sign is one of the two most powerful in the zodiac, but has not the simplicity and intensity of Leo." Here the gatekeeper of our deepest feelings and emotions is encountered. It is opposite Air in that Air gives elevation and inspiration, but it is the swirling force of our psychic waters (our deep and focuses emotions) that things take on form and life. This Quarter can truly be seen by many as the genuine 'Terror of the Threshold' when it is encountered.

The Hierophant - Taurus - Earth

As Earth, or material creation, in its most stable form, the Hierophant reminds us of the goal of all esoteric practices, the union of the microcosm and the macrocosm. By directing the creative power of the zodiac into the prima materia, mastery of the Four Elements is attained.

Kerubim as Guardians

The Kerubim in involution and evolution.

The most significant aspect of the Kerubim is that they act at great forces holding the universe together, and restraining unbalanced forces from manifesting. Yet, the power they represent is a totally unconscious force, as it resides in Yesod, just behind the veil of matter, and is instinctual. It reacts to the principles of electro-magnetism at best, following the path of least resistance. A close study of the effects of the moon on the earth would yield some additional insights into this area.

This unconscious energy of the Kerubim is most easily manifest through sexual power (as for the women, the fertility cycle is marked by lunar periods); as well as psychic impulses and sudden intuitions, dreams, etc. All of these things occur through the

Kerubim, but manifest in the material world.

The location of Yesod is in the sexual organs of each of us, and Malkooth in our feet. However, this is really a convention more than a reality, as the feet, knees, sacral point, and adrenal glands all operate as a single unit, although on different energy levels. Thus, physiologically and psychologically, the relationship of these two centers to each other is very close. In fact, in a healthy person, there is considerable overlap.

According to Rabbi Aryeh Kaplan, it was the clearing out of this particular channel, the 32nd Path (Tav-Jupiter) that gave King David all of his power. Thus, the Lesser Ritual of the Pentagram allows us to create a space in and around us whereby we can direct our inner creative power for either psychic or physical manifestations.

"I will raise him up because he knows my Name." (Psalm 91:14) and "You will call, and God will answer." (Jeremiah 58:9)

When we know the specific Name associated with our need (sepheroth), god will respond. Not maybe, not possibly, not weakly, but WILL RESPOND. It is this confidence that we must have if we are to fully understand the power of the Names.

The Gates of Light, or Shaarey Orah (Rabbi Joseph Gikatalia 1248-1323), the first qabalistic text on the ten sepherot, complete with hints at meditative techniques, states:

"The first name is the closest to all created things. It is through this Name that one enters the presence of God the King. Other than through this Name, there is no other way whatsoever that one can see the face of the Blessed King.

This Name is Adonoy.[It is the Name associated with Malkut-Kingship, the lowest Sefirah.]" [xi]

And:

"This is the lowest level of the Divine. From the level of Adonoy and above we find the mystery of Unity...below this is the world of separation..."

The Name Adonoy is like a storehouse and a treasury. It holds all influxes and every emanation that is transmitted through all spiritual channels from YHVH.

There are three names, one above the other. Adonoy is on the bottom, YHVH is in the middle, and Ehyeh is on top. It is from the name Ehyeh that all kinds of substances emanate, coming from the Source, which is the infinite (Ain Sof). It then proceeds through a series of steps until it reaches the blessed name, YHVH. From the Name YHVH all spiritual channels flow and the flux is transmitted to the name Adonoy. The Name Adonoy is therefore the storehouse containing all of the King's devices, and it is the essence that distributes these to all creation. It nourishes and sustains all things, through the power of YHVH that is in it." [xii]

"One who attaches himself to [Adonoy] is worthy of eternal life." [xiii]

"One who wishes to perceive Eternal Life should attach himself to the attribute of El Chai (Living God), [which is associated with the Sephirah of Yesod - Foundation].

This means that through his prayers, one should bring El Chai into Adonoy. It was regarding this that King David had passion and desire when he said, "My soul thirsts for God, for El Chai" (Psalms 42:3).

When the attribute (Yesod), which is called El Chai, is bound to Adonoy (Malkut), then one can draw down all his needs. He can overcome his enemies, no one can stand up to him....

We must bind the sepherot together, attaching all levels through the attributes of Adonoy (Malkut-Kingship)...

When a person is attached to Adonoy in purity, then he is also attached to El Chai." [xiv]

This is important to point out, that we achieve a de facto relationship with Yesod as a result of our working on purification of Malkuth. Malkuth can not purify itself. It requires the energies of the invisible to assist it. Also, by redirecting our energies away from the sensory world, we also, by default, direct them towards the inner, or invisible realm, of which Yesod is our first encounter. Any esoteric ritual, if it is to be such, requires that our energy be directed away from the material and towards the invisible. As soon as we pass this first "Veil" we end up closer to Yesod than when we began. Any dream, vision, impression, or even memory, is from the unconscious, and as such, from "Yesod".

In an unpublished lecture, attributed to Dion Fortune, states:

"You should remember also the great antiquity of these two interlocked planes (for Yesod is, of course, in a way a part of the Earth, for they share the same aura and in that aura are the seeds from which the body and earth-conditions of mankind have taken root and grown)." [xv]

The Four Horsemen of the Apocalypse

The Elements also two aspects that are often overlooked. Since they are the most dense manifestation of spiritual energy, and are influenced, as we have said, actually an extension of the lunar forces of Yesod, they are also heavily influenced by the forces of Gedulah and Geburah.

Geburah represents the forces of Mars, or Elemental forces in action under the presidency of Spirit; and Gedulah represents Jupiter, or the perfect and ideal expression of the Elements as part of the Cosmic Plan, or God's Will.

These forces, can be very potent and at times stringent in their actions, giving the impression that they are 'hostile' or 'evil' from the very mundane and human point of view. In fact, these forces are ever ready to assist and help us if we are willing to take up the task of our (and their) evolution. When these forces react in a purgative, or purifying manner, they can be seen as "The Four Horsemen of the Apocalypse".

Sagittarius, the sign of the Horseman, has Jupiter as its ruling planet. Here we see that the Four Horsemen, are nothing more than the four-fold expression of Jupiter through the Elements. Jupiter fosters growth and increase in material as well as spiritual endeavors. But this growth can only take place after the 'deadwood' of materialism is swept away. If we do not take an active role in this preparation and purification process on the inner levels first, then Nature has little left to do than do the work for us on the outer levels, where it is most blunt, traumatic, and painful from the human point of view.

Dolores Ashcroft-Nowicki states: "...This type of being, particularly if it is Elemental in nature, is not always aware of the inability of human beings to cope with other levels of existence. That is when you find yourself in trouble, and is one of the reasons for never dealing directly with an elemental. You should always work through the appropriate Elemental King, or through one of the Archangelic Regents. On the other hand, you should not make the mistake of thinking that Elementals are necessarily evil. Out of their natural element they are as unhappy to be with you as you are to be with them. At the same time, you should offer an apology for causing such a misplacement of force. Courtesy has its place on the inner levels every bit as much as on the physical plane, and, along with ethics and correct behavior, is as a vital a part of the art of ritual." [xvi]

The Qabalistic Cross

The Qabalistic Cross [xvii] is an intrinsic part of the LRP and constitutes a de facto shortened version of the Middle Pillar. As we open our three principle central centers, and bring into play two of the more powerful side centers, we create a condition of mental, emotional, and physical equilibrium. This is a powerful invocation in and of itself, and can be used as an opening and closing for all esoteric work.

The fundamental purpose of the Qabalistic Cross is to open our ability to access none physical energy via our Crown (Kether) and to bring that down to our material (Malkuth) and conscious (Tiphareth) realms. The powers of imagination and energy (Chesed and Geburah) are also called into play, as they then effect the unspoken sepheroth of Yesod, or our unconscious. Together, all of the major central pillar spheres are activated directly, or as in the case of Yesod, indirectly.

When doing the Qabalistic Cross, it is important that the opening phase, that of imagining the energy of our Crown descending to our head not be rushed over. The imagery is that of a brilliant sphere of light that we touch with the first two fingers of our right hand (a traditional sign of blessing) and imagine a shaft of light being pulled down from it to our forehead. At this point we should pause for a moment and imagine our

'third eye' flashing with light as we intone the Divine Name "Atoh" - "Thou Art..". Some might find it easier to imagine the light going into the top of their head, filling it, and flashing outward for a brief second through their 'third eye'. In either case, the purpose is to align ourselves with our Highest Self via the spiritual organs of the head - the pineal and pituitary glands. [xviii]

In one modern school it is not uncommon to pass over the heart (Tiphareth) in silence when intoning "...Malkooth..." and to simply imagine the feet centers as alive and active. When bringing the hands together at the breast during the closing phase, the following phrase is added, either spoken or unspoken: "I am the Rose of Sharon, I am the Lily of the Valley." [xix] This indicates the inner desire to attain to that state of awareness known as "Rose+Croix", or where the old Rosicrucian dictum applies: "While they (the Rosicrucian Brothers) wore no outer sign, they knew each other upon meeting." This is because each had fully awakened their own inner rosy cross and it shown within their aura. Thus, while the Qabalistic cross can be imagined as a large silver-bluish cross, it can also be imagined later on as a large golden cross with a single unfolding red rose in the center, with an aural of violet surrounding the four arms of the cross in a brilliant and vibrant circle of light.

It is also suggested that after each student realizes the 'name' of their "Holy Guardian Angel" that they may also add this vibration to the ritual. [xx] Of course, an inner Name or even an esoteric name or grade name could be added as well - but only as a temporary measure until their "True Name" was received. [xxi]

This "True Name" or "Name of Power" whereby we can tap into our mystical as well as occult powers at will, is the name of our Holy Guardian Angel, or at least a surrogate name, or mantra, that allows us to contact heightened awareness.

In fact, this phase of the ritual, where we stand with hands clasped in prayer, is a perfect time to invoke a particular and specific aspect of force for our general esoteric workings. Any of the old Rosicrucian phrases, especially in Latin, would work well here:

"Ad Rosem per Crucem; Ad Crucem per Rosem."

"Jesus mihi omnia."

"Ad Gloriam Roseae Crucis"

"Ad Crucis Roseae Glorium."

"Mea Victoria in Rosea Crucea."

Or one could add the Invocation of the Bornless One:

"Holy Art Thou oh Lord of the Universe
Holy Art Thou whom Nature hath not formed
Holy Art Thou, vast and mighty One
Lord of Light and of Darkness.
Naught that Silence can express."

In short, any suitable invocation that is short, memorable, and helps us to focus our attention on the highest will do.

Conclusion

The Ritual of the Pentagram is a suitable ritual for almost any occasion. Repeated practice of the ritual as a whole, and meditation on its various sub-sections will allow each student of esotericism the opportunity discover what is meant when this 'simple' ritual is described as "the Medicine of Metals, the True Stone of the Wise."

[i] Here the meditation of choice is on the sphere of Kether on the Tree of Life. Of course the method outlined can be applied to the other spheres as well.

[ii] PON Qabala Course, Lecture 12, p. 7-8.

[iii] Magick - Book Four by Aleister Crowley, Weiser, York Beach, Maine. 1997. p. 690.

[iv] Ibid, p.692.

[v] PON Qabala Course, Lesson 66, p.1-5.

[vi] Ibid, p.2

[vii] PON Qabala Course, Lesson 66, p.4.

[viii] PON Qabala Course, Lesson 60, p.1.

[ix] ibid, p.2

[x] Self-Initiation into the Golden Dawn Tradition by Chic and Sandra Cicero. Llewellyn Publications, St. Paul, MN. 1995. P.17.

[xi] Meditation and the Kabbalah by Aryeh Kaplan, p. 128-129.

[xii] ibid

[xiii] ibid

[xiv] ibid, 130-31.

[xv] Malkuth and Yesod (Dion Fortune?) through M. Lembley Brown, A.F. Paper (Qabalah) 3, November 1955. P.3.

[xvi] First Steps in Ritual by Dolores Ashcroft-Nowicki, page 113.

[xvii] For more information on the Qabalistic Cross see: "The Sign of the Cross" by

Mark Stavish, The Stone.

[xviii] See Bishop Theodotus's comments on the Sign of the Cross in The Nature and Use of Ritual by Peter Roche de Coppens, Llewellyn, St. Paul, MN. 1987. Or as quoted in: "The Sign of the Cross" by Mark Stavish, M.A., The Stone.

[xix] The Secrets of a Golden Dawn Temple by Chic and Sandra Cicero, Llewellyn, Saint Paul, Mn. 1992.

[xx] Crowley, p. 783

[xxi] For more information see: "Abrahadabra - Some Thoughts on the Word" by Mark Stavish, The Stone, and PON Lessons Fundamentals of Esoterics Course, Lesson

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<http://www.hermetic.com/stavish/rituals/hex-notes.html>

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Notes on the Lesser Ritual of the Hexagram

Mark Stavish, M.A.

Introduction

The Lesser Ritual of the Hexagram (LRH) is given in the Golden Dawn after initiation into the Grade of Adeptus Minor¹. This initiation was received after having completed previous initiations and the period known as the Portal Grade. The LRH thus becomes the first planetary ritual GD students are taught, in a similar fashion as the LBRP is the first Elemental ritual they receive when passing from 0=0 Neophyte to 1=10 Grade of Zelator.

Passing from the Philosophus Grade to the preparatory chamber of the Portal, is to allow students a period of nine or so months to synthesize what had been previously learned in the 3 1/2 years of study, prior to initiation into the Adept level grades.

Surprisingly, this may not be as difficult as it seems. While much is made of the Golden Dawn system, compared to other organizations, students learn comparatively little in terms of operative techniques, in their initial four or five initiations. The Pathworkings comprising a large part of the initiations are limited, expectedly, to the nine paths leading up to Tiphareth.²

Most of the work centers around the LBRP, Elemental meditations and invocations, and

spending a lot of time learning occult methods: such as divination, geomancy, tarot, astrology, and basic alchemical theory.

Rituals such as the Supreme Ritual of the Pentagram, talismanic magic, the rituals of Invisibility, Transformation, and Spiritual Development, all of which are found in Regardie's Golden Dawn, were reserved for the "Adept" level classes. As such, these rituals are taught only after four and a half or more years of study

The Portal

"The Portal is very much a compendium of the earlier grades as well as a completion of them...The Portal grade in particular is concerned with the process of inner alchemy - of separating and examining the parts of one's own psychological and spiritual working - in order to balance and merge them again into a more unified whole which makes true spiritual attainment possible."³

In their work, Self-Initiation into the Golden Dawn Tradition, the Cicero's have also added several meditations and rituals for the Portal Grade, and in their view of the Golden Dawn system, have suggested moving the Supreme Rituals of the Pentagram to this level. In addition, at this point, the Ritual of the Rose+Cross might also be learned. They also place The Middle Pillar in this section of the curriculum, but suggest it can begun at the beginning of training along with the Lesser Banishing Ritual of the Pentagram as well.⁴

Other techniques are also learned at this phase, but it is uncertain if they belonged to the original Golden Dawn curriculum, or are later additions. These exercises, as outlined by the Ciceros, are primarily designed to increase will, concentration, memory recall, and prepare for contact with one's Holy Guardian Angel - symbolized by the candidates pending initiation into the Grade level (5=6) assigned to Tiphareth.

Thus, a great deal of time is spent by new students in balancing the 'Elements' of their personality in preparation for work on specific inner functions of the psyche - as symbolized and contacted via 'planetary' work.

The Lesser Ritual of the Hexagram

The Lesser Ritual of the Hexagram was designed to assist students in learning the elementary aspects of invoking and banishing of solar (and later planetary) powers as they relate to the Elements.

Regardie, quoting from the original R.R.et A.C. Adeptus Minor document (NAM Liber "C") states⁵, "When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case."⁶ He further quotes, that if you have done Elemental working, it would be a good idea to banish with the LRH prior to doing any Planetary work.

However, nothing is said about how or why you might invoke an Element, or an Element via a planet through this ritual.

There appears to be a more complex relationship of ideas being presented than simply invoking or banishing a planetary force. In many respects, the Lesser Ritual of the Hexagram is more complex, and possibly powerful, than the ritual it precedes.

Four variations of the hexagram are used instead of one, each relates to a particular element, and yet, an explanation of this relationship is never developed in any of the literature! This is probably due to many practitioners jumping over this ritual, as is often done with the Lesser Ritual of the Pentagram, and never realizing its benefits.

Part of the significance of the relationship between the Hexagram and the Elements come from the fact that the symbol being used is a hexagram, or the symbol of the Sun. Not only is the Sun used as the great equalizing power in the Solar system, in relationship to the other planets, but it is also the source of matter in the solar system.

All matter, esoterically, and possibly exoterically, is a result of the condensing of solar energy. This energy condenses in stages, represented by the Elements themselves. From Fire, to Air, Water, and finally solid matter, or Earth.

Thus, through the Lesser Ritual of the Hexagram, we can access Solar power in all of its various manifestations.

We can also access the Elements as they relate to the six additional planets represented by the traditional hexagram. However, in this case, the essence of the planet, or its solar aspect, is what is being invoked. This can also only be done at certain times of the year because of astrological considerations.⁷

The Elements

"I am the rescuer of matter!" - Golden Dawn Ritual

"..a man capable of remaining in Tiphareth has "spiritualized" his matter, has formed his glorious body, and has obtained the power to go beyond incarnation." ⁸

The Triangles of the LHR are placed in astrological order around the circle: Fire to the East, Earth to the South, Air to the West, and Water to the North.⁹

In the LRH we are introduced for the first time to the triangles as ritual symbols. The triangle of Fire is the animating part of nature, and gives us energy for initiation. Water is essentially passive, or supporting of the energy invoked, thus assisting us in having a realization of it on some level.¹⁰

"Fire purifies the soul, it gives initiation. Water purifies the body, it provides it with

health, or at least, the strength to sustain initiation. Air helps the restructuring of the mental, of the psychic elements. Air is the cement in the construction of the psychic bodies. Earth is the element which strengthens the material structure of the body."¹¹

The notion of mixing the Elements and the Planets appears only once in the GD material - with this ritual. The use of the Elements to invoke and sustain planetary initiations is stated by Dubuis, but not by other authorities in print. This idea of using all four Elements in relation to a planet/sepheroth and not just its attributed Element (such as Fire for Mars/Geburah, Water for Chesed) maybe a singularly major contribution by the Philosophers of Nature's founder and chief author of its lessons, Jean Dubuis, to Golden Dawn style magic.

In Kether, all is pure energy; in Daath, the gateway between pure energy and subtle matter is formed (prima materia); in Tiphareth, the balance between energy and matter is established; in Yesod, energy predominates, but matter is present; and in Malkuth, there is pure matter.

In Elemental magic we move the energy-matter-consciousness matrix more or less horizontally. But, by affecting the Solar Elements (LRH), we are in effect, effecting the quality and quantity of energy that becomes matter. This can then also be extended to the remaining planetary and zodiacal rituals.

The Hexagram of Fire represents the Solar energy that we can contact.

The Hexagram of Air represents the Solar energy we can absorb, as well as be inspired by. The Hexagram of Water represents the Solar emotions we can feel.

The Hexagram of Earth represents the Solar energy that makes concrete matter that we can move and touch, in short, The Philosophers Stone.

The "Kings" are the angelic force of Tiphareth, as well as the perfection of the Elements of Malkuth (Elemental Kings of Earth, Air, Fire, and Water). These Elemental Kings, or perfect expressions of Divine Consciousness in the phenomenal state of matter, are created in one respect by our 'spiritualizing matter' - or The Philosophers Stone. By invoking or banishing the Elements as they relate to Sol, we are in fact, dealing directly with these 'perfected Elemental archetypes' we call "Kings". These perfect expressions of matter come from Tiphareth, and it is they that we are drawing upon when we do the LRH.

Paralda, Niksa, Ghob, and Djin are all expressions, in the Hermetic context, of the harmony and spirituality of material creation, or "Heaven on Earth".

It is no surprise then, that this form of the hexagram is the one that is used when making the Elemental "Disk of Earth". This disk, is used for acts of invoking and banishing Elemental Earth forces; as well as an altar when consecrating a tincture or talisman (as it represents our psychic centers in the 'Earth'), and as a shield of defense

against generally hostile astral forces.

This last point is by far the most interesting, in that at least one organization has replaced the symbol of the Earth with that of the Quintessence for this Hexagram.

These symbols are placed at the center of the Fire Triangle of each hexagram.

Also, when invoking Air, the sign of the planet is placed in the upper triangle, and the sign of the Element in the Lower. Mercury, Venus, and Saturn can be invoked during astrologically favorable times

Mars and Jupiter can be invoked using Fire. Water can never be invoked in the Northern Hemisphere, as its planets are never situated to the North of the Earth.

Quintessence can only be invoked using Saturn, and only if mastery of the previous operations is attained.

For the names to be used, Dubuis states the following: Water, the name in Yetzirah; Air, the name in Briah; and Fire, the name in Atziluth.

Unlike the traditional Golden Dawn teachings however, Dubuis states that the spheres of Hockmah and Kether should never be invoked using the hexagram, even by mistake.

The Quintessence

"The invisible tinging spirit is the pure fire of Gold...The father of the stone is Sol." - Bacstrom's Alchemical Anthology

Dubuis' use of Quintessence in place of the Kerubic Sign of Earth, while reflecting his operative alchemical background creates some interesting considerations.

If we consider that the sun in our solar system is the source of all life: energy and matter, then it is in short, The Philosophers Stone of our solar system.

Since the Hexagram of the South, is the traditional hexagram of two intertwined triangles, it is then also the same hexagram that we use when invoking any or all of the planetary powers. This in essence, is suggesting, that when we invoke planetary powers through the Supreme Ritual of the Hexagram, we are in fact invoking the balanced energy of that planet, as it is reflected or harmonized through the Sun (or our personal 'Sun' i.e. Inner Master).

The hexagrams then used in the GRH represent a dynamic tension of material and spiritual energies, as well as actual matter and energy, harmonized and directed by the Quintessence. This Quintessence is the absolute source of energy and intelligence, or the Akasha, when symbolized in the Pentagram Rituals.

The use of Quintessence at this point, then makes a little more sense as it can be seen as an extension of the idea of 'spiritual' energy, taken to greater detail, via an explanation of the planets.

That is, the Quintessence in the Pentagram Rituals is the unifying source of all Elemental energy. In the Planetary rituals we simply take this idea and apply it in greater detail, to each of the planets and their related psychic centers, ideals, etc.

"About me flames the Pentagram...."

If we consider this last point, the Quintessence in the center of the Pentagram used in the Greater and Supreme Rituals of the Pentagram, and the Quintessence in the center of the Hexagram, then the phrase, "About flames the Pentagram, and In the Middle of the Pillar Shines the Six-Rayed Star" has a slightly different meaning. They then in fact become flip-sides of the same coin, so to speak. This idea of the two stars becoming one, and creating something greater, is also stated by Aleister Crowley in Liber DCCCXII vel ARARITA. Point Eleven states, "Also I have welded together the Flaming Star (Pentagram) and the Sixfold Star (Hexagram) in the forge of my soul, and behold! A new star...that is above all these."¹²

Suggested Meditations on the Hexagrams

"He that prudently draws the virtue out of the sol, and his shadow, shall obtain a great secret. Again, it is said, without sol and his shadow, no tinging virtue or power is generated. And whosoever is that shall endeavor to make a tinging or coloring tincture without these things, and by other means, he errs, and goes astray from truth, to his own hurt, loss, and detriment." - Bacstrom's Alchemical Anthology

Just as we are directed to perform individual banishings, invokings, and meditations on the Elements, it is desirable to perform similar operations on each of the four variations of the Hexagram. Meditations on each as an individual unit, focused around the theory and philosophy of how each of the Elements relate to each other in creation, as well as aspects of the Sun, will strengthen not only our use of the LRH, but also when doing the SRH.¹³

The Fire Hexagram - Imagine the Hexagram of Fire before you (or in the center of your heart). Imagine the fire as a part of yourself, and that you are receiving the radiant energy of the cosmos through this symbol.

The Air Hexagram - the expanding, inspirational, and clarifying powers of the cosmos. Through the air we breath, the fire of the cosmic is accessible to us.

The Water Hexagram - the emotions and feeling of the Sun, or solar part of our self. The love for all creation that the sun generates

The Earth, or Quintessence, Hexagram - perfect material creation, balance of energy

and matter in expression. Love, Energy, and Expansion are all united and expressed on Earth via the Power of the Sun. This quintessence, when in contact with matter, re-balances any disturbances and creates a condition of dynamic harmony. It is Fire, Air, and Water in combined and perfect expression.

Operations on Sol then will have a transmuting effect on our entire being: physical, emotional, mental, and spiritual.

The Physical effects should be greater health, particularly in the realms of heart, circulation, blood, and respiration.

The Emotional effects should be greater feeling of unity and love with the cosmos, as well as increased feelings of sympathy and sorrow for the human condition. An almost manic-depressive condition can develop of great joy accompanied or followed by weeping.

The Mental Effects should be greater clarity and insight into the harmony of events and people. Increased intuition and inner revelation.

The Spiritual effects should be Vision, Knowledge, and Conversation with your Holy Guardian Angel. Direct dialogue with your Inner Master.¹⁴

Omraam Mikhael Aivanhov states that to obtain positive benefits from the sun we need only meditate on it as it rises in the morning.

"When we gaze at the sun, therefore, even if we don't know it, our soul assumes the same shape and becomes a luminous, incandescent sphere. It is the law of imaginative magic that is taking effect: we look at the sun and our whole being begins to resemble it. Simply by looking at something, we create an association, an allegiance between ourselves and the object we are looking at, our vibrations adjust to its vibratory rate and, quite unconsciously we imitate it."¹⁵

Aivanhov further states that simply by raising ourselves 'mentally to the subtlest regions (of the sun), and once there, maintain an expectant, receptive attitude and wait(ing)' we can absorb the vivifying elements of the sun to re-balance our inner Elemental conditions.¹⁶ Through such meditations, imaging ourselves in the "City of the Sun" surrounded by beautiful beings of light, love, and wisdom, we can even communicate directly with the their inhabitants and our Inner Master. But that this can only occur if we continue to take on and imagine things from the 'perspective of the sun'.¹⁷

The Inner Master: Contacting our Holy Guardian Angel

"This is the real function of the ceremonial magician, to construct the right forms out of his own being for his own spiritual force to indwell" - Gareth Knight

The purpose of these rituals is to give us an interior initiation, one that ultimately will

take us beyond the need for any exterior ritual, rite, initiation, or action whatsoever. This state of inner guidance is attained when we have developed a relationship, a veritable and true dialogue, with our Inner Master, or as is called in modern magical circles, "Knowledge and Conversation with our Holy Guardian Angel".

Possibly, this state or condition is best described in relationship to alchemy, by the following:

"When you'll be an alchemist, there will certainly be two things that you have to experience. While meditating in front of your retort, you will feel your heart becoming fulfilled both with the burden of the world and with universal love; so, you'll have much difficulty keeping your eyes dry. If this state has been reached, then you have reached the state of the Authentic Alchemist. Then you won't need any formula, ritual, or prayer, direct contact resolves everything. In this state of Universal Love, be sure not to privilege someone in particular, except if the help requested concerns him or her. In these extraordinary states, think of the correct meaning of: "You will leave your parents, your wife, and your children, to follow me". If love in particular is contaminated with egotism, it will hinder the opening of Universal Love.

As soon as you have reached this state, you can be sure that the Chemist of Malkuth will directly receive from Tiphareth, by night or by day, all the elements he lacked, whether are from the domain of knowledge, or of Knowledge.

With Sendivogius, we say now, "burn all your books even mine".¹⁸

Notes

1. Self-Initiation into the Golden Dawn Tradition by Chic Cicero and Sandra Tabatha Cicero. Llewellyn Publications, St. Paul, MN. 1995. P. 689-691.
2. For more information on the various effects and uses of Pathworking see: Magical States of Consciousness by Melitta Dennings and Osborne Phillips, Llewellyn Publications, St. Paul, MN., and The Philosophers of Nature (PON) Qabala Course Lessons: 35-57.
3. Ciceros, p.605.
4. The Opening by Watchtower Ritual is based on the Supreme Ritual of the Pentagram and the Vault of the Adepti. It was created by Regardie to assist the aspirant in achieving an inner initiation into Tiphareth. While its techniques traditionally belong to the Grade of Adeptus Minor, it can be performed during the Portal period.
5. "R.R. et A.C." stands for, Roseae Rubae et Aureae Crucis.
6. Adam Forrest notes that this is almost certainly the language of MacGregor Mathers.

7. The Philosophers of Nature (PON) Qabala Course, Lesson 34, p. 2-5.
8. PON Qabala Course, Lesson 17, p. 1.
9. It has been pointed out to me by Paul Hume (praxis email list) that in Crowley's Liber O all of the hexagrams begin with the Triangle of Fire, including the Hexagram for Water, which traditionally begins with the Triangle of Water. This final hexagram is the only one to begin with Water in the Golden Dawn variation of the ritual. Adam Forrest has also noted that all hexagrams should begin with Fire. The use of the Water Triangle in this instance is an error in the old Ares Press and Llewellyn editions of the Golden Dawn publications that has been perpetuated. All hexagrams start with the Fire Triangle.
10. PON Qabala Course, Lesson 72, p.1.
11. PON Qabala Course, Lesson 53, p. 3-4.
12. The Magic of Thelema: A Handbook of the Rituals of Aleister Crowley by Lon Milo Duquette. Samuel Weiser, Inc. York Beach, Maine. 1993.
13. John Michael Greer in Circles of Power (p. 147-148) Suggests using the colors red and blue when visualizing the hexagrams. This is not mentioned in Regardie's Golden Dawn, but is a logical extension of the visualization at this point, since here, the Elements are being effected, and the Hexagram is often imagined as two triangles of Fire and Water (the primal forces of creation) intertwined. Point up is red, point down is blue, except for the Fire Hexagram (of the East), where the first triangle is red and second triangle is blue. In Crowley's Thelemite/A.A Star Sapphire ritual the colors are reversed, with the fire descending and the water, or prayers, ascending. See: Duquette, p. 126.
14. At the 6th Annual PON Conference in Colorado Springs, CO. Dubuis stated that it is best to remain silent for a long period of time after having this relationship develop. Wait until you receive an inner impulse that it is alright to speak before doing so. We are to listen and learn from our Inner Self, not dictate to it!
15. The Splendour of Tiphareth by Omraam Mikhael Aivanhov. P. 33.
16. Ibid, p. 29.
17. Ibid. p.44
18. The Philosophers of Nature (PON) Mineral Alchemy Course, Lesson 72, p.4.

Special thanks to Diane Bourne for the information on Thelema and Star Ruby Rituals.

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<http://www.hermetic.com/stavish/rituals/zodiac.html>

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Commentary on Zodiacal Magic

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for: The Wyoming Valley Society for Esoteric Studies

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Introduction

Zodiacal magic is one of the most sophisticated and significant forms of ritual that an aspiring magician can undertake. The skills needed to perform the rituals smoothly and consciously, aware of the inner as well as outer meanings of the symbols used, represents almost half a decade or more of study in many instances. While some may pursue the application of magic at a more rapid pace, and undertake the zodiacal operations in their first three or four years of study, it is not uncommon for many students to go more moderately to the task and approach this phase of their Work in their fifth or sixth year of training. The reasoning for this is simple. Personal and professional obligations aside, the required preliminaries for performing an invocation of Zodiacal force are knowledge of the Lesser and Greater Pentagram Rituals, both of which require a minimum of one year each of regular study. In addition, knowledge of the Lesser and Greater Hexagram Rituals, both of which require almost a year of study each, is also required. Add to this an additional year to become familiar with how the Pentagram and Hexagram Rituals interact with one another, and it is easy to see how four or five years can fly by in just learning the basics.

Theoretical Overview

The purpose of zodiacal magic is allow the magician to approach, contact, and direct the energies of each of the Signs of the Zodiac. This is first done when the Sun enters each of the Signs around the third week of each month, and can later be done at will by the magician. The energies of the Zodiac have planetary and Elemental qualities to them, but on a much larger and potent scale than if either of them were invoked individually. Thus, the Fire of Aries is more potent than just Elemental Fire, and the forces of Mars more direct and focused than if Mars alone had been invoked. Each sign is a complete synthesis of several complex qualities drawing not only on the energies of Assiah and Yetzirah, but also in some fashion on the influences of the

Fifteenth Path of the Tree of Life, or the Path between Tiphareth (our Higher Self) and Hockman (the Zodiac). For this reason, it is also important, that Pathworking up to Tiphareth has been undertaken once or twice before undertaking Zodiacal operations.

Experiences we may have: revelation of the Name our Human type, hidden revelations of astrology (esoteric astrology), influx of Divine Energy of a fiery nature regardless of the Sign invoked (this is a very raw, primordial energy or "Secret Fire.")

Symbols of Zodiacal Rituals

The symbols involved in a qabalistic ritual for each sign of the zodiac are: 1) The permutation of the Divine Name; 2) The Godform of the Sign; 3) the ruling planet of the sign; 4) the Element of the sign; 5) the archangel of the Sign; 6) the Tarot Card of the Sign; 7) and the Hebrew Letter Correspondence of the Sign. Thus we are able to go from the very abstract to the very personal connections with the energy being invoked.

What is nice about having all of these elements is that it shows us that magic involving signs of the Zodiac involve a complex relationship of force, many of whom we are expected to be familiar with through previous work. This array of symbols also allows us to build rituals and/or meditations that are as complex or as simple as we desire, based upon our inner competency with the material. For this reason we will give outlines for three rituals: basic, intermediate, and a complete ritual using all of the symbols mentioned. As each person progresses in their familiarity with the material, they will be able to add, delete, or modify the actual rituals they create, as they advance on the Path.

The Divine Name

The Divine Name is by far the most significant aspect of a Qabalistic ritual, and often the one thing most often overlooked. Through the Name alone, we can contact the potent energies of each sign and come to understand a myriad of associations with each of the Tribes of Israel, the Disciples of Jesus, and the Book of Revelations. Each Name is different in its arrangement of the letters of the Tetragrammaton, but all are inwardly equal since all add up to the same number (26) using gematria.

Each name also represents a kind of esoteric astrology, where each human being resonates with one of these names[1], and it represents their inner astrological sign, regardless of the sign present during the time of their birth. In fact, recognition of this personal resonance, can constitute a kind of re-birth, where in the date and time of the revelation is used to cast an entirely new horoscope.[2]

Each configuration of the Name represents a particular ordering of the basic Elements of creation, thus constituting a pattern, or relationship of energy in each of us. For example, YHVH means the proper ordering of Fire (Yod), Air (Heh)[3], Water (Vau), and Earth (final Heh). This is also the Name applied to the first sign of the zodiac, or Aries.

In the Sign for Cancer we have the ordering as such: Heh, Vau, Heh, Yod. Unfortunately, it is rarely pointed out which Heh is the final Heh (Heh Sophith) in most of the existing lists, and each must figure this out for themselves if they so desire. Yet, even without this detail, we are fully capable of using each Name as a meditative, or ritual device for resonating with the powers of the sign it dominates, or one could even say, creates. This might be critical - the Names came first in creation, and create the Signs of the Zodiac. Thus, the Sign represent, or are symbolic of the Divine Names, not the other way around. Working with the Names alone is more potent than working just with the astrological signs. Together they form a powerful combination of energy and forms.

The ordering of the Names however is in question. Different authorities give differing attributions of which permutation belongs to which sign. Cornelius Agrippa gives one set in his work, Three Books of Occult Philosophy. The Philosophers of Nature[4] give a different ordering, more in line with the Golden Dawn. However, recently published material even suggests that some of the Golden Dawn attributions were in error[5], and one author, Donald Tyson, has chosen to re-write them altogether.[6]

It is important to recognize these differences, but to not be tied down by them. Pick the ordering that best appeals to you inwardly and work with them. They may change over time, and you may work with a different set later. However, working with an imperfect tool is better than doing no work at all. Like all symbols, they are to be a means to an end - here an inner state of increased awareness, power, and love - and not an end in and of themselves.

The Godform of the Sign

Godforms are used as a means of identifying with cosmic principles on an intensely and personal level. In short, through the use of highly detailed visualizations, we identify with the forces and ideas so intimately that we temporarily replace our human ego structure, with that of a god (or what ever else we are identifying with). When done on a regular basis, it becomes possible to "incarnate" aspects of the chosen deity into one's regular ego structure. As a result, we can as the ancients said, "Speak with the authority of the gods."

For more information on Assumption of the Godform, see: [Assumption of the Godform](#), (please link to article here)

Ruling planet of the Sign

The ruling planet of a sign acts as a vehicle or filter for the transfer of that sign's energy into our solar system, and ultimately, our inner and outer worlds. Traditionally only the seven visible planets (or . stars.) were used, and as a rule, are still the best bet for beginners to this work. Some experienced qabalists have used the additional planets of Neptune, Uranus, and Pluto in some work, but this is not widespread.

If we look at each planet, we see that with the exceptions of the Sun and the Moon, each planet has both an active and a passive sign that it dominates. These active and passive modes can be used for either material or spiritual work, or for the creation or elimination of conditions in our inner or outer life.

By examining the fundamental symbols of each planet, we can get an inner understanding of what these composite symbols represent. For example, the circle represents infinity, as well as life giving, or solar energy. The crescent represents contracting, materializing, or lunar energy. The horizontal line is the passive energy of matter; and the vertical line, the active energy of matter. Combined in the form of an equilateral cross, they form the symbol for matter, or the planet Earth.

Examples:[7]

Saturn - & The energies of the 4 elements dominate the lunar energies transmitted to the earth.

Jupiter - The lunar energies dominate the energies of the earth, the reverse of Saturn. The reverse is due to the passage of the Abyss (between Binah/Saturn and Chesed/Jupiter).

Mars - Mars expresses outwardly the solar energies it receives. It therefore is the symbol of force, its energies should revitalize the blood.

Sun - & It transmits the energies of the Infinite into our system.

Venus - ..Here the solar energies dominate the energies of earth.

Mercury - ..The lunar and solar energies are united to dominate the energies of the earth. It is the planet of magic, of alchemy, of astrology and initiation.

Moon - It's symbol represents its function which is to only transmit part of the solar energies in its domain.

Element of the Sign

Just as our relationship to the planets is strengthened through rituals involving the zodiac, so are our relationships to the various aspects of manifestation, better known as . The Elements. . Here, on the level of manifestation, we can see how the archetypal creative forces of the cosmos effect our psychic centers (the planets) and ultimately our physical bodies, environment, and world as a whole (the Elements).

Since zodiacal magic draws upon the spiritual forces of Atzilooth, and is predominantly . fiery. or energetic, electric, penetrating, and expansive in nature, it adds these qualities to all it touches.

Thus, those Signs of a fixed, and stable nature, are made more concrete. Those of a mutable nature more flexible and adaptable, and cardinal signs more energetic and expansive. Just as each of the Sepheroth and planets has its virtues and vices, or positive and negative qualities, so do each of the Signs. These traits are a reflection of the three-fold aspect of each Sign: 1) its ruling planet; 2) its Elemental attribute; and 3) its designation as fixed, mutable, or cardinal (quadruplicities).

It is this kind of complexity of layering of attributes that requires one work up to zodiacal magic by starting with Elemental, and then Planetary rituals first. A thorough understanding of these preliminaries will allow for a more productive and active functioning when doing operations on the Signs. If you understand the nature of the Elements, and how they interact with the planets, it is an easier matter to add the additional element of quadruplicities than starting from scratch.

The Elemental attribute can make it slightly easier for us when doing work on the Signs, in that instead of having to find the Sign's location in the sky at the time of working, we can simply invoke it from its Elemental quarter in the temple.

Archangel of the Sign

Each Sign, like each sepheroth, or planet, has its own ruling intelligence. These archangels rule the sign, and administer its overall function. Each sign also has an angelic force for each of its decants, for a total of seventy-two total. These angels can be found along with their sigilium (magical signatures, or symbols) in The Kabbalah of the Golden Dawn by Pat Zalweski.

Tarot Card of the Sign

The tarot trumps are often used in conjunction with Pathworking, as well as zodiacal rituals. These cards, or trumps, represent a pictorial synthesis of the essence of each Path on the Tree of Life. Since twelve of these Paths have astrological correspondences, the Paths pertaining to them are invoked, even if indirectly, when doing Zodiacal magic. Those Paths are:

- Path 15 - Tiphareth to Hochmah - Aries - The Emperor
- Path 16 - Chesed to Hochmah - Taurus - The Hierophant
- Path 17 - Tiphareth to Binah - Gemini - The Lovers
- Path 18 - Geburah to Binah - Cancer - The Chariot
- Path 19 - Geburah to Chesed - Leo - Strength
- Path 20 - Tiphareth to Chesed - Virgo - The Hermit
- Path 22 - Tiphareth to Geburah - Libra - Justice
- Path 24 - Netzach to Tiphareth - Scorpio - Death
- Path 25 - Yesod to Tiphareth - Sagittarius - Temperance
- Path 26 - Hod to Tiphareth - Capricorn - The Devil
- Path 28 - Yesod to Netzach - Aquarius - The Star
- Path 29 - Malkuth to Netzach - Pisces - The Moon

A close look will show us that the majority of these Paths, seven, are at or above Tiphareth; three more lead up to Tiphareth. Only two are below it, and they both lead to Netzach, or Venus, and govern all things of life on earth, as well as early knowledge of astrology through the number seven.

Thus, we can see, that the function of astrological magic is to assist us in having that experience known as "Knowledge and Conversation. with our . Holy Guardian Angel. or Inner Self, and its perfection as a permanent state within us. It also shows that though these specific rituals, we access power, knowledge, and energy that is very primordial in origin. Only through a healthy understanding of planetary and Elemental magic can be regularly access this energy on a manageable basis and not have it overload our systems.[8]

Hebrew Letters

Each of the twelve simply Hebrew letters corresponds to one of the signs of the Zodiac as well as one of the organs of the human body. The seven double letters are associated with the . openings. or organs of the head, and the three mother letters with the head, chest, and stomach (solar plexus), or the three principle psychic organs of primitive esoteric systems. These correspondences are found in the Sepher Yetzirah, and are the basis for some forms of qabalistic healing practices. The manipulation of these letters also can in themselves allow for heightened states of awareness, energy flow throughout the psychic and physical bodies, and an increased efficacy in the development of the . Magical Voice. , or transformation of our speech in . The (Creative) Word. .

For those unfamiliar with the associations of the Hebrew alphabet, Zodiac rituals allow for the use of them as either a principle focal point, or in a supporting role, depending on the practitioners level of familiarity.[9]

Practical Considerations

All forms of magic are essentially aimed at some kind of practical effect. While psychological integration and spiritual illumination are eminently practical, most practitioners view practical only in terms of material benefit. To this end, zodiacal magic can be applied easily and with tremendous effect through following a few simply rules.

The map of the heavens, or "Chemical Sky", is an effective rubric of how to apply the signs and their attributes for specifically more material, or more spiritual effects.[10] By examining the chart we can see that the signs are divided into two sets, one ruled more or less by the Sun and the other by the Moon. Those under the domain of the Sun are more active, those of the Moon more passive. However, from our perspective, this is highly relative, and it is more important that we look at whether the sign is active or passive. Those in an active mode, such as Aries, are better for spiritual work. Those such as Capricorn, are better for work that requires a material manifestation.

By working when the sun is in that sign, during or near a full moon, and on its planetary ruler, and in the correct planetary hour, we have at our disposal all of the energies of that sign for our use.

This is not to say that we can't do a ritual at other times, only that at these times, the energy is most easily contacted and directed.

Psychological Effects

In addition to allowing us to encounter profoundly ancient archetypal energies directly, and to link the various aspects of our psyche into a more synthetic and harmonious being, we find that working on the zodiac takes us back to the very beginnings of creation (on some level).

We find that the essentially fiery nature of the Signs is the multiple manifestations of the . Secret. or . Creative. Fire of alchemists, magicians, and occultists alike. It is essentially a sexual energy, of the most profoundly ecstatic we can encounter. Though it, we are taken back to the twelve primary manifestations of creation, and even further back to the primary Parental Archetypes of Male-Female/God-Goddess as well. The basic tenants of Freudian psychology are vindicated in this regard. For magic is a creative act, all creative acts are sexual (or the passionate binding of opposites), at the base of our being we are sexual beings. However, on the level of Malkuth, this raw, corrupted, and unrefined sexual nature must be abandoned, and maybe even temporarily rejected, in favor of more subtle directions. Freudian psychoanalysis reveals our fundamental drives and influencing factors on a deep and primordial level. This dark region is then transcended through the application of Jungian or Transpersonal psychology. However, in the end, what has been rejected, must be integrated into the whole, and our very source of life and power itself must be made a cooperative part of our selves. In the end, we end up where we have begun, only on a more precise, wiser, and more loving level, where we direct the forces within us, and are not directed by them.

That which is first would be last, and that which is last will be first. aptly described the situation of those delving into zodiacal magic as a capstone to their ceremonial career. Often the experiences it offers reminds us of the importance of basics, fundamentals, and that everything was always there right in front of us all along, buried in the most simple of meditations and rituals, waiting for us to uncover it.

Holy Guardian Angel

It would not be out of place to mention that while ceremonial magic has many functions, and that its various rituals can be applied to mundane as well as psychic, and spiritual ends, the true purpose of all esotericism is so that we might experience that state known as . Knowledge and Conversation with our Holy Guardian Angel. . Our highest self, true spark of God within, that teaches, illuminates, loves, and heals us and guides

us in our Becoming. It is a peculiar aspect of our self, in which in encounter it first as something almost alien or exterior to us (for it is from the view of our daily life), and over time, more from an . I-Thou. relationship with it, to an extreme identification, or oneness with it. This oneness, is typified as . The Alchemical Marriage. and according to hermetic tradition, is the crowning achievement of our adepthood. It is the Qabalistic equivalent of achieving . The Philosopher. s Stone. .

For this experience however, there are no rituals that we can do. There is nothing that will confer this blessed state on us from without. Yet, even here, we are not without hope. If all esoteric practices are designed to prepare us for this experience, then through their repeated practice we create a stronger link with the very unconscious parts of our Self that we seek, or more aptly, passionately desire, to bring through into daily awareness.

Since all is preparation, we can even perform one of several rituals, designed to specifically prepare us for this state of Illumination, even Grace.

Our Highest Self is an intense pressure, ever seeking, waiting, earnestly desiring to manifest in our daily consciousness. It is always ready, willing, and able to assist us in our lives. Yet, all too often, we fail to stop, pause, and ask it for assistance. Sometimes when we do, we even decide that our ego will dictate to IT, and instead of listening to our Highest Self, we are lecturing to it!

Only through an act of complete surrender, and openness to what it has to instruct us in, and guide us towards, can we really experience the Overshadowing of our Holy Guardian Angel.

For this however, we must slay all fear. Cast out all doubt. Trust, confidence, Faith must fill our hearts and minds. Faith! It is an irony, that for years, decades even, we labor and work to replace the simple faith of an often bigoted and biased religion with the tested experiences of the inner life, only once again to be confronted with that word. A word which through ignorance has been tainted and distorted, but which can still be redeemed.

Faith here is still . Belief in things unseen. but also so much more. For our faith is not based on blind ignorance, fear, or superstition, but on the hard won knowledge that this superhuman part of our self exists. Faith is the ability to surrender, sacrifice and give up all that is human for that which is transcendent. Faith is not a negative state, but one of extreme positiveness, in which we are confident, albeit arrogant from a human point of view, regarding the nature of this invisible Self.

Examples of Rituals

Zodiacal Ritual for the Sign of Aries[11]

Give LVX Signs if know. After a period of meditation in the in the East or West of the alter (but not in the Quarters), give five knocks.(I I I I I). Go the Northeast (or East) and say:

"Hekas, Hekas, Este Bebeloi! Be Far From this Sacred Place Profane Ones!"

Perform the LBRP

Perform the LBRH

Pick up the Cup and purify with Water starting in the East. Trace cross and Water triangle in each Quarter (optional):

"So therefore first the priest who governeth the works of Fire must sprinkle with the Lustral Waters of the loud resounding sea."

Pick up the censor and purify the room with Fire starting in the East. Trace cross and Fire triangle in each Quarter (optional):

"And when after all the phantoms are banished, thou shalt see that Holy and formless Fire which darts and flashes through the hidden depth of the Universe. Hear thou, the Voice of Fire!"

Circumambulate the temple three times deosil (clockwise). Give saluting sign upon each passing of the East. Stand West of the alter, facing East, and perform Adoration of the Lord of the Universe.

"Holy art Thou oh Lord of the Universe!
Holy Art Thou whom Nature hath not Formed!
Holy Art Thou Vast and Mighty One!
Lord of Light and of the Darkness!
(Nought that Silence can express)"

Perform the SIRP

Go to the East and contemplate your Kether and Invoke . Eheieh. four times. Give the LVX Signs (if known), and say:

"Unto Thee sole wise, sole eternal, and sole merciful one, be praise and glory for ever. You who has permitted me, who now stands humbly before Thee, to enter thus far into the sanctuary of thy Mysteries. Not unto me, Adonai, but unto Thy Name be the Glory, now and forever more. Let the influence of thy Divine Ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name be written on high, and my Genius (Holy Guardian Angel) stand in the presence of the Holy One. In that hour when the Son of Man is invoked before they Lord of Spirits and his Name before the Ancient of Days."

Formulate the Quarters around you, and Four Pillars at your sides.

Visualize the Sign of Tiphareth, or the Banner of the East clearly. Let it envelope you as in a cloak.

Perform the Qabalistic Cross.

Perform the SIRP using the Spirit Active Pentagram, and Pentagram of Fire in all four Quarters. Trace the sign of Aries in the Fire Pentagram. Give the Elemental Sign (if known) after each Pentagram.

Invoke the Four Archangels and do the Qabalistic Cross.

Perform the Lesser Invoking Ritual of the Hexagram of Mars with the four forms in their respective Quarters (Optional).

Invoke with: "ARARITA!"

Analysis of the Keyword (IAO) when done.

Face the Sign of Aries and Trace the Sigil in the air. Trace the Supreme hexagram of Mars. Vibrate . ARARITA!. with Hexagram, and "Elohim Gibor!" with the sigil of Mars. Trace Aleph and vibrate it.

Trace the Sigil of Aries again, in the center of the Hexagram and intone the Divine Name "Yod-Heh-Vau-Heh!"

Say the following:

"In the (First) Permutation of the unutterable Name of God, the Vast One, thee I invoke! O powers of the Sign of the (Ram)! (Prince) of the Zodiac! Thee I invoke! Lord of the (Head) ARIES! I invoke Thee! Thou who leads the Tribe of (Gad)! Thou who who are the Ruler over the letter (Heh)! Thee I invoke! Thou whose mighty Archangel is (Melchidael/draw sigil)! Thee I invoke!"

"I invoke Thee Lord of Valor who kindles the Fires of Vitality and Courage within my Soul! Initiator of (growth and inspiration)! Grant me your stamina and strength! Bestow upon me your bold creativity and enthusiasm! Thus I go forward with the resolve of the Ram beating in my breast, ever forward to prosper and attain. Ever forward with the life giving Waters of the Spring in my Soul, and the Fiery Ram of the Stars within my heart!"

Stand in the Position of the Cross and Vibrate "Yod-Heh-Vau-Heh" four times using the vibratory formula. Feel a connection between the Sign of Aries and the corresponding part of your Sphere of Sensation (ie. the head for Gimel/Mars and the right foot for the

Hebrew Letter - Heh/Aries). Breathe in the energy of Mars. Temper the energy with Divine Light of your Kether and Venus.

Contemplate the Light.

Go to the West of the alter and face the East. Raise your hands and say,

"Not unto my name, O Adonai, but unto Thy Name be ascribed the Kingdom, the Power, and the Glory, now and forever more! Amen!" Give the LVX Signs (if known)

Purify and consecrate the Temple with Water and Fire as in the beginning .

Perform the reverse circumambulation and wind down energy raised.

Return to position of Aries in the Temple and Banish the Hexagram of Mar: ARARITA, Elohim Gibor, Aleph. Trace the Sigil of Aries - vibrate YHVH.

Perform Lesser Banishing Ritual of the Hexagram of Mars, beginning with Qabalistic Cross and Keyword Analysis.

Perform SBRP for Fire in all Quarters.

Perform LBRR and BRH

Return to the East and say:

"I now release any and all spirits (energies) that imprisoned (bound) by this ceremony. Depart in peace to your abodes and habitations (and return quickly, peacefully, and fully when called again). Go with the blessings of YHShVH and YHVShH." Trace the Rose+Cross.

Give Five Knocks (I I I I I)

"I now declare this Temple Closed!"

"So Mote it Be! Amen!"

Franz Bardon

Franz Bardon, a Czech author of several books on magic, suggested that magical rituals, particularly those of evocation be simple and direct in comparison to those of the Golden Dawn. In his work, The Practice of Magical Evocation, Bardon gives the following outline for the performing of magical operations, which is to be suitably adapted to zodiacal rituals, and the evocation of the various beings of each planet and sign. Bardon's technique more closely resembles those of the old Medieval and

Renaissance techniques in that it is more flexible and less structured than more modern rituals.

Two magical mirrors are needed, although crystal balls, or bowls of fresh clean water can be substituted.

Prior to the actual ritual, the magician should bath, or at least wash their hands and drink some clean water. The idea of all physical and psychic obstructions and influences being washed away should fill your imagination.

When dressing, the foremost idea is that all influences, both positive or negative, are negated, and that the will of the magician is supreme. This protective attitude must be maintained during the ritual. When you place your cap, cowl, or band upon your head, the final thought that it is not the magician, but God that carries through the entire operation.

The author states:

"You must unite yourself with the Divine principle inside you in such a way that you have the feeling that you are the deity itself." [12]

Light your magic lamp, being sure that the color it projects is that of the planet or Sign being invoked. Green for Venus, Red for Mars, etc. Here of course, an electric light or colored bulbs are easiest to use. Place it on or above the altar, or anywhere it will fill the room with filtered light.

Draw your magic circle.

Impregnate your magic mirror, crystal, or bowl of water with the green light using the power of your imagination. Be conscious that it is not you, the magician, but Deity, that is carrying out the operation. You must feel that the light is a veritable matrix of energy and power, concentrating in the mirror as it did the room previously.

You must have the permanent impression that you are moving about in the room in an oscillating (green) light. This is the way to prepare, magically, the room for the being to be evoked, and in a room like this there will be no more obstacles for the being and it will feel the atmosphere of its own sphere. Already at the moment you accumulate the light you concentrate on the idea that the purpose of this accumulation is to condense the evoked spirit being in a manner that you can see it with your physical eyes and hear it with your physical ears. The stronger your imagination, belief, will and conviction, the better condensed and truer (the spirit) will appear to you. When impregnating the room, do not forget to include that you wish the accumulated planetary (or zodiacal) light-power to remain in the mirror (or crystal, etc.) and in the room until you dissolve it again by force of your imagination.

Now, you start impregnating the other mirror by charging it with the Akasha-principle.

Project, by force of imagination, into the surface of the mirror, the idea that not any disturbing being, not any unwanted power or the like will penetrate into your workroom.[13]

Take the sigil of the sphere being invoked, and trace the sigil with your wand, sword, or finger. Concentrating into the seal the qualities of the being evoked. In addition, concentrate on the idea that the being is allied to the sign and must react to it at any time, willingly, to perform the task it is assigned. The magician must also keep in mind, that it is not they that draw the sign, but God, and that the being will render complete obedience to Deity. The author states, that with this attitude, success is guaranteed.

Bardon now states, that we can begin the preparation of the Magic Circle and Triangle of Art, or evocation. The lines that form them must be re-drawn with the sword, wand, or hand, and the attitude to be taken is that the circle represents eternity and the unity of the macrocosm and microcosm; while the triangle is the three dimensions of the mental, astral, and material forms of the being called forth.

As with traditional rituals, the triangle is outside of the circle, and the talisman is placed inside of it.

The nature and symbolism of the circle, or circles, is left entirely to the operator. However, if four circles are used, they have the names and sigils of the 1) Elemental, 2) Planetary, 3) Zodiacal, and 4) Divine Names of the Quarters inscribed within them.

Of course, incense can be used to either attract the energy of the sphere, or its being, that is being contacted; or, as a means of giving shape and form to the being if it is being evoked into the Triangle of Art.

With implement of evocation in hand, the magician stands in the center of the circle and imagines that they are God, and that their power and consciousness is everywhere. This is very important, and stressed by Bardon several times. This kind of . changing places. with the Cosmos, is also suggested as a meditative technique of its own by the Rosicrucian Order, AMORC, and constitutes a kind of . Cosmic Assumption. instead of the usual specific, but limited, Assumption of the Godform used often in modern ceremonial magic. Here, all of the . forms. are cast aside, and the very essence of creation itself is assumed by the Operator.

magician now calls forth the name of the entity being evoked, be it Elemental, planetary, or zodiacal, and imagines that their voice carries forth across the entire region of the sphere they are contacting. That the entity hears them, and is compelled to answer, because it is God itself that is calling them.

Continue calling forth the name, from a loud vibration, until it is a soft and gentle whisper.

The being should soon appear in the Triangle.

Of course, Bardón is applying this technique to the experiment of evocation, and not invocation, the two being very different works in magic. However, an experienced magician should be able to compare the above material to that of the previous Golden Dawn ritual and derive a means of adapting it to suit their needs as an invocation of a specific zodiacal force.

Mediation Technique

Those wishing to dispense with ritual altogether, or to a minimum, can perform similar techniques as meditations. Here, the process becomes as simple or complicated as the practitioner desires. After deciding which Sign to meditate on (assuming you have done them already once in solar order, starting in the Sign of Aries) simply visualize its sigil and/or Hebrew letter in the center of your heart. Imagine yourself inhaling the proper permutation of the Tetragrammaton associated with it, spinning around the letter, in your heart. You may even inhale this name, spin while you hold your breath, and exhale the name with the air, holding it out and in front of you in blazing white light as breathing is suspended. The normal . square breathing. of inhale to 4 (or 5 or 6), hold for 4, exhale for 4, and hold out for 4, will be sufficient for this exercise.

As time goes by, increase your associations with the letter, feeling its virtues increase within you, as the negative aspects of the sign decrease with each exhalation. Add the planetary sign and its letter as you go. Of course, there is no end to the amount of ingenuity that can be developed here, with colors, archangels, and other associations slowly being added with each practice of the technique.

The heart is used as it is the center of our . intuitive consciousness. the . seat of the soul. and the ultimate place that we must go to for genuine inner teachings. This method is very similar to one used by the Spanish qabalist Abulafia. It is simple, easy to perform, yields great results, and all that is needed is to imagine the Hebrew Names of God and an additional letter or two as times goes on.

Closing

As stated at the beginning of this article, Zodiacal magic is among the most difficult forms of ritual work to perform since it requires a substantial amount of previous experience, knowledge, and understanding of magical practices. It can, however, also be very rewarding and well worth the effort, for by the time the average student reaches the point of wanting to perform these forms of rituals, most of the rituals sub-components are already second nature to them, making the actual work of Zodiacal magic less daunting than it appears.

[1] See: PON discourse by Patrice Malez, 7th Annual PON Conference, Wheaton, Ill. . The Twelve Human Types. . June 22, 1998.

[2] See: PON Qabala Course, Lesson 23.

[3] In the Golden Dawn system the Elements are ordered: Fire, Water, Air, and Earth. PON uses this method in that it allows for a better amalgamation between alchemy and qabala, and represents not the order of the creation of the Elements, but their ordering after they were created. See the Sepher Yetzirah for more information.

[4] See: PON Qabala Course, Lesson 13, p.8.

[5] Self-Initiation into the Golden Dawn Tradition, page 199.

[6] Tetragrammaton, Donald Tyson, Llewellyn Books.

[7] Fundamentals of Esoteric Knowledge, Lesson 4, p.9-10. The Philosophers of Nature (PON). Copyright 1988.

[8] The Major Arcane are generally placed on the Paths, the Suit cards on the Spheres, and the Court cards on the Worlds. However, this is a convention held over from the Golden Dawn and its modern derivatives. Aleister Crowley however, has an interesting set of attributions for the Suits, in which the cards represent very specific astrological combinations. See: The Book of Thoth. Also, One of the first authors of the modern tarot, Oswald Wirth, places the Major Arcane on the Sephiroth, and not on the Paths, with some limited, but interesting correspondences.

[9] See: PON Qabala Course, Lesson 10 and 11; Fundamentals of Esoteric Knowledge, Lesson 6; and Aryeh Kaplan, Sepher Yetzirah, Samuel Weiser, York Beach, Maine.

[10] PON Fundamentals of Esoteric Knowledge Course, Lesson 9, p. 9-10.

[11] This ritual is heavily based on the . Ritual for Aries. given in Secrets of a Golden Dawn Temple by Chic and Sandra Cicero. Llewellyn Publications, St. Paul, MN.1992. P. 428.

[12] The Practice of Magical Evocation by Franz Bardon, Ruegger-berg Verlag. Wuppertal, 1991 p. 129.

[13] Ibid p.130
<http://www.hermetic.com/stavish/rituals/zodiac.html>

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Commentary on Zodiacal Magic

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Introduction

Zodiacal magic is one of the most sophisticated and significant forms of ritual that an aspiring magician can undertake. The skills needed to perform the rituals smoothly and consciously, aware of the inner as well as outer meanings of the symbols used, represents almost half a decade or more of study in many instances. While some may pursue the application of magic at a more rapid pace, and undertake the zodiacal operations in their first three or four years of study, it is not uncommon for many students to go more moderately to the task and approach this phase of their Work in their fifth or sixth year of training. The reasoning for this is simple. Personal and professional obligations aside, the required preliminaries for performing an invocation of Zodiacal force are knowledge of the Lesser and Greater Pentagram Rituals, both of which require a minimum of one year each of regular study. In addition, knowledge of the Lesser and Greater Hexagram Rituals, both of which require almost a year of study each, is also required. Add to this an additional year to become familiar with how the Pentagram and Hexagram Rituals interact with one another, and it is easy to see how four or five years can fly by in just learning the basics.

Theoretical Overview

The purpose of zodiacal magic is allow the magician to approach, contact, and direct the energies of each of the Signs of the Zodiac. This is first done when the Sun enters each of the Signs around the third week of each month, and can later be done at will by the magician. The energies of the Zodiac have planetary and Elemental qualities to them, but on a much larger and potent scale than if either of them were invoked individually. Thus, the Fire of Aries is more potent than just Elemental Fire, and the forces of Mars more direct and focused than if Mars alone had been invoked. Each sign is a complete synthesis of several complex qualities drawing not only on the energies of Assiah and Yetzirah, but also in some fashion on the influences of the Fifteenth Path of the Tree of Life, or the Path between Tiphareth (our Higher Self) and Hockman (the Zodiac). For this reason, it is also important, that Pathworking up to Tiphareth has been undertaken once or twice before undertaking Zodiacal operations.

Experiences we may have: revelation of the Name our Human type, hidden revelations of astrology (esoteric astrology), influx of Divine Energy of a fiery nature regardless of the Sign invoked (this is a very raw, primordial energy or "Secret Fire.")

Symbols of Zodiacal Rituals

The symbols involved in a qabalistic ritual for each sign of the zodiac are: 1) The permutation of the Divine Name; 2) The Godform of the Sign; 3) the ruling planet of the sign; 4) the Element of the sign; 5) the archangel of the Sign; 6) the Tarot Card of the Sign; 7) and the Hebrew Letter Correspondence of the Sign. Thus we are able to go from the very abstract to the very personal connections with the energy being invoked.

What is nice about having all of these elements is that it shows us that magic involving signs of the Zodiac involve a complex relationship of force, many of whom we are expected to be familiar with through previous work. This array of symbols also allows us to build rituals and/or meditations that are as complex or as simple as we desire, based upon our inner competency with the material. For this reason we will give outlines for three rituals: basic, intermediate, and a complete ritual using all of the symbols mentioned. As each person progresses in their familiarity with the material, they will be able to add, delete, or modify the actual rituals they create, as they advance on the Path.

The Divine Name

The Divine Name is by far the most significant aspect of a Qabalistic ritual, and often the one thing most often overlooked. Through the Name alone, we can contact the potent energies of each sign and come to understand a myriad of associations with each of the Tribes of Israel, the Disciples of Jesus, and the Book of Revelations. Each Name is different in its arrangement of the letters of the Tetragrammaton, but all are inwardly equal since all add up to the same number (26) using gematria.

Each name also represents a kind of esoteric astrology, where each human being resonates with one of these names[1], and it represents their inner astrological sign, regardless of the sign present during the time of their birth. In fact, recognition of this personal resonance, can constitute a kind of re-birth, where in the date and time of the revelation is used to cast an entirely new horoscope.[2]

Each configuration of the Name represents a particular ordering of the basic Elements of creation, thus constituting a pattern, or relationship of energy in each of us. For example, YHVH means the proper ordering of Fire (Yod), Air (Heh)[3], Water (Vau), and Earth (final Heh). This is also the Name applied to the first sign of the zodiac, or Aries.

In the Sign for Cancer we have the ordering as such: Heh, Vau, Heh, Yod. Unfortunately, it is rarely pointed out which Heh is the final Heh (Heh Sophith) in most of the existing lists, and each must figure this out for themselves if they so desire. Yet, even without this detail, we are fully capable of using each Name as a meditative, or ritual device for resonating with the powers of the sign it dominates, or one could even say, creates. This might be critical - the Names came first in creation, and create the Signs of the Zodiac. Thus, the Signs represent, or are symbolic of the Divine Names, not the other way around. Working with the Names alone is more potent than working just with the astrological signs. Together they form a powerful combination of energy and forms.

The ordering of the Names however is in question. Different authorities give differing attributions of which permutation belongs to which sign. Cornelius Agrippa gives one set in his work, Three Books of Occult Philosophy. The Philosophers of Nature[4] give a different ordering, more in line with the Golden Dawn. However, recently published material even suggests that some of the Golden Dawn attributions were in error[5], and one author, Donald Tyson, has chosen to re-write them altogether.[6]

It is important to recognize these differences, but to not be tied down by them. Pick the ordering that best appeals to you inwardly and work with them. They may change over time, and you may work with a different set later. However, working with an imperfect tool is better than doing no work at all. Like all symbols, they are to be a means to an end -here an inner state of increased awareness, power, and love - and not an end in and of themselves.

The Godform of the Sign

Godforms are used as a means of identifying with cosmic principles on an intensely and personal level. In short, through the use of highly detailed visualizations, we identify with the forces and ideas so intimately that we temporarily replace our human ego structure, with that of a god (or what ever else we are identifying with). When done on a regular basis, it becomes possible to "incarnate" aspects of the chosen deity into one's regular ego structure. As a result, we can as the ancients said, "Speak with the authority of the gods."

For more information on Assumption of the Godform, see: [Assumption of the Godform](#), (please link to article here)

Ruling planet of the Sign

The ruling planet of a sign acts as a vehicle or filter for the transfer of that sign's energy into our solar system, and ultimately, our inner and outer worlds. Traditionally only the seven visible planets (or . stars.) were used, and as a rule, are still the best bet for beginners to this work. Some experienced qabalists have used the additional planets of Neptune, Uranus, and Pluto in some work, but this is not widespread.

If we look at each planet, we see that with the exceptions of the Sun and the Moon, each planet has both an active and a passive sign that it dominates. These active and passive modes can be used for either material or spiritual work, or for the creation or elimination of conditions in our inner or outer life.

By examining the fundamental symbols of each planet, we can get an inner understanding of what these composite symbols represent. For example, the circle represents infinity, as well as life giving, or solar energy. The crescent represents contracting, materializing, or lunar energy. The horizontal line is the passive energy of matter; and the vertical line, the active energy of matter. Combined in the form of an

equilateral cross, they form the symbol for matter, or the planet Earth.

Examples:[7]

Saturn - & The energies of the 4 elements dominate the lunar energies transmitted to the earth.

Jupiter - The lunar energies dominate the energies of the earth, the reverse of Saturn. The reverse is due to the passage of the Abyss (between Binah/Saturn and Chesed/Jupiter).

Mars - Mars expresses outwardly the solar energies it receives. It therefore is the symbol of force, its energies should revitalize the blood.

Sun - & It transmits the energies of the Infinite into our system.

Venus - ..Here the solar energies dominate the energies of earth.

Mercury - ..The lunar and solar energies are united to dominate the energies of the earth. It is the planet of magic, of alchemy, of astrology and initiation.

Moon - It's symbol represents its function which is to only transmit part of the solar energies in its domain.

Element of the Sign

Just as our relationship to the planets is strengthened through rituals involving the zodiac, so are our relationships to the various aspects of manifestation, better known as . The Elements. . Here, on the level of manifestation, we can see how the archetypal creative forces of the cosmos effect our psychic centers (the planets) and ultimately our physical bodies, environment, and world as a whole (the Elements).

Since zodiacal magic draws upon the spiritual forces of Atzilooth, and is predominantly . fiery. or energetic, electric, penetrating, and expansive in nature, it adds these qualities to all it touches.

Thus, those Signs of a fixed, and stable nature, are made more concrete. Those of a mutable nature more flexible and adaptable, and cardinal signs more energetic and expansive. Just as each of the Sephiroth and planets has its virtues and vices, or positive and negative qualities, so do each of the Signs. These traits are a reflection of the three-fold aspect of each Sign: 1) it's ruling planet; 2) it's Elemental attribute; and 3) it's designation as fixed, mutable, or cardinal (quadruplicities).

It is this kind of complexity of layering of attributes that requires one work up to zodiacal magic by starting with Elemental, and then Planetary rituals first. A thorough understanding of these . preliminaries. will allow for a more productive and active

functioning when doing operations on the Signs. If you understand the nature of the Elements, and how they interact with the planets, it is an easier matter to add the additional element of quadruplicities than starting from scratch.

The Elemental attribute can make it slightly easier for us when doing work on the Signs, in that instead of having to find the Sign's location in the sky at the time of working, we can simply invoke it from its Elemental quarter in the temple.

Archangel of the Sign

Each Sign, like each sepheroth, or planet, has its own ruling intelligence. These . archangels. rule the sign, and administer its overall function. Each sign also has an angelic force for each of its decants, for a total of seventy-two total. These angels can be found along with their sigilium (magical signatures, or symbols) in The Kabbalah of the Golden Dawn by Pat Zalweski.

Tarot Card of the Sign

The tarot trumps are often used in conjunction with Pathworking, as well as zodiacal rituals. These cards, or trumps, represent a pictorial synthesis of the essence of each Path on the Tree of Life. Since twelve of these Paths have astrological correspondences, the Paths pertaining to them are invoked, even if indirectly, when doing Zodiacal magic. Those Paths are:

Path 15 - Tiphareth to Hochmah - Aries - The Emperor
Path 16 - Chesed to Hochmah - Taurus - The Hierophant
Path 17 - Tiphareth to Binah - Gemini - The Lovers
Path 18 - Geburah to Binah - Cancer - The Chariot
Path 19 - Geburah to Chesed - Leo - Strength
Path 20 - Tiphareth to Chesed - Virgo - The Hermit
Path 22 - Tiphareth to Geburah - Libra - Justice
Path 24 - Netzach to Tiphareth - Scorpio - Death
Path 25 - Yesod to Tiphareth - Sagittarius - Temperance
Path 26 - Hod to Tiphareth - Capricorn - The Devil
Path 28 - Yesod to Netzach - Aquarius - The Star
Path 29 - Malkuth to Netzach - Pisces - The Moon

A close look will show us that the majority of these Paths, seven, are at or above Tiphareth; three more lead up to Tiphareth. Only two are below it, and they both lead to Netzach, or Venus, and govern all things of life on earth, as well as early knowledge of astrology through the number seven.

Thus, we can see, that the function of astrological magic is to assist us in having that experience known as "Knowledge and Conversation. with our . Holy Guardian Angel. or Inner Self, and its perfection as a permanent state within us. It also shows that though these specific rituals, we access power, knowledge, and energy that is very primordial in

origin. Only through a healthy understanding of planetary and Elemental magic can be regularly access this energy on a manageable basis and not have it overload our systems.[8]

Hebrew Letters

Each of the twelve simply Hebrew letters corresponds to one of the signs of the Zodiac as well as one of the organs of the human body. The seven double letters are associated with the . openings. or organs of the head, and the three mother letters with the head, chest, and stomach (solar plexus), or the three principle psychic organs of primitive esoteric systems. These correspondences are found in the Sepher Yetzirah, and are the basis for some forms of qabalistic healing practices. The manipulation of these letters also can in themselves allow for heightened states of awareness, energy flow throughout the psychic and physical bodies, and an increased efficacy in the development of the . Magical Voice. , or transformation of our speech in . The (Creative) Word. .

For those unfamiliar with the associations of the Hebrew alphabet, Zodiac rituals allow for the use of them as either a principle focal point, or in a supporting role, depending on the practitioners level of familiarity.[9]

Practical Considerations

All forms of magic are essentially aimed at some kind of practical effect. While psychological integration and spiritual illumination are eminently practical, most practitioners view practical only in terms of material benefit. To this end, zodiacal magic can be applied easily and with tremendous effect through following a few simply rules.

The map of the heavens, or "Chemical Sky", is an effective rubric of how to apply the signs and their attributes for specifically more material, or more spiritual effects.[10] By examining the chart we can see that the signs are divided into two sets, one ruled more or less by the Sun and the other by the Moon. Those under the domain of the Sun are more active, those of the Moon more passive. However, from our perspective, this is highly relative, and it is more important that we look at whether the sign is active or passive. Those in an active mode, such as Aries, are better for spiritual work. Those such as Capricorn, are better for work that requires a material manifestation.

By working when the sun is in that sign, during or near a full moon, and on its planetary ruler, and in the correct planetary hour, we have at our disposal all of the energies of that sign for our use.

This is not to say that we can't do a ritual at other times, only that at these times, the energy is most easily contacted and directed.

Psychological Effects

In addition to allowing us to encounter profoundly ancient archetypal energies directly, and to link the various aspects of our psyche into a more synthetic and harmonious being, we find that working on the zodiac takes us back to the very beginnings of creation (on some level).

We find that the essentially fiery nature of the Signs is the multiple manifestations of the . Secret. or . Creative. Fire of alchemists, magicians, and occultists alike. It is essentially a sexual energy, of the most profoundly ecstatic we can encounter. Though it, we are taken back to the twelve primary manifestations of creation, and even further back to the primary Parental Archetypes of Male-Female/God-Goddess as well. The basic tenants of Freudian psychology are vindicated in this regard. For magic is a creative act, all creative acts are sexual (or the passionate binding of opposites), at the base of our being we are sexual beings. However, on the level of Malkuth, this raw, corrupted, and unrefined sexual nature must be abandoned, and maybe even temporarily rejected, in favor of more subtle directions. Freudian psychoanalysis reveals our fundamental drives and influencing factors on a deep and primordial level. This dark region is then transcended through the application of Jungian or Transpersonal psychology. However, in the end, what has been rejected, must be integrated into the whole, and our very source of life and power itself must be made a cooperative part of our selves. In the end, we end up where we have begun, only on a more precise, wiser, and more loving level, where we direct the forces within us, and are not directed by them.

That which is first would be last, and that which is last will be first. aptly described the situation of those delving into zodiacal magic as a capstone to their ceremonial career. Often the experiences it offers reminds us of the importance of basics, fundamentals, and that everything was always there right in front of us all along, buried in the most simple of meditations and rituals, waiting for us to uncover it.

Holy Guardian Angel

It would not be out of place to mention that while ceremonial magic has many functions, and that its various rituals can be applied to mundane as well as psychic, and spiritual ends, the true purpose of all esotericism is so that we might experience that state known as . Knowledge and Conversation with our Holy Guardian Angel. . Our highest self, true spark of God within, that teaches, illuminates, loves, and heals us and guides us in our Becoming. It is a peculiar aspect of our self, in which in encounter it first as something almost alien or exterior to us (for it is from the view of our daily life), and over time, more from an . I-Thou. relationship with it, to an extreme identification, or oneness with it. This oneness, is typified as . The Alchemical Marriage. and according to hermetic tradition, is the crowning achievement of our adepthood. It is the Qabalistic equivalent of achieving . The Philosopher. s Stone. .

For this experience however, there are no rituals that we can do. There is nothing that will confer this blessed state on us from without. Yet, even here, we are not without hope. If all esoteric practices are designed to prepare us for this experience, then

through their repeated practice we create a stronger link with the very unconscious parts of our Self that we seek, or more aptly, passionately desire, to bring through into daily awareness.

Since all is preparation, we can even perform one of several rituals, designed to specifically prepare us for this state of Illumination, even Grace.

Our Highest Self is an intense pressure, ever seeking, waiting, earnestly desiring to manifest in our daily consciousness. It is always ready, willing, and able to assist us in our lives. Yet, all too often, we fail to stop, pause, and ask it for assistance. Sometimes when we do, we even decide that our ego will dictate to IT, and instead of listening to our Highest Self, we are lecturing to it!

Only through an act of complete surrender, and openness to what it has to instruct us in, and guide us towards, can we really experience the Overshadowing of our Holy Guardian Angel.

For this however, we must slay all fear. Cast out all doubt. Trust, confidence, Faith must fill our hearts and minds. Faith! It is an irony, that for years, decades even, we labor and work to replace the simple faith of an often bigoted and biased religion with the tested experiences of the inner life, only once again to be confronted with that word. A word which through ignorance has been tainted and distorted, but which can still be redeemed.

Faith here is still . Belief in things unseen. but also so much more. For our faith is not based on blind ignorance, fear, or superstition, but on the hard won knowledge that this superhuman part of our self exists. Faith is the ability to surrender, sacrifice and give up all that is human for that which is transcendent. Faith is not a negative state, but one of extreme positiveness, in which we are confident, albeit arrogant from a human point of view, regarding the nature of this invisible Self.

Examples of Rituals

Zodical Ritual for the Sign of Aries[11]

Give LVX Signs if know. After a period of meditation in the in the East or West of the alter (but not in the Quarters), give five knocks.(I I I I I). Go the Northeast (or East) and say:

"Hekas, Hekas, Este Bebeloi! Be Far From this Sacred Place Profane Ones!"

Perform the LBRP

Perform the LBRH

Pick up the Cup and purify with Water starting in the East. Trace cross and Water triangle in each Quarter (optional):

"So therefore first the priest who governeth the works of Fire must sprinkle with the Lustral Waters of the loud resounding sea."

Pick up the censor and purify the room with Fire starting in the East. Trace cross and Fire triangle in each Quarter (optional):

"And when after all the phantoms are banished, thou shalt see that Holy and formless Fire which darts and flashes through the hidden depth of the Universe. Hear thou, the Voice of Fire!"

Circumambulate the temple three times deosil (clockwise). Give saluting sign upon each passing of the East. Stand West of the alter, facing East, and perform Adoration of the Lord of the Universe.

"Holy art Thou oh Lord of the Universe!
Holy Art Thou whom Nature hath not Formed!
Holy Art Thou Vast and Mighty One!
Lord of Light and of the Darkness!
(Nought that Silence can express)"

Perform the SIRP

Go to the East and contemplate your Kether and Invoke . Eheieh. four times. Give the LVX Signs (if known), and say:

"Unto Thee sole wise, sole eternal, and sole merciful one, be praise and glory for ever. You who has permitted me, who now stands humbly before Thee, to enter thus far into the sanctuary of thy Mysteries. Not unto me, Adonai, but unto Thy Name be the Glory, now and forever more. Let the influence of thy Divine Ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name be written on high, and my Genius (Holy Guardian Angel) stand in the presence of the Holy One. In that hour when the Son of Man is invoked before they Lord of Spirits and his Name before the Ancient of Days."

Formulate the Quarters around you, and Four Pillars at your sides.

Visualize the Sign of Tiphareth, or the Banner of the East clearly. Let it envelope you as in a cloak.

Perform the Qabalistic Cross.

Perform the SIRP using the Spirit Active Pentagram, and Pentagram of Fire in all four Quarters. Trace the sign of Aries in the Fire Pentagram. Give the Elemental Sign (if

known) after each Pentagram.

Invoke the Four Archangels and do the Qabalistic Cross.

Perform the Lesser Invoking Ritual of the Hexagram of Mars with the four forms in their respective Quarters (Optional).

Invoke with: "ARARITA!"

Analysis of the Keyword (IAO) when done.

Face the Sign of Aries and Trace the Sigil in the air. Trace the Supreme hexagram of Mars. Virbrate . ARARITA!. with Hexagram, and "Elohim Gibor!" with the sigil of Mars. Trace Aleph and vibrate it.

Trace the Sigil of Aries again, in the center of the Hexagram and intone the Divine Name "Yod-Heh-Vau-Heh!"

Say the following:

"In the (First) Permutation of the unutterable Name of God, the Vast One, thee I invoke! O powers of the Sign of the (Ram)! (Prince) of the Zodiac! Thee I invoke! Lord of the (Head) ARIES! I invoke Thee! Thou who leads the Tribe of (Gad)! Thou who who are the Ruler over the letter (Heh)! Thee I invoke! Thou whose mighty Archangel is (Melchidael/draw sigil)! Thee I invoke!"

"I invoke Thee Lord of Valor who kindles the Fires of Vitality and Courage within my Soul! Initiator of (growth and inspiration)! Grant me your stamina and strength! Bestow upon me your bold creativity and enthusiasm! Thus I go forward with the resolve of the Ram beating in my breast, ever forward to prosper and attain. Ever forward with the life giving Waters of the Spring in my Soul, and the Fiery Ram of the Stars within my heart!"

Stand in the Position of the Cross and Vibrate "Yod-Heh-Vau-Heh" four times using the vibratory formula. Feel a connection between the Sign of Aries and the corresponding part of your Sphere of Sensation (ie. the head for Gimel/Mars and the right foot for the Hebrew Letter - Heh/Aries). Breathe in the energy of Mars. Temper the energy with Divine Light of your Kether and Venus.

Contemplate the Light.

Go to the West of the alter and face the East. Raise your hands and say,

"Not unto my name, O Adonai, but unto Thy Name be ascribed the Kingdom, the Power, and the Glory, now and forever more! Amen!" Give the LVX Signs (if known)

Purify and consecrate the Temple with Water and Fire as in the beginning .

Perform the reverse circumambulation and wind down energy raised.

Return to position of Aries in the Temple and Banish the Hexagram of Mar: ARARITA, Elohim Gibor, Aleph. Trace the Sigil of Aries - vibrate YHVH.

Perform Lesser Banishing Ritual of the Hexagram of Mars, beginning with Qabalistic Cross and Keyword Analysis.

Perform SBRP for Fire in all Quarters.

Perform LBRR and BRH

Return to the East and say:

"I now release any and all spirits (energies) that imprisoned (bound) by this ceremony. Depart in peace to your abodes and habitations (and return quickly, peacefully, and fully when called again). Go with the blessings of YHShVH and YHVShH." Trace the Rose+Cross.

Give Five Knocks (I I I I I)

"I now declare this Temple Closed!"

"So Mote it Be! Amen!"

Franz Bardon

Franz Bardon, a Czech author of several books on magic, suggested that magical rituals, particularly those of evocation be simple and direct in comparison to those of the Golden Dawn. In his work, *The Practice of Magical Evocation*, Bardon gives the following outline for the performing of magical operations, which is to be suitably adapted to zodiacal rituals, and the evocation of the various beings of each planet and sign. Bardon's technique more closely resembles those of the old Medieval and Renaissance techniques in that it is more flexible and less structured than more modern rituals.

Two magical mirrors are needed, although crystal balls, or bowls of fresh clean water can be substituted.

Prior to the actual ritual, the magician should bath, or at least wash their hands and drink some clean water. The idea of all physical and psychic obstructions and influences being washed away should fill your imagination.

When dressing, the foremost idea is that all influences, both positive or negative, are negated, and that the will of the magician is supreme. This protective attitude must be maintained during the ritual. When you place your cap, cowl, or band upon your head, the final thought that it is not the magician, but God that carries through the entire operation.

The author states:

"You must unite yourself with the Divine principle inside you in such a way that you have the feeling that you are the deity itself." [12]

Light your magic lamp, being sure that the color it projects is that of the planet or Sign being invoked. Green for Venus, Red for Mars, etc. Here of course, an electric light or colored bulbs are easiest to use. Place it on or above the altar, or anywhere it will fill the room with filtered light.

Draw your magic circle.

Impregnate your magic mirror, crystal, or bowl of water with the green light using the power of your imagination. Be conscious that it is not you, the magician, but Deity, that is carrying out the operation. You must feel that the light is a veritable matrix of energy and power, concentrating in the mirror as it did the room previously.

You must have the permanent impression that your are moving about in the room in an oscillating (green) light. This is the way to prepare, magically, the room for the being to be evoked, and in a room like this there will be no more obstacles for the being and it will feel the atmosphere of its own sphere. Already at the moment you accumulate the light you concentrate on the idea that the purpose of this accumulation is to condense the evoked spirit being in a manner that you can see it with your physical eyes and hear it with your physical ears. The stronger your imagination, belief, will and conviction, the better condensed and truer (the spirit) will appear to you. When impregnating the room, do not forget to include that you wish the accumulated planetary (or zodiacal) light-power to remain in the mirror (or crystal, etc.) and in the room until you dissolve it again by force of your imagination.

Now, you start impregnating the other mirror by charging it with the Akasha-principle. Project, by force of imagination, into the surface of the mirror, the idea that not any disturbing being, not any unwanted power or the like will penetrate into your workroom. [13]

Take the sigil of the sphere being invoked, and trace the sigil with your wand, sword, or finger. Concentrating into the seal the qualities of the being evoked. In addition, concentrate on the idea that the being is allied to the sign and must react to it at any time, willingly, to perform the task it is assigned. The magician must also keep in mind, that it is not they that draw the sign, but God, and that the being will render complete obedience to Deity. The author states, that with this attitude, success is guaranteed.

Bardon now states, the we can begin the preparation of the Magic Circle and Triangle of Art, or evocation. The lines that form them must be re-drawn with the sword, wand, or hand, and the attitude to be taken is that the circle represents eternity and the unity of the macrocosm and microcosm; while the triangle is the three dimensions of the mental, astral, and material forms of the being called forth.

As with traditional rituals, the triangle is outside of the circle, and the talisman is placed inside of it.

The nature and symbolism of the circle, or circles, is left entirely to the operator. However, if four circles are used, they have the names and sigils of the 1) Elemental, 2) Planetary, 3) Zodiacal, and 4) Divine Names of the Quarters inscribed within them.

Of course, incense can be used to either attract the energy of the sphere, or its being, that is being contacted; or, as a means of giving shape and form to the being if it is being evoked into the Triangle of Art.

With implement of evocation in hand, the magician stands in the center of the circle and imagines that they are God, and that their power and consciousness is everywhere. This is very important, and stressed by Bardon several times. This kind of . changing places. with the Cosmos, is also suggested as a meditative technique of its own by the Rosicrucian Order, AMORC, and constitutes a kind of . Cosmic Assumption. instead of the usual specific, but limited, Assumption of the Godform used often in modern ceremonial magic. Here, all of the . forms. are cast aside, and the very essence of creation itself is assumed by the Operator.

magician now calls forth the name of the entity being evoked, be it Elemental, planetary, or zodiacal, and imagines that their voice carries forth across the entire region of the sphere they are contacting. That the entity hears them, and is compelled to answer, because it is God itself that is calling them.

Continue calling forth the name, from a loud vibration, until it is a soft and gentle whisper.

The being should soon appear in the Triangle.

Of course, Bardon is applying this technique to the experiment of evocation, and not invocation, the two being very different works in magic. However, an experienced magician should be able to compare the above material to that of the previous Golden Dawn ritual and derive a means of adapting it to suit their needs as an invocation of a specific zodiacal force.

Mediation Technique

Those wishing to dispense with ritual altogether, or to a minimum, can perform similar

techniques as meditations. Here, the process becomes as simple or complicated as the practitioner desires. After deciding which Sign to meditate on (assuming you have done them already once in solar order, starting in the Sign of Aries) simply visualize its sigil and/or Hebrew letter in the center of your heart. Imagine yourself inhaling the proper permutation of the Tetragrammaton associated with it, spinning around the letter, in your heart. You may even inhale this name, spin while you hold your breath, and exhale the name with the air, holding it out and in front of you in blazing white light as breathing is suspended. The normal . square breathing. of inhale to 4 (or 5 or 6), hold for 4, exhale for 4, and hold out for 4, will be sufficient for this exercise.

As time goes by, increase your associations with the letter, feeling its virtues increase within you, as the negative aspects of the sign decrease with each exhalation. Add the planetary sign and its letter as you go. Of course, there is no end to the amount of ingenuity that can be developed here, with colors, archangels, and other associations slowly being added with each practice of the technique.

The heart is used as it is the center of our . intuitive consciousness. the . seat of the soul. and the ultimate place that we must go to for genuine inner teachings. This method is very similar to one used by the Spanish qabalist Abulafia. It is simple, easy to perform, yields great results, and all that is needed is to imagine the Hebrew Names of God and an additional letter or two as times goes on.

Closing

As stated at the beginning of this article, Zodial magic is among the most difficult forms of ritual work to perform since it requires a substantial amount of previous experience, knowledge, and understanding of magical practices. It can, however, also be very rewarding and well worth the effort, for by the time the average student reaches the point of wanting to perform these forms of rituals, most of the rituals sub-components are already second nature to them, making the actual work of Zodiocal magic less daunting than it appears.

[1] See: PON discourse by Patrice Malez, 7th Annual PON Conference, Wheaton, Ill. . The Twelve Human Types. . June 22, 1998.

[2] See: PON Qabala Course, Lesson 23.

[3] In the Golden Dawn system the Elements are ordered: Fire, Water, Air, and Earth. PON uses this method in that it allows for a better amalgamation between alchemy and qabala, and represents not the order of the creation of the Elements, but their ordering after they were created. See the Sepher Yetzirah for more information.

[4] See: PON Qabala Course, Lesson 13, p.8.

[5] Self-Initiation into the Golden Dawn Tradition, page 199.

[6] Tetragrammaton, Donald Tyson, Llewellyn Books.

[7] Fundamentals of Esoteric Knowledge, Lesson 4, p.9-10. The Philosophers of Nature (PON). Copyright 1988.

[8] The Major Arcane are generally placed on the Paths, the Suit cards on the Spheres, and the Court cards on the Worlds. However, this is a convention held over from the Golden Dawn and its modern derivatives. Aleister Crowley however, has an interesting set of attributions for the Suits, in which the cards represent very specific astrological combinations. See: The Book of Thoth. Also, One of the first authors of the modern tarot, Oswald Wirth, places the Major Arcane on the Sepheroth, and not on the Paths, with some limited, but interesting correspondences.

[9] See: PON Qabala Course, Lesson 10 and 11; Fundamentals of Esoteric Knowledge, Lesson 6; and Aryeh Kaplan, Sepher Yetzirah, Samuel Weiser, York Beach, Maine.

[10] PON Fundamentals of Esoteric Knowledge Course, Lesson 9, p. 9-10.

[11] This ritual is heavily based on the . Ritual for Aries. given in Secrets of a Golden Dawn Temple by Chic and Sandra Cicero. Llewellyn Publications, St. Paul, MN.1992. P. 428.

[12] The Practice of Magical Evocation by Franz Bardon, Ruegger-berg Verlag. Wippertal, 1991 p. 129.

[13] Ibid p.130
<http://www.hermetic.com/stavish/rituals/spheres.html>
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About this capture
Meditation on the Spheres

by Mark Stavish, M.A.

For The Wyoming Valley Society for Esoteric Studies

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Perform the LBRP, and then, starting in the East, perform an invoking pentagram at each quarter, and intone the appropriate name:, ie,. East-YHVH, South - Adonai, West - Ehieh, North - AGLA.

Perform the Middle Pillar, OR, the Lighting Flash, OR imagine the light coming from Kether and filling your heart for a minute or two. Ask for the guidance of your Holy Guardian Angel, or Inner Master. If you like, you may Invoke the Archangel Sandalphon, or use the Name, ABRACHADABRA, or IAO, as suitable substitutes until the Name of your inner self is revealed.

Starting with Kether and working to Malkuth, work one sphere per month. If you would like a quicker descent of the Tree, go at the rate of one sphere a week, but no faster. The advantage of one per month is that you get the benefit of the lunar cycles in your meditations. Slower is better.

Pick your symbol for meditation. Intone the four Divine Names, going from Divine to Mundane. Hold the image before you for the duration of your meditation. For the fourth week, intone the names from the Mundane to the Divine immediately after the first intonation.

Write down your results in your note book.

Also: after you have descended the tree you may pick any sphere to work on in the same manner. You may also add the various colors of the four worlds. Most work with Briatic or Queens colors for background, and the symbol in the complimentary color.

The more you work, and less you read, the more you will get out of magic.

This information can be found in the article on the Lesser Ritual of the Pentagram.

<http://www.hermetic.com/stavish/rituals/vault-exercise.html>

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About this capture

An Exercise from the Vault of CRC

by Mark Stavish, M.A.

For The Wyoming Valley Society for Esoteric Studies

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The following exercise was found among the papers of my late great-uncle, Edward Tischler, a long time student of Rosicrucianism. The paper has no date, but is most likely from either the 1940's or 1960's and was either delivered at a Rosicrucian Order, AMORC Conclave in San Jose, California, or in Philadelphia, Pennsylvania. The style and tone of the writing suggests the latter, as well as it having been possibly part of a lecture presented by Joseph Weed, author of Wisdom of the Mystic Masters an expose on basic AMORC teachings and practices first published in 1968.

The exercise is designed to help place the practitioner in greater harmony for Cosmic

attunement through a systematic meditation and visualization on the four principle psychic centers of the heart, throat, pineal, and pituitary (crown) glands or centers.

The aversion of any meditation or energizing of the centers below the heart is typical of AMORC techniques, and of Weed's approach to psychic development.

Notation has been added at the end of the exercise to make it more compatible with qabalistic practices and doctrine.

The Technique

Center your consciousness in your heart and visualize your entire chest area enveloped in a pink aura.

Take in a breath to the count of six while you hold this visualization.

Hold your breath in for a count of twelve and as you do so raise the pink cloud to a point 3 inches above the top of your head.

Release your breath slowly to the count of eight and at the same time expand the pink cloud so that it includes your head and the upper part of your body.

When your breath is expelled and your lungs are empty, hold your breath out to a count of twelve and at the same time keep in your minds eye the visualization of the shining pink cloud surrounding your head and upper body.

Repeat the process only using the color blue in your throat.

Repeat the process centering your consciousness in your pituitary gland, between eyebrows and above the bridge of your nose, about ½ inch behind your forehead.

Visualize a brilliant white light around your head to the count of six as you breath in.

Hold for a count of twelve, raising the white aura to a point three inches above your head.

Release your breath to the count of eight and as you do so feel the pituitary center join with the center above your head so that they become as one while the light created by this fusion lights up the whole room.

When your breath is expelled hold your lungs empty for a count of twelve and see that brilliant sun-like aura expand so that it includes your head and the entire upper part of your body above the waist.

relax and sit in quiet meditation for about three minutes. During this period petition for what you need. If it is a worthy petition it will be granted. Before you rise say to yourself "Let good befall the world."

Commentary

The exercise requires an increase in breath control similar to basic pranayama such as suggested by Swami Vivikenanda in his work Raja Yoga. This ability to hold the breath in and out for counts beyond four to six seconds requires a degree of conditioning and preparation. It is advisable that before performing the breath section of the exercise, several minutes be devoted to the simple Square Breathing used in many esoteric circles. This consists of breathing out to empty the lungs and holding out for a count of four. Then, the breath is take in for a four count, held for a four count, exhaled for a four count, and held out for a four count. This is repeated for two to three minutes. This

seemingly simply exercise can be very difficult, as it increases the body and mind's energy reserves, the pH of the blood, and causes the cells of the body to harmonize in a singular rhythm as well as purge the body of toxins. In addition, the will, or ability to concentrate on a single task, is strengthened.

This will cause the lungs to expand, the body to relax, and thus increase one's ability to perform the suggested periods of breath retention as suggested in the above exercise.

Secondly, the exercise can be dramatically increased in effectiveness by feeling the body becoming filled with an intense white heat as the Square Breathing is performed; then for the final minute or two of the preparation period, focus the attention on the area above the head, visualizing it as an intense white point of light. This is the Kether of the qabalists.

Hold this image for one to two minutes, and then with the breath move it down into the heart, filling it with intense white light. Change this light to an intense scarlet, or cherry red, and then either move on to step one of the exercise (Pink aura around the heart) to combine these colors and mediate their potency, or move on to step two of the above exercise (Blue aura around the throat).

The colors red and white are well known in qabalistic and alchemical works for their symbolism of the intense creative powers of our psyche. See: "Part One, Imagination and Will-Power, Flying Roll No. II, Part III; and No. VI", in *Ritual Magic of the Golden Dawn*, Works by S.L. MacGregor Mathers and Others by Francis King.

However, the problem with many exercises such as this, or any that suggests of the transpersonal, is that the element of emotion is so often missed. The question many ask is, "What should I be feeling (or often hope to feel) when doing this exercise?"

Here the answer is quite simple, and in fact is an answer that can be applied to any esoteric exercise. The goal of these exercises on an emotional level is a sense of wholeness. For many this can most easily be described as Maslow put it "a peak experience". This feeling of success, victory, joy, and bursting enthusiasm all around a single event or moment. A feeling so overwhelming that we can almost experience it again in its entirety just by thinking about it.

If peak experiences are an aspect of 'wholeness' then the emotional discharge that they create can be re-experienced and transferred (reframed in NLP language) around another, albeit separate and distinct, experience. For example, if prior to imagining the sphere of light above our head (or pink cloud around our heart) we pause and remember a time when we were having a 'peak experience' and allow the context of the experience to fade while holding on to the emotions, we can build a new context around the 'old' and highly charged emotions. Thus, when ever we imagine the pink cloud we build with it the charge of the peak experience, it in turn can trigger new peak experiences. The same with when we imagine our "Kether" or primordial light in qabala. In fact, a Psychosynthesis exercise designed for young children in new educational

experiences encourages them to visualize a light above their heads and to associate it with successful and peak experiences, and to 're-invoke' it prior to any new undertaking (Psychosynthesis in Education).

In exercises such as these, we not only re-invoke it and associate it with new and future experiences, we literally and imaginatively draw this power into us, and as such, our consciousness.

<http://www.hermetic.com/stavish/rituals/quarter-opening.html>

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About this capture

Outline for Opening the Quarters

for The Wyoming Valley Society for Esoteric Studies

by Mark Stavish

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The Lesser Ritual of the Pentagram is a potent and powerful ritual that can be used as a preliminary to other rituals, or in its own right, to prepare a place for meditation, consecrating a talisman or tincture, or to better experience the qualities of a sphere on the Tree of Life. The following outline is to help those who have knowledge only of this 'little' ritual to better understand its potential uses, before moving on to more sophisticated operations. Remember, there are no advanced rituals, only an advanced ritualist.

Opening

- 1) Perform the Lesser Banishing Ritual of the Pentagram.
- 2) Face the East, and Invoke the Element Earth by drawing an Earth (i.e. invoking) pentagram, and intone the Name for the East, or YHVH.
- 3) Turn to the South and repeat using the Name for the South, Adonai.
- 4) Continue for the West, and North.

The intention the magician should have while performing this second invocation, is that the Elements are present, potent, and stable within their sphere of working.

Invoking

5) Contemplate your Kether, performing four-square breathing, and then invoke the Flashing Sword on the Tree of Life. This can be done by imagining the spheres of the Tree on your body as points of brilliant, white light. Progress to the point where you can imagine them in their Queen's color scale colors, and invoke the appropriate Divine Names. The Upper Trinity can be merged after they are done, into a single brilliant sphere encompassing and illuminating the head in a brilliant halo. Attention should be given to the Names and their vibration. In fact, the Names can be invoked in descending order alone (i.e., without visualization) prior to any work, and must be done, before any work on a specific sphere of the Tree, such as Geburah, Tiphareth, etc.

Closing

Use your closing sign, or the Sign of Silence to close down the energy without banishing it. That is, just cutting off its inward flow, and not removing it from your sphere of operation completely.

Opening a Single Quarter

1) Perform steps One and Five.

2) Turn to the Quarter you wish to Open, such as the East. Draw an invoking pentagram and say, "I Open the Portal of the East in the Name of YHVH." Imagine the pentagram as tracery of a large window, such that you could put your hand through it and reach to the other side. Imagine a vast wall of wind on the other side, ever so slightly blowing through, although great pressure is felt to be present there. Imagine the colors of the Quarter in the wind. Everything must be brilliant and bright. Sharp, clear imagery and feelings are critical and must be developed for this aspect of the work. If need be, imagine a circle, of stone, or just of brilliant light, around the pentagram to stabilize it.

3) After a few moments, or minutes of concentration, call on the Archangel to assist you. Later, additional 'helpers' can be called on to assist you, but always call on the ruling 'intelligence' of the Quarter, the Archangel. Say, "I call on the Archangel Raphael (vibrate the Name) to assist me in my journey in the Eastern Quarter." Or something to this effect. Imagine the archangel before you, on the other side of the pentagram, reaching through with one hand. It should be a massive hand, larger than yours, as these beings are often imagined as being 12-16 feet tall. Feel the warmth of the hand, and go through the pentagram into a sea of the element imagined. Simply repeat the name of the archangel over and over again if need be, to keep focused. When you are ready, turn, and return to the pentagram. Look through and see yourself seated on the other side. Step through. Offer gratitude and thanks to the Archangel for its help. Feel a fast, powerful, and sudden blast of the Element come through the pentagram, completely fill the circle, and then return to the other side. Imagine yourself seated, and then when ready stand. Go before the Quarter and draw a banishing, or closing pentagram while saying: "I close the Quarter of the East in the Name of YHVH! So mote it be!" Stamp your foot, ring a bell, or use a mallet or knocker to affirm your presence in

the material world

4) Banish again with the Lesser Banishing Ritual of the Pentagram if need be, or perform your closing gesture, such as the Sign of Silence to close down the energy.

When opening the quarters, always start with the East, and work your way to the North, doing no more than one per week until you are competent to open and close them as will for specific work.

In the beginning you can draw the alchemical symbol for the Element in the center of the Pentagram, but the kerubic sign of the fixed astrological Sign is more powerful, and should be in complementary colors to the Element.

A study of the qualities of the Signs will yield information regarding the secrets of the Elements. For example: Fire will make ones sense of self very strong, and give dominance over the other Elements. Water must be directed by a strong and clear image, through a focused will (power of Mars). Earth is close to the lunar realms, and can be manipulated through lunar cycles, as well as a strong love of Nature as bestowed by Venus. Air gives breadth and clarity of vision, but also a quick mind and sense of the heaviness and occasional depression if it is allowed to grow 'heavy'.

The Middle Pillar can be substituted for the Flashing Sword, however, the Flashing Sword should be done at least once a week, preferably on Saturday.

See the "Ritual Protocols" for additional information on the spheres.

<http://www.hermetic.com/stavish/rituals/flashing-sword.html>

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The Flashing Sword

by Mark Stavish, M.A.

For The Wyoming Valley Society for Esoteric Studies

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Introduction

The Technique of "The Flashing Sword" is among one of the most common methods

known to qabalists, and yet, one of the least commented upon. Like many esoteric practices it lends itself to a great deal of sophistication, and can be introduced to beginning students as a practical mnemonic device for learning the basics of the Tree of Life, up to a method for releasing the "Secret Fire" or Kundalini in each of us.

The Flashing Sword

The Flashing Sword represents the original descent of Divine energy, or Mezla, during the act of creation. Once this act was accomplished, the energy began to rise back again, towards its original source, and this became known to qabalists as "The Rising Serpent". Together, they form a symbolic glyph of the entire creative process and are well known to hermetic students.

When this process of creation is imagined as part of ourselves, we take on the role of creator, and created. The Lightning Flash of creation goes through us, and we become re-created on a subtle and interior level. When this energy returns to its source, we are lifted ever so slightly higher on the Path of Return. Our psychic centers, corresponding to the spheres on the Tree, are awakened and brought into harmony with each other, and we become the Adam Kadmon, or Original Human, before the so-called "Fall". In short, since are in our daily life already "Fallen", by performing this and other esoteric exercises, we take on the role of redeemer of ourselves and creation, or that of Christ.

Version One

Visualize a sphere of light above your head. Make it so intense that its center point appears black. Concentrate on this sphere for several minutes. Watch it pulse and grow brighter, hotter, and more intense with each breath. Imagine a ray of light coming down from it piercing the top of your head, or crown area, where the skull bones come together. Feel the ray enter into the center of your head filling it with brilliant, intense light. Feel a ray of this light move over to the left temple, filling the entire left side of your skull, brain, and face with light. After a minute or two, imagine the ray of light moving over to the right temple, filling it with light. Meditate on this for a minute or two. Pause now, and visualize these three brilliant spheres of light, the crown, left temple, and right temple, connected by three rays of light from their center points, forming a triangle, with a brilliant point of light in their center. Let grow and fuse into a single sphere of brilliant light.

Let a ray now pass down from right side, to your left shoulder. After a minute or so, let the ray of light continue towards your right shoulder. Then, to your heart area, below the sternum, and after a minute or so, to your left hip. The ray continues across to your right hip, and then to your pubic bone. After a minute or two of meditation, it continues to the center of your feet. As if you were standing in a brilliant ball of light. You can also imagine the energy continuing to the fiery center of the earth.

Each sphere should be brilliant, bright, warm, and vibrant. The lines connecting them should be a brilliant blueish-white color, with sharp, clear edges.

You may end your meditation at this point, or if you feel the energy is too intense, a sense of drowsiness, or heaviness, withdraw the point of light from your feet and reverse the light, taking the spheres with you, back to Kether, and to the starting point above your head. Let that light then fade to black.

After you acquire competency in this technique, add the Queen's Color Scale to each sphere. Later, add geometric forms (polygons preferably) as well.

Version Two

Perform the same as version one. Then, after reaching Malkooth, your feet, imagine a brilliant green serpent, with red-gold highlights, and an intense sense of heat, rise up through each sphere, taking its energy with it, all the way to Kether. Visualize its hood, like a cobra, fanning out and overshadowing you in its power, protection, and wisdom. Imagine both the downward flow of mezla, the sword of light, and the upward power of the serpent combined. Hold this image and let it fade. If the energy is too intense, reverse the serpent back to Malkooth, and then the sword back to Kether.

Version Three

Same as version one, but vibrate the names for each sphere, in order of highest to lowest (Divine Name-Archangel- Angelic- Mundane) for each sphere. Meditate on absorbing the energy of the sphere for a minute or two, then move on to the next.

Version Four

Same as Version Three, but add the Rising Serpent, and vibrate the names from lowest to highest as you reach each sphere.

Version Five

Same as Version One, but vibrate the names in special groupings. Giving one week to each grouping. This method is taken from The Philosophers of Nature, "Fundamentals of Esotericism Course" and is based on the principles of alchemy.

Week One - Divine and Archangelic Names together. This is the Sulphur, or soul of the sphere.

Week Two - Angelic and Mundane Names together. This is the Salt, or material matrix of the sphere.

Week Three - Archangelic and Angelic Names together. This is the Mercury, or the energetic component of the sphere, linking the Sulphur and the Salt, or spiritual and material expressions of the sphere.

Week Four - Vibrate Group One, then Group Two, and the Group Three together.

Version Six

The following exercise is taken from The Philosophers of Nature Qabala Course, Lesson 64. A large mirror is required for this exercise. Candles are placed at foot and shoulder level. The candles should not be visible in the mirror. The work area (oratory) should be dark. Perform four-square breathing. Imagine sphere of light above your head. Imagine it in the mirror. Feel it penetrate your head. As you exhale, see and feel it fill your skull with light. 'See' this in the mirror as well. Continue with the descent of light, seeing it reflected in the mirror. When you reach Malkooth, see, feel, smell, all the images of the fertile earth. Feel as though the energy pours through you, vivifying your 'earth'. Then, at that moment, feel the sudden upsurge of powerful, violent, volcano like energy rushing up, as if a tree were growing at sudden speed taking you with it in its branches. This force moves straight for your cranium. Now, the small sphere above it, enlarges to enclose your entire head. around your face will be a brilliant white halo. The allegory used is that your head is the Sun, and your feet the Earth. If you like, you can also visualize the first Hebrew letter of the name of each sphere in the sphere during the descent. That is Kaph for Kether; Heh for Hod; Mem for Malkooth; etc.

<http://www.hermetic.com/stavish/alchemy/history.html>

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The History of Alchemy in America
by Mark Stavish, M.A.

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Introduction

While alchemy has strained the credulity and pocketbooks of many Europeans since its general appearance in the 16th and 17th centuries, it has also held a fascination for a fair number of prominent and not so prominent Americans as well.

Most of us are familiar with the writings of Thomas Vaughn, Paracelsus, Bacstrom, and dozens of other authorities on the Royal Art, yet it was from colonial America, that one of the most famous and mysterious Alchemists arose --- Philalethes. It is among the apocalyptic Pietists of Pennsylvania, said to have been Rosicrucians fleeing the religious wars of Central Europe, that we also find hints of laboratory alchemy being practiced in their wooden, gothic structured cloister, in Ephrata, on the Pennsylvania frontier. Even late in the "Golden Age", the 18th century that is, the illustrious, even then ivy covered, halls of Harvard was teaching its students the theory of the

transmutation of metals. Even the Governor of Connecticut and Massachusetts dabbled with quicksilver now and again as well.

Even with the death of New England's last known practicing alchemists in the third decade of the 19th century, the torch did not completely die out. Less than one hundred years later, H.S. Lewis, Imperator of the fledgling American organization, the Ancient and Mystical Order Rosea Crucis (AMORC), claiming European recognition and authority for its activities, is reported to have preformed a public transmutation of zinc into gold. By the mid 1940's this same organization, using its newly formed Rose+Croix University, situated in the lush valley of San Jose, California, would be the only known location where the public study of laboratory alchemy was taking place. With a little bit of help from a major corporation or two as well. While this re-birth of laboratory alchemy was short lived, out if it came the now famous Paracelsus Research Society, founded by "Frater Albertus", a new series of AMORC classes in the mid to late '80's, and the latest addition to American alchemical studies, the Philosophers of Nature.

The Philalethes Period

The 17th century world view of America was of a magical land, filled literally and figuratively with gold. It was from this world, not that of an old and rigged Europe, that one of the most mysterious and renowned of alchemical figures. In fact, one who is often called that last of the great alchemists, Eirenaeus Philalethes, better known as, the Cosmopolitan. His first work *The Marrow of Alchemy, Part One*, appeared at London in London in 1654. It was published by E. Brewster, with the manuscript and publication being printed in English; *Part Two* was published the following year. Because George Starkey edited the first edition of *The Marrow of Alchemy*, it has been suggested that he was its author, along with the remainder of the 16 groups of alchemical publications attributed to "The Citizen of the World".

Philalethes is often translated as "Lover of Truth" and is the latinization of the Greek original. According to one of the publishers of Philalethes, William Cooper, "...[Philalethes] is acknowledged by all hands to be an Englishman, and an Adept and supposed to be yet living, and traveling, and about the age of 55 years, but his name is not certainly known." This appeared in Cooper's advertisement for *Ripley Reviv'd* in 1678. In total, Cooper published ten of the sixteen major titles written by the mysterious adept. Beyond being a prolific writer and of philanthropic attitude and activities, what helped make the mystery even more of a lasting legend, is that Philalethes is said to have achieved the Philosopher's Stone in 1645, at the age of twenty-three! [i]

So then, back to the question: who was Philalethes? Well, traditionally, two names have been put forward as being closely associated, and even identified with our Adept: Robert Child and George Starkey. As for Child, little evidence is given to back up the claim, and possibly even evidence to the contrary. With Starkey, the situation is

different.[ii]

While much of the evidence is circumstantial, it comes from contemporaries of both men. Care is given to distinguish between those works on alchemy by Starkey himself, and those whom he attributes to his mysterious New England Adept, the Cosmopolita. However, as Jantz suggests in his article, "America's First Cosmopolitan", could Starkey have written the Cosmopolitan works while in a heightened state of consciousness? Were they the result of his own transcendental awareness as part of the alchemical process? While such is only speculation, what cannot be denied is that Philalethes is an American original, an adept in the now classical alchemical tradition, even being referred to as the "American Philosopher" on the second title page of the Amsterdam edition (1678) of his second group of works, *Enarratio Methodica*.

So then, was Starkey actually Philatheles? If we accept the evidence, then probably yes. In the anagram of two of the principle characters in *Vade Mecum*, the name of the pupil, Philoponus, and his mentor, Agricola Rhomaeus, we discover that in Latin, Agricola become Georgios in Greek, and the Greek Rhomaeus becomes Stark, or Strong, in Anglo-Saxon[iii].

Does it matter? Probably not, except to historians of esoterica, and other people with too much time on their hands. For practical alchemists all that is of importance is the practicality of the information supplied. Whether or not there was a person behind the persona of the Cosmopolitin is as important as asking the same of his more modern European counterpart Fulcannelli.[iv] At some point the personality must die, so that the Light may shine unobstructed, this is a fundamental tenet in esoteric teachings. Maybe in the end, Starkey actually was, and became, the Citizen of the World.

But Starkey wasn't alone in his search for the Philosopher's Stone. Among his contemporaries was Christian Lodowick of Newport, Rhode Island. This former Quaker, mystic, physician, musician, and mathematician was also an alchemist. Not surprising, as Newport was a major trading post, being honored with not only a large Quaker congregation, but also the oldest continually operating synagogue (Turo) in the United States, and one of the oldest Masonic lodges as well. Lodowick was an important philologist, particularly his English-German dictionary and grammar becoming standard throughout most of the 18th century.

Several famous New Englanders returned to Europe, among them Thomas Tillman. Tillman made contact with a group of German Anabaptists in England and eventually went to the Continent with them. Jantz proposes that Tillman's poetic influence may have eventually returned to America through the writings of Conrad Beissel and the Ephrata Cloister. This is not unrealistic, as members of the Cloister went as far north as Rhode Island in search of contacts and converts. A group who, for a while, deeply involved in laboratory alchemy.

However, it is John Winthrop the Younger (1606-1676), founder and first governor of Connecticut, who made major contributions to alchemy, if only through his literary

donations. During his second tour of Europe Winthrop visited the poet John Rist, while in Constantinople in 1642. The visit was at the urging of the French ambassador, for the expressed intention of increasing Winthrop's knowledge of practical alchemy.[v]

Even with this semi-constant flow of ideas, trade, and people between the colonies and Europe, the chemical discoveries of the 18th century did not spell the end of alchemy in New England as they had across the sea. The Philosopher's Stone was still actively being pursued in New England until the third decade of the of the last century[vi]. With at least a half-dozen researchers being known throughout Connecticut and Massachusetts, most of them being graduates of Yale or Harvard.

Among them was Samuel Danforth, born at Dorchester, Massachusetts in 1696, and graduated from Harvard College in 1715. Among the texts used during his stay at Harvard was included the curious manuscript *Compendium Physicae* by Charles Morton. Morton, a Puritan, received his M.A. from Oxford in 1652, and emigrated to Massachusetts in 1686. His *Compendium* was a strange blend of the science of the period with Aristotle. A lengthy section was devoted to the "Artifice of Gold by Alchymy" or "the finding of the Phylosophers stone", even stating, "Some have done it, such are cal'd the Adepti". He listed among them, Lully, Paracelsus, and his disciple, van Helmont.

Danforth began his alchemical library as early as 1721, and achieved remarkable success in his life, serving 34 years as a judge and chief justice in Massachusetts. His reputation as an adept prior to being publicly ridiculed in the press in 1754 for his alchemical studies. In 1773 he wrote to his long-time friend Benjamin Franklin offering to send him a piece of the Philosopher's Stone. It is important to note, that while Franklin himself had no known interest in laboratory alchemy, he knew several active practitioners, as well as the leading members of the Ephrata and Fairmount Park Communes. He served not only as a focal point for American esoteric activities, but was also a major connection to English and French esoteric societies as well.

With his death in 1777, his son, Samuel Danforth, Jr. inherited his books. However professional pressures of his medical and scientific careers forced him to donate his father's books to the Boston Athaenum in 1812. The books are signed by both Danforths, and are heavily annotated, showing more than three-quarters of a century of study. Among the twenty-one volumes were the much standard works to be expected, as well as Philalethes' *Secrets Reveal'd* (London, 1699).

However, the most distinguished supporter of alchemy was probably Reverend Ezra Stiles. Born at New Haven, Connecticut in 1721, he graduated from Yale in 1746, served as tutor until 1755, and was president of Yale from 1778 to 1795. In 1775 he accepted the position of minister to the Second Congregational Church of Newport, Rhode Island. Stiles was also a friend of Benjamin Franklin. While he made remarks concerning "the Rosacrucian Philosophy" that interested his contemporaries, Stiles himself disavowed any knowledge of practical alchemy or ever having witnessed any aspects of it. Yet shortly after his disavowed of such knowledge, Stiles participated in

several experiments of his own. Stiles even repeated the legends of Governor John Winthrop, Jr. which recounted him as an "Adept" who performed alchemical operations each year at his mine near East Haddam, Connecticut along with his associate Gosuinus Erkelens.

The Later Colonial Period: Ephrata and the End in New England

With the advent of religious liberty in colonial Pennsylvania and religious wars in Central Europe, it is little wonder that so many Germans came to the New World in the 17th century. William Penn openly recruited many, and others simply went on their own, and among them were the Pietists. These quasi-mystical, semi-magical, often secretive, and usually apocalyptic groups settled in two main communities in Pennsylvania: the Wissahickon Valley, in present day Fairmount Park (Germantown), Philadelphia, and farther west in Ephrata. It is to the latter group that we turn our attention, for it is there, in Ephrata, that we have some of the clearest information regarding the extent and degree of Rosicrucian and alchemical practices of these communal mystics. While the degree, if any, of these Anabaptist Pietists being influenced by Rosicrucian philosophy has been debated, they definitely were influenced by hermeticism in general, and for at least a period, experimented with practical alchemy.

According to E.G. Alderfer, in his work, *The Ephrata Commune: An Early American Counterculture*, Conrad Beissel was born in 1691, in the strategically located town of Eberback, on the Neckar River, in the political domain of the Electoral Palatinate. The day given is usually March first. Conrad was incredibly magnetic, and despite his pale, frail, and thin appearance, women swooned in his presence. His reputation and rumors of his magia grew. By twenty-five he was initiated into the "Ancient Mystic Order of Rosea Crucis"[vii] and may have even attained its highest rank. He was familiar with the writings of Beohme, Paracelsus, and kabbalah. Utopian, mystical, and secret societies abounded, and there was much cross fertilization of ideas and membership.

However, it is on the Pennsylvania frontier in the first half of the 18th century that his fame and mission grew, as chief teacher-pastor (Leher) of the utopian community of Ephrata. Here, far away from civilization, at least for a while, Beissel and his followers established a community comprised of three orders: celibate male (the Brotherhood of Zion), celibate female (Sister of the Rose of Sharon), and married lay congregation. However, as with all utopian plans, all was not well in this little patch of Eden. Power struggles were somewhat constant, with only the power of Beissel's charisma to unite them. The Brotherhood of Zion, under the leadership of the Eckerling brothers - Israel, Samuel, Gabriel, and Emanuel, leaned more in the direction of theurgy than mystical union. According to Julius Sachse,[viii] the principle advocate of a Rosicrucian connection at Ephrata, the brethren in the Berghaus (main prayer and living quarters) passed their days in quiet speculations, but the Eckerling's advocated what more closely resembled " 'strict observance' or the Egyptian cult of mystic Freemasonry."

Sachse further states:

"The speculations and mystic teachings of Beissel and (Peter) Miller were nothing else than the Rosicrucian doctrine pure and undefiled, while the Zionitsche Bruderschaft or "Brotherhood of Zion", of whom Gabriel Eckerling was first "Perfect Master" or prior, was an institution with an entirely different tendency...in fact, it was one of the numerous rites of mystic Freemasonry practiced during the last century (18th). The professed object and aims of the members of the Zionic Brotherhood was to obtain physical and moral regeneration."

Yet, despite distrust and suspicion, and even charges of being crypto-catholics, Beissel permitted the formation of a chapter and chapter house for the Brotherhood of Zion. The building was raised in May of 1738, was occupied under great ritual solemnity five months later, and building was completed in 1743. It was three stories high, with the first floor being used partially for storage, the second floor being the sleeping temple area, circular in shape with no windows, and the third floor being 18 feet square and the main temple area, with a window in each of the cardinal directions. It was here in this building, that the members of the Brotherhood, up to thirteen at a time, for 40 days, enacted their secret rites of spiritual rejuvenation, but only after physical rejuvenation had been completed.

It was these rites of physical rejuvenation that employed alchemical medicines.

Beginning on the full moon in May, a 40 day seclusion began, which included fasting, prayer, and the drinking of rain water (collected in May), and laxatives. On the 17th day, several ounces of blood were removed and a few white drops of an unknown substance given to the participating neophyte. Six drops were to be taken in the evening, and six in the morning, increasing two drops per day until the 32nd day of seclusion. At sunrise on the 33rd day, more blood was removed, and the first grains of the materia prima was given.

The effects of the 'grain of elixir' was instant loss of the powers of speech and recognition, with convulsions and heavy sweating. After these subsided, the bedding was changed, and a broth made of lean beef and a variety of herbs was given. On the second day, a grain was added to the broth repeating the above symptoms, and upon which "a delirious fever set in which ended with a complete loss or shedding of the skin, hair and teeth of the subject." On the 35th day a bath of prescribed temperature was given, and on the following day, the 3rd and last grain of the materia prima was given in a goblet of wine. The effects of the final dose were much more mild, resulting in a deep sleep during which the skin, hair, and teeth reappeared. On awakening from this ordeal, an herbal bath was given, and an ordinary bath (with saltpeter added) on the 38th day. On the following day (the 39th) ten drops of the elixir of life were given in two spoonfuls of red wine. This final dose was known as the 'grand master's elixir' or balsam. On the 40th and final day, the initiate was said to have been reborn into primordial innocence and capable of living 5,557 years with the grace of God before being called back to the heavenly lodge. The process however, had to be repeated

every forty years in the month of May if this were to happen.

Unfortunately, we know neither the contents of the elixir or the herbs administered as bath or broth for this ceremony. It is also very likely that such a recipe or listing may be sitting somewhere, written in Old German, or even fraktur script, in a local historical society somewhere in Eastern Pennsylvania, with no one being able to read it, or know the meaning of its contents otherwise.

We are also at a loss for any idea as to who may have survived the ordeal. However, the effects of the recipe sound strikingly similar to those given in Paracelsus' writings regarding the Melissa Ens, a potent spagyric medicine said to convey long life and rejuvenation.[ix]

We know at least one recruit, from the Shenandoah, Jakob Martin, set up an alchemical laboratory at Ephrata. He attempted to transmute gold for the establishment of the New Jerusalem, as if gold were needed for such a task. While Martin's efforts were in vain, his close friend Ezekiel Sangmeister, leader of an anti-Beissel faction, claimed that his friend and founder of Universalism, George de Benneville, possessed a large supply of the gold tincture. However, this appears to be near the decline of the Commune, and any real knowledge of practical alchemy may have left with the departure of the Eckerling brothers. The Brotherhood of Zion was reconstituted as the Brotherhood of Bethania, and any trace of Eckerling influence was removed from Ephrata before the first half of the 18th century was over.

The AMORC Period: Round One

Soon after its founding in 1915 in New York City, the Rosicrucian Order, AMORC, known simply as AMORC, found itself in a variety of 'authenticity struggles' that would last until the present day. Behind AMORC's growth and longevity, something many other organizations have publicly and privately envied, was its claim to being the only authentic, authorized Rosicrucian body operating in America. This claim to being the only one and true Rosicrucian body attracted not only disillusioned seekers from other organizations, but also attracted new members who felt comfort and security in the idea of belonging to an organization that had not only 'traditional' roots in antiquity, but historical ones as well. Fancy charters from Europe, stories of ancient initiations and the trials of seeking out the 'secret chiefs' or "Unknown Superiors" of the Order's High Council in France added to the mystery and the attraction. Yet, none of this would have been possible if it weren't for the keen and brilliant mind of the organizations founder, first Grand Master, and ultimately Imperator (Emperor), Harvey Spencer Lewis.

Born in Frenchtown, N.J. on November 25, 1883, Harvey Lewis developed the talents early in life that would serve him as the single most important force in modern Rosicrucianism. Writing, painting, public speaking, and a sense for the 'positive spin' helped him develop an early and lucrative career in advertising. Then after a series of experiences, he abandoned his career in search of the Rosicrucian Order in Europe, allegedly going to Toulouse, France[x], where his contacts were made. While much is

debated about the degree and genuineness of these contacts, it is clear that he believed that they were genuine, and as such were the moving force behind his organization. After a false start in 1909, AMORC finally got off the ground in 1915, and by 1917, had several Grand Lodges established in the United States, along with other smaller bodies, where members would receive the teachings and initiations in a strictly oral format. However, Harvey's love for the advertising world never left him, and he developed and promoted AMORC like it was the next best thing to sliced white bread. Adopting a Masonic style lodge pattern and initiations from the 17th century Gold-and-Rosy-Cross (of twelve degrees, not ten), and similar to that used by the Golden Dawn (Neophyte, Zelator, Practicus, etc.)^[xi], he single-handedly mainstreamed esotericism and Rosicrucianism for the American public. With emphasis on practicality, not abstract metaphysics or obtuse rituals, AMORC's membership grew. But that wasn't all that sold AMORC, for Harvey and AMORC were one and the same. Harvey Lewis had a keenly developed psychic sense, and was at the forefront of proving that what he was selling, the teachings of AMORC, worked. To this end, he decided that it was time for the 'Big Show', and announced in 1916, that he was going to publicly transmute a base metal into gold using alchemical means. An article describing the event was written by Harvey Spencer Lewis, using a nomodeplum, and appeared in the organization's magazine, "The American Rosae Crucis", in July of that year. In summary, the article states the following:

On Thursday night, June 22, 1916, "a demonstration of the ancient art, or science, of transmutation" was given to the officers and councilors of the Supreme Grand Lodge in New York City. Stating that this was the first time that such a convocation was held in America, and very well could be the last for some time to come, it was permissible for each Grand Master to demonstrate once in their lifetime and term of office the process of transmutation.

It further stated, that all of the laws necessary for such an accomplishment were clearly stated and explained in the first four degrees of the Order. In preparation, fifteen members of the Fourth degree drew at random a week earlier cards upon which were written the ingredients each was to individually bring and that all of the ingredients were non-toxic, with the exception of the nitric acid used to test the metal at the end of the demonstration, and easily obtainable. Each was to pledge secrecy, and that they were not to unite with the others the total of the ingredients on their own for at least three years after the death of the Grand Master General, Harvey Spencer Lewis.

Dressed in regalia, but devoid of ritual, the procedure began after a brief introduction on the history and theory of alchemy. In an attempt at objectivity, the article states that, "In order to meet the demand for one outside and disinterested witness, a representative of the New York World's editorial department was invited."

The critical phase of the transmutation took exactly 'sixteen minutes' and resulted in second and third degree burns to Lewis' hands. Examinations were made on zinc placed in the crucible to show that it was the matching half to the piece that was not used. The World's representative was invited to examine the pieces as well, and to

place his initial on them before the operation began, to insure that no slight of hand was involved. The article further states that half of the metal was sent to "the Supreme Council of the Order in France along with an official report" as well as the admonishment of the unnamed journalist that while the experiment was fantastic, he is in no position to judge whether an actual change took place. The transmuted piece of zinc and its unaffected matching half were left on display and observed by "Newspapermen, editors and several scientists (who) have examined them and gone away greatly perplexed." [xii]

Unfortunately, much of the information in this article is hardly objective or even verifiable. While the article has been reprinted several times, no photograph of the 'gold' produced, or replies from the French Supreme Council, or even of the implied news article from the New York World, have been produced along with it. If this had been all there was to AMORC's modern Rosicrucian alchemical legacy, it would have been written off as a failed publicity stunt, and ended up as a footnote in the development of American alchemy.

Despite the obvious questions regarding the article's validity, and complete historical accuracy, it was reprinted by AMORC in the March 1942 edition of the "Rosicrucian Digest", the organizations magazine having changed its name sometime in the early 1930's. This edition also included a footnote at the end of the article which advertised the availability of a 'home alchemy course' complete with herbs, glassware, even a small oven! [xiii] It also mentioned the 'extensive alchemical course given at Rose+Croix University' which brings us to the second phase of AMORC's alchemy period.

Richard and Isabella Ingalese: The Nicholas and Perenelle of California [xiv]

The East Coast wasn't the only place of alchemical transmutations in the first half of the this century. The land of the "Gold Rush," California, is home to America's own immortal alchemical couple. In the vein of Nicholas and Perenelle Flamel, these two American originals are reputed to have achieved "The Stone" and live on to this day. Left mostly to oral lore and legend, the story of the Ingaleses first appeared in print in the November 1928 issue of Occult Review, and later was mentioned in a sidebar on "Alchemy" in the encyclopedia, Man, Myth, and Magic, in 1970.

Their early years are unremarkable with the couple marrying in 1898. Richard was a lawyer specializing in corporate and mining law, and Isabella was a full time psychic, teacher, and healer. They lived in several locations across the country, until settling in Los Angeles around 1912.

In the 1928 article, the author, Barbara McKenzie, interviews Isabella regarding how she and her husband became interested in alchemy. With the approach of advancing age, Mrs. Ingalese states, she and her Richard sought to discover the Philosopher's Stone so that they might "...perhaps add another score of working years to man's so-called allotted span." Despite the many blinds and false routes given to alchemical

work, the couple pursued their work guided by Mrs. Ingalese's psychic gifts.

In a pamphlet written by Richard, he describes their original goal as the creation of Oil of Gold, but instead chose to work with copper because of the cheaper price.

After six years of work two mortgages, several explosions, and two asphyxiations later, Richard states that in 1917, they were able to produce the White Stone of the Philosophers. McKenzie was offered a sample of the White Powder, but readily accepted a sample of the Red Stone. It is not clear why she accepted one and refused the other, however, she records her experiences as follows:

"..it was little more - on my tongue, saying it must lie there and not be swallowed. I immediately noticed an intense bitterness, which is said to be the gold, but other metals I could not detect. In two or three seconds it had been absorbed or dispersed, so that not even a flavor remained in my mouth."

Continuing their search for the Red Stone from 1917 to 1920, the Ingaleses felt they had achieved success and shared their results with members of their "renewal club," possibly made up of investors who supported their alchemical research. At the time of their discovery and potentizing of the Red Stone, Robert was 66 and Isabella 54 years of age. Richard states that they did not respond as well as others to the curative powers of the Stone. However, the usual claims of virility, fertility, and incurables being cured, are reported. Ms. McKenzie notes that she was unable to verify any of the Ingaleses claims in this regard. Richard is quoted as noting that they were familiar with other alchemists who were over 600, 400, and 200 years old. All looking and acting as if they were "about 40 years of age." The most remarkable part of the story however, is Richard's matter of fact description of the resurrection of the wife of a prominent physician who had been dead for thirty minutes.

"Half an hour had elapsed and her body was growing cold. A dose of the dissolved White Stone was placed into the mouth of the corpse without perceptible results. Fifteen minutes later a second dose was administered and the heart commenced to pulsate weakly. Fifteen minutes later a third dose was given and soon the woman opened her eyes. In the course of a few weeks the woman became convalescent, after which she lived seven years."

As for the methods they used, Isabella states that they followed the methods of Paracelsus, particularly Waite's edition of The Alchemical and Hermetic Writings of Paracelsus, but no further details were forthcoming. Several books were written by the couple, but are very difficult to obtain.

While stories of their longevity survived them, it is quite clear that the Ingaleses died in 1934, Isabella in May and Richard in October. Extensive debts were piled against their property, which included 440 acres of land in San Diego. The property was awarded to the plaintiff to satisfy the suit, and surprisingly, the property was acquired by a New Thought group in 1940, being operated as spiritual center continuously ever since.

It would be nice to believe that Isabella and Richard are still alive and that their deaths had been faked, but evidence it to the contrary. Unlike their alchemical predecessors, the age of bureaucracies was catching up with them. Death certificates on file in Los Angeles are full of details prior to and immediately following their deaths, as well as the causes. Maybe this should be a lesson to would be seekers of immortality, that even if death can be escaped, or at least delayed, you still need to have a Social Security Number.

The AMORC Period: Round Two

In the first part of the 1940's, AMORC's librarian and later Dean of the Order's Rose+Croix University (RCU), Orval Graves, proposed a series of classes on practical laboratory alchemy. In those early classes, the techniques of Paracelsus were generally followed, artificial stones were created, and students would often take turns staying up throughout the night, to regulate the heat of the furnaces for the herbal work. A great sense of harmony prevailed. Yet, not all of the results were purely spiritual. According to Russell B. House, F.R.C., and (at the time of his writing) member of AMORC's International Research Counsel, Frater Graves produced for him, at their meeting in June of 1989, several artificial stones alchemically manufactured during those early classes. Among the collection was included a large artificial diamond grown by the late French Rosicrucian alchemist F. Jollivet-Castelot. Castelot was among the leading practical alchemists in Europe at the turn of the century. He was past President of the Alchemical Society of France (Societe Alchemique de France) and editor of its journal, La Rose+Croix (The Rose+Cross).[xv] A photograph of Castelot in his laboratory has been repeatedly reproduced by AMORC in the front of its Rosicrucian Manual for its members.[xvi]

Of those gems produced during the RCU days of the '40's, one topaz was declared by a gemologist to be among the finest he had ever seen. In addition, Dr. A Whaley, a member of the RCU faculty at that time, reproduced what was then current government research on the manufacture of synthetic precious stones, including diamonds. Aside from esoteric chemistry, the students of these classes also had a little help from exoteric chemistry as well. The DuPont company sent some samples of its synthetic stones, and even revealed 'tricks of the trade'. The B&J Star Company of San Francisco lent a hand, however, not all of its methods could be reproduced, as the furnaces at RCU were not powerful enough.

During this time several articles appeared, and since have been reprinted, in The Rosicrucian Digest regarding alchemy. Several by Orval Graves offer considerable insight into the purifying nature of fire and its esoteric implications.[xvii] As well as several article from a Hungarian rosicrucian, Victor Scherbak of Budapest, which dealt with the mythological origins of alchemy, its relationship to Altantas, Lemuria, and the creation stories in Genesis.[xviii]

How many students, all members of the Rosicrucian Order, AMORC that practiced alchemy at RCU is not easily known, however, at least two of its alumni would re-emerge later on: George Fenzke, and Dr. Albert Richard Riedel, better known by his pseudonym, "Frater Albertus".[xix]

Frater Albertus

While AMORC had done much to re-vivify the study of laboratory alchemy in twentieth century America, it was one of its students that would make it accessible to more than just the members of one, albeit large, esoteric fraternity. Dr. Albert Riedel, remembered by Frater Graves as "a little too complicated for the rest of us" went on to publish at least nine books, two of which have become almost standard reading: The Alchemist's Handbook, and The Seven Rays of the QBL.

It was in 1960 that his first title appeared, under the pseudonym "Albertus Spagyricus, F.R.C." which included the "Alchemical Manifesto 1960" declaring the opening of the Paracelus Research Society. The use of the initials "F.R.C." after his name not only designates a general rosicrucian connection, but also may have been an allusion to his having attained a particular status within the grade system of AMORC. At the Paracelus Research Society (PRS) Frater Albertus conducted classes on plant, mineral, metallic, and animal alchemy. In the beginning, classes lasted for three two-week sessions, and were later expanded for a period of seven years, under the Latin the titles of Prima, Secunda, etc.. Albertus' specialty was spagyrics, along with antimony based on the alchemical text, Triumphal Chariot of Antimony. In addition, Qabalah, and specialized applications of astrology were taught. Among his students were his former classmate at RCU, George Fenzke, Hans Nintzel[xx] who was sent there by Israel Regardie (who also studied with Albertus), and Art Kunkin,[xxi] editor and founder of the L.A. Free Press, and inheritor of Regardie's library.

For over a quarter of a century, Albertus initiated hundreds of students into the modern practices of alchemy. Over 600 by one estimate attended his classes. Yet, in 1984, when he died, the Paracelsus Research Society was left without a successor, Albertus never planned for one. His dream of an alchemical university never materialized, although some of his students attempted it. After a brief period as the Parcelsus College, it finally closed its doors.

AMORC: Round Three

By 1988, the need for a new laboratory alchemical movement was growing. Many of the former students of Fr. Albertus were also current or former members of AMORC, as well as students of the Golden Dawn. It was at this time, that the administrators of RCUI approached Jack Glass to teach a new two-week class on alchemy in San Jose, California. In addition to being a member of AMORC, Glass brought with him over thirty years of experience in alchemy, fourteen of them with Albertus. George Fenske, Albertus' old classmate, co-taught the class as well.[xxii]

The first class debuted in June of 1989 and had over 40 students enrolled. Unfortunately, less than a year after the fires of the ovens were re-kindled, Frater Fenzke passed through transition in April of 1990. In an attempt to fill the void left by his passing, Glass asked Russell B. House to co-instruct the program. The course was originally designed to last for three years, with each class lasting for two weeks for eight hours per day. Plant, mineral, and metallic work were taught, with each class building on the work of the previous one. Originally, the classes were to be open only to those members of AMORC who had attained its Illuminati section, or beyond its Ninth Degree. This was later dropped and they were made available to any AMORC member who had completed the previous class, and was in the Fourth Degree or beyond. In 1991 the classes were shortened to one week each year.

Alchemy I covered the basics of plant preparation, as well as history and theory. Herbal elixers, tinctures, and methods of producing the 'plant stone' were examined and experimented with. The second year of the program consisted of Alchemy II or the mineral kingdom. Here tinctures were prepared with the toxic semi-metal antimony, along with oil of sulphur and tartar preparations. The curriculum for year three included the preparation of oils or "Sulphurs" for the seven planetary metals, and illusive Philosophic Mercury.

The program was so successful that a two-day intensive for RCUI extension campuses was developed with enough information to allow students to begin their own explorations into the world of plant work, or the Lesser Circulation. This program of activity was conducted by both Glass and House until 1993. After a brief period of inactivity, the program was re-instituted, and at the time of this writing is being taught by a former student of George Fenske.

Alden, LPN, and The Philosophers of Nature

After the demise of PRS, Paracelsus College was not the only one trying to keep alchemy alive. Scott Wilber, an AMORC member and PRS alumni, founded Alden Research. Presumably taking its name from H. Spencer Lewis's esoteric name "Alden", it attempted to verify early alchemical experiments to see if they matched chemical experiences.

An associate of Wilber's, in 1985 heard from Hans Nintzel about a French alchemical organization called "Les Philosophes de la Nature" (LPN) founded by Jean Dubuis in 1979.[xxiii] Dubuis actually began his alchemical studies with one of the alchemical kits supplied by AMORC, and in addition was a former high ranking member of the AMORC in France and the Traditional Martinist Order (TMO). Dubuis derived some of his early work from research done by Albertus and PRS, and acknowledges a debt to Albertus for connecting alchemy and kabbalah. At the time, LPN was the only school of its kind offering a complete course of plant and mineral alchemical studies, along with kabbalah, and general esoteric studies. It required no oaths of secrecy from its members, only that they respect the copyright and ownership of the materials they

received. All true initiation was seen as being strictly a personal and interior thing, not something conveyable by external means.

After making contact with LPN in France, arrangements were made for the lessons to be sent to the United States for translation into English. Initial funds for the project were supplied by Bill van Doren who had completed seven years of alchemical study with Albertus in PRS. However, it was made clear by Dubuis, that neither LPN nor he would accept any money for the lessons, they were given freely to the United States with no strings attached. This was his gift to esoteric students here, and in other English speaking countries that would derive benefit from the subsequent translations.

In 1986 LPN-USA was officially founded, and in 1994 changed its name to The Philosophers of Nature (PON) to show its independent status from the French parent organization.

Conclusion

So how many alchemists are there in the United States?

There is no way to really tell. While several hundred have been trained by AMORC and LPN/PON classes and seminars, and 600 or more by Albertus, many of them overlap. According to Samuel Weiser Publications[xxiv], Frater Albertus' Alchemist's Handbook is in its fifth edition, making a total of 12,500 copies in print. How many copies of Manfred Junius's Practical Handbook of Plant Alchemy have been published is unknown, but could easily equal Albertus. So, does that mean that there are over 12,000 or 13,000 practical alchemists in America? Probably not. It would be surprising if over five percent of that total number actually continue laboratory work on a regular basis.

However, we do know, that alchemy is still alive, and very well in America. AMORC continues its summer courses in San Jose, with an occasional off-site seminar; PON distributes lessons and holds yearly week long seminars and weekend workshops, and many of the PRS alumni quietly go about their business of teaching what they have learned, the old fashioned way. Even the Internet has a Website by Adam McLean complete with an alchemical course ready for the downloading; along with PON's site offering sample courses for the esoterically curious.

Maybe Albertus' predictions of a new Golden Age of Alchemy, with scientist and layman working alike is right on target.[xxv]

So, as we enter the 21st century, the future for alchemy at least, looks bright. Maybe with this many people grinding, boiling, and macerating into the lonely hours of the morning, somebody will actually find the Philosopher's Stone. If they do, hopefully they'll break their pledge of secrecy and share it with me!

[i] Alchemical Works: Eirenaeus Philalethes Compiled, ed. S. Merrow Broddle,

CINNABAR, P.O. Box 1930, Boulder, CO. 80306-1930. P. xix.

[ii] "America's First Cosmopolitan" by Harold Jantz. Proceedings of the Massachusetts Historical Society, 84 (1972), p.9.

[iii] Ibid. p.21.

[iv] The Fulcanelli Phenomenon by Kenneth Rayner Johnson. Neville Spearman Ltd., Sudbury, Suffolk, England. 1980.

[v] "The Alchemical Library of John Winthrop, Jr. (1606-76) and his descendants in Colonial America" by R.S. Wilkinson. Ambix 10 (1962), p.135.

[vi] "New England's Last Alchemists" by Ronald Sterne Wilkinson. Ambix 10 (1973) p. 128.

[vii] The term "Ancient Mystic Order of Rosea Crucis" is used here by Alderfer and does not originate with its more popular use by AMORC of similar name. It may even have been used by a Swiss group prior to the twentieth century.

[viii] The German Baptists of Provincial Pennsylvania, by Julius Sachse. 1898.

[ix] The Complete Writings of Paracelsus, ed. A.E. Waite, p.

[x] Rosicrucian Questions and Answers with Complete History of the Rosicrucian Order by H.Spencer Lewis, F.R.C. Supreme Grand Lodge of AMORC, San Jose, California. 1984. P. 16 photograph, p. 178.

[xi] The Rosicrucian Manual, Lovett Printing Co., Charleston, W.V., 1928; and Supreme Grand Lodge AMORC, San Jose, Calif., 1975.

[xii] An article published in the March 1926 edition of The Mystic Triangle states: "When a demonstration of the transmutation process was made officially by our Order in New York City a number of years ago, a piece of zinc was so changed in its nature that it looked like gold and stood the acid test of gold; in other words it would have served the same purpose as gold. But the transmuted piece of metal did not weight the same as gold would weigh, and therefore in that regard it was not gold& .is no reason for us believe that all artificial or transmuted gold must have the same weight as gold, which as impurities not existing in the other& .the& zinc weighed less, apparently after it had been transmuted& than before." (p. 27) A similar statement is made by Frater Albertus, in The Alchemist of the Rocky Mountains, page 123. However, here the gold is lighter by a mere fraction of its original weight, making it still almost three times heavier than zinc.

[xiii] A second kit was later offered, without the oven and of lesser quality in some respects. At some point in the 1980's this was discontinued, and all that became

available to members was a 22 page lecture on basic water distillation techniques. The copy I have has no date or copyright, and may date back to the original alchemy classes during the 1940's.

[xiv] The following account of the Ingalese is summarized from Tim Scott's article, "Did They Confect the Philosophers Stone? An Updated Report on 20th Century Testimony," The Stone, July 1996. Pgs.1-6.

[xv] The Alchemists by M. Caron and S. Hutin. Translated from French by Helen R. Lane. Grove Press, Inc. New York, New York. 1961. P. 95.

[xvi] An article appeared in the August 1926 edition of The Mystic Triangle describing the chemical recipe used by Castelot to artificially make gold. However, at the end of his letter he states, "Undoubtedly, there was a loss of gold in the experiment just as occurred in all my anterior attempts; because we know that arsenic, antimony and tellurium carry away gold during their fusion and volitilization." (p.130)

[xvii] "Fiery Philosophy" by Orval Graves. The Rosicrucian Digest, October 1944, pgs. 273-278, 287.

[xviii] "The Mystic Path of Alchemy" , Dec. 1947; "Ancient Traditions of Hermeticism" , Sept. and Oct. 1948.

[xix] Albertus attempted a transmutation of gold while attending RCUI in 1942 an 1943 but "partially" failed. Alchemical Laboratory Bulletin, Second Quarter, 1963.

[xx] "Alchemy is Alive and Well" by Hans Nintzel, GNOSIS, No. 8, Summer 1988. Also, interview with the author, September 1994 (3rd Annual LPN Seminar, St. Charles, Illinois) and January 1995 (Dallas, Texas).

[xxi] "Practical Alchemy and Physical Immortality, An Interview with Art Kunkin" by Christopher Farmer. Ibid.

[xxii] "Alchemy the Living Tradition" by Russell B. House, F.R.C., I.R.C., The Rosicrucian Digest, vol. 69, no. 3. Fall 1991. Also, interview and personal correspondence with the author, 1995 and 1996.

[xxiii] Interview with Bill van Doren, 5th Annual Philosophers of Nature Seminar, Silver Springs, Co., May 27-31, 1996.

[xxiv] Telephone conversation with Samuel Weiser, Publications, York Beach, Maine. Spring, 1996.

Special thanks to Russell B.House, current vice-president of the Philosopher's of Nature (PON-USA),who without his freely sharing of his extensive experience, insights and articles regarding the world of modern alchemy, this article would be considerably less

than it is.

Thanks to Myra Marsh, Librarian of the Rosicrucian Research Library, Rosicrucian Park, San Jose, California, for sending me Canseliet's recipe for making gold!

[xxv] Albertus, Alchemist of the Rocky Mountains. P. 123.
<http://www.hermetic.com/stavish/alchemy/alchemy-middle.html>

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Alchemy, It's Not Just for the Middle Ages Anymore

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For: Atlantis Rising Spring 1997

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Mention alchemy to someone and what do they usually think of? The Middle Ages with old men in some forgotten attic, laboring over bubbling flasks filled with some unknown fluid; or in front of an oven, trying to turn molten lead into gold. These are the images of the alchemist that time, mythology, and prejudicial history have handed down to us.

It is true, that many of the early alchemists were the forerunners of the modern sciences. Physics and chemistry are indebted to these early 'puffers' as they are despairingly called, for from their hours of sweat and travail, a host of modern advances came: porcelain, alcohol distillation, acids, salts, and a variety of metallic compounds, are the results of early alchemical experiments.

But if alchemy wasn't just a foolish waste of time in the search for a means to turn base metals into gold, what was it?

Egypt, The Mother Earth of Alchemy

Alchemy , or "Al-Kemi , is said to be derived from Arabic or Egyptian meaning either "divine chemistry or possibly "black earth referring to the silt deposits from the annual flooding of the Nile river. However, regardless of where the word 'alchemy' began, it has come to mean a very special form of spiritual development.

From Plato's Greece to the European Renaissance, ancient Egypt was held to be the land, if not the origin, of all things mystical. The Egyptian god Thoth, called Hermes by the Greeks, was said to be the father of all magical arts and sciences, with numerous

books on the laws governing creation being attributed to him. These books became the basis of most Western occult teachings, and are known as "The Hermetic Corpus or the 'Body of Hermes', and refers to the total collection of works attributed to the 'scribe of the gods'. The teachings and practice contained in these writings are called "Hermeticism", and in the Renaissance came to include aspects of Jewish mysticism (kabbalah), alchemy, the use of ritual, and communication with super-celestial beings, or angels.

It is important to remember, that in the ancient world and until end of the Renaissance (16th century), magic was seen not as superstition, but as a logical and coherent means of understanding the universe and controlling one's destiny. Magic, imagination, and magnetism are all related, both through their root -mag, as well as how they are seen through the mind of the magician or alchemist.

For the magician, or even the alchemist, the universe is perceived as a reflection of the imagination of the Godhead. Its laws are consistent and logical, and if we are created in the image of the Creator, then we can also create as the Creator has - through the power of imagination. Intense imagination creates a stress on the 'fabric' of the universe, drawing to it magnetic power, thus bringing our images to fruition.

The fundamental ideas of Renaissance magic and alchemy are also found in Eastern yoga, and are the basis for the New Age movement, as well as hypno-therapy, guided visualizations for mental health or cancer treatment, affirmations and an assortment of other psycho-spiritual practices.

Until the last half of this century, though, most of these spiritual practices were kept secret or hidden, mostly out of fear of political or religious persecution. Hence, they became known as occult or "hidden". Since many of them used the same signs, symbols, and literature as contemporary religions - Christianity, Judaism, and Islam - the hidden, occult, or Hermetic arts and sciences became known as esoteric or the secret meaning behind 'exoteric' or everyday religious practices and dogma.

This fear of imprisonment or death, limited instruction in esoteric practices to a trusted few, and only through a process of slow, careful, symbolic rituals and cryptic teachings known as initiations. Each of these initiations, or gradus, symbolized a step, or grade, in the student's inner journey towards illumination.

During the 17th, 18th, and 19th centuries dozens of initiatic orders and societies were established across Europe for the dissemination of spiritual teachings. The most prominent of them being the Rosicrucians, Freemasons, and Knights Templar. Some of them taught their members through moral instruction, such as the Freemasons. Others, such as the Rosicrucians, taught practical mysticism, the use of ritual, the structure of the universe through kabbalah, as well as laboratory alchemy. Many of these organizations exist in Europe or the United States in some form today.

In alchemy however, each of its steps or phases, represents not only a interior

awakening (initiation), but also a physical, practical technique performed in the laboratory. The physical, laboratory work becomes a means of verifying spiritual and psychic expansions in consciousness.

“Alchemy is an initiatic system in which you have no delusions. It is the only initiatic path where there is an objective control in the laboratory. So if your experiment shows you've gone beyond the ordinary material laws of the universe, it shows that you're an alchemist that has had an interior awakening, and that corresponds to the rule which says, 'You will transmute nothing if you have not transmuted yourself first.' Says Jean Dubuis, founder and first president of the French alchemical organization, The Philosophers of Nature.

Dubuis, has actively practiced alchemy and related esoteric arts for nearly sixty-five years. His spiritual path began when he had a spiritual awakening at the age of twelve in the island cathedral of Mont Saint-Michel off the coast of Normandy. This awakening has led Dubuis to a lifetime of activities and intimate involvement in European esoteric circles. He has held positions in the French speaking branch of the Rosicrucian Order, AMORC, presiding over its Illuminati section of higher degree students; as well as various esoteric orders and societies.

After tiring of the various levels of secrecy and often self-aggrandizing use of the power such vows bring, he renounced his memberships and established The Philosophers of Nature (PON) to open the paths of alchemy and kabbalah to everyone of good heart and mind. This is expressed in his view of the basic philosophy behind alchemy:

“Alchemy is the Science of Life, of Consciousness. The alchemist knows that there is a very solid link between matter, life, and consciousness. Alchemy is the art of manipulating life and consciousness in matter to help it evolve or solve the problems of inner disharmony. Matter exists only because it is created by the human seed. The human seed, the original man, created matter in order to involute and evolve. You see, if we go beyond what I said, the absolute being is an auto-created being, and we must become in its image auto-created beings. Dubuis stated during a recent interview at the annual conference of The Philosophers of Nature.

A similar statement was made by fellow Frenchman and alchemist Francois Trojani, during an interview with Joseph Rowe in the Summer 1996 issue of Gnosis.

“It (alchemy) is the dimension of interiority and of meaning in the deep sense: the meaning of life, the meaning of my life, questions about the relationship of spirit to matter, of the purpose and value of my own actions - the questions “where did I come from? , “why am I here? , “who am I? I'm not saying that alchemy provides precise answers to these questions, but that it operates in the dimension where these questions arise.

Because of Dubuis extensive professional career in electrical engineering for a major international electronics firm in France, and work in the field of nuclear physics with

Nobel Prize winner Joliot-Curie, he has been described by fellow alchemists as one of the few people easily at home with either a periodic table of the elements or a kabbalistic diagram. This interest in electronics has led Dubuis to invent several devices designed to assist in experiencing out-of-body journeys and assist people in having a general initiatic experience.

"In ancient times, as human evolution was going, we passed from kabbalah to alchemy. Now, I think that with the evolution of the world, perhaps we can put in the initiatic path electronic methods. It doesn't stop people from having to work themselves, but initiatic work will be easier. This corresponds to the fact that the whole evolution of the world must be accelerated. Dubuis stated.

Dubuis stated that his 'boxes' are more advanced than consciousness altering devices currently on the market. His work through light and sound synchronization as due existing machines, however, through a complex series of mathematical computations, Dubuis says, that he can specify the experiences one will have with his invention. The author has experienced two generations of Dubuis 'mind machines' as they are called, and can attest to their superiority over existing 'off the shelf' equipment. The clarity, impact, focus, and lasting effect of them was quite astounding.

Alchemy and Modern Psychology/Jung

Just as esoteric initiation seeks to repair the psychic damages in humanity, so does its step-child, modern psychology. As a result, most folks today are familiar with alchemy through the extensive writings of Swiss psychologist Carl Gustav Jung. Jung was attracted to alchemy through a series of dreams he experienced, as well as those of his patients, and their resemblance to alchemical symbols representing the stages of self-development, or individuation. However, for Jung, the entire alchemical work, or opus, was viewed from strictly psychoanalytic perspective. Transmutation was not the changing of physical matter, but of psychological matter, from destructive problems, into life enhancing attributes.

Some of Jung's, seminal works outlining the process of human individuation, or self-becoming, are found in his *Alchemical Studies*; in which he interprets the meaning of the key stages and symbols of alchemy to explain the internal stages of human evolution, or what alchemists call, interior initiation.

Laboratory alchemists cautiously point out that despite his contributions, and the critical aspect of psychological work in alchemy, Jung is not considered a real alchemist.

According to Dubuis, and others, for alchemy to be real alchemy, it must work on all levels of creation - spiritual, mental, emotional, and physical. While one or more can be left out and a transmutation of some sort effected, the results are not considered to be alchemical.

"It is true that Jung made some additions to symbolism and gave people a means to

look at their interior life. As regards to alchemy, Jungian psychology shows that alchemy is a universal art and science, and can lend itself to anything, but to reduce alchemy to a therapeutic allegory is a mistake. stated House.

Russell House, of Whinfield, Illinois, is the current president of The Philosophers of Nature, and has studied alchemy with, Jean Dubuis, Orval Graves, "Frater Albertus", and Manfred Junius, several of this centuries leading laboratory alchemists. From 1989 to 1993, House also co-instructed the alchemy classes taught at Rose+Croix University, sponsored by the Rosicrucian Order, AMORC, in San Jose, California.

Alchemy and Alternative Medicine

Along with psycho-spiritual growth, and physical transmutation, alchemy has long been associated with creating cures for 'incurable diseases' as well as near physical immortality. Dubuis has suggested that a carefully prepared tincture, or alchemically prepared medicine extracted with purified alcohol, made from acorns might prove useful in fighting cancer and some auto-immune diseases.

However, at least one of the major contributions of alchemy to alternative medicine is a little more accessible than either of these, that is, homeopathy.

Available in most drug stores and super markets, homeopathic medicines are based on the alchemical practices of the Swiss 16th century alchemist Paracelsus. However, it was not Paracelsus that created homeopathy, he only supplied the theory that "like cures like and that smaller doses of medicine could cure more easily and quickly than large doses. Alchemical tinctures, like homeopathic medicines, are created from plants, minerals, and metals. Homeopathic treatment was formulated in 1796 and introduced to the United States in 1825. In Europe alchemically prepared and homeopathic medicines are available to the general public.

According to House, "For the genuine alchemists, healing, like alchemy, must be on all levels and treat the whole being or person, and within the context of nature and evolution. The intent of the healer must offer encouragement in the interior world of the patient and not work against nature's plan of evolution. Like homeopathy, Bach Flower Remedies, or aromatherapy, alchemical medicines work on a subtle level and a crude one at the same time.

Alchemy and Quantum Physics/Time Travel and other Weird Stuff

Since its inception alchemy has been associated with the idea of transmutation, or the fundamental changing of one thing, usually a base metal such as lead, into something else, in this case gold.

But is transmutation possible?

For alchemists past and present, the answer is a resounding "yes!"

Trojani is quoted as saying that transmutation has taken place and continues to be done. The reason given is that alchemical operations do not take place on the level of the periodic table of elements, but instead on the fabric of time and space itself. That this work on the elements on space and time energy constitutes work directly on oneself.

In fact, Dubuis, Trojani, and their predecessor Francois Jollivet-Castelot all agree that not only is transmutation possible, but that it might not require much of the high-tech, high-energy equipment we have come to associate with sub-atomic physics.

Jollivet-Castelot wrote book for the aspiring alchemist, *Comment on devient alchimiste* (1897), or "How to Become an Alchemist", outlining the range of Hermetic disciplines required, and gave practical advice on purchasing laboratory equipment, as well as the moral requirements of the alchemist.

Harvey Spencer Lewis, the founder and head of the American Rosicrucian Order, AMORC, was familiar with Jollivet-Castelot and his work. In 1915, Lewis himself is said to have transmuted a piece of zinc into gold using little more than an open flame and a crucible. The accounts of this public demonstration have been re-published several times in the organizations magazine, *The Rosicrucian Digest* (March 1942). In addition, in the August 1926 edition of, *The Mystic Triangle*, AMORC published Jollivet-Castelot's account of his own transmutation of base metal into gold, as well as the recipe for carrying it out.

In more recent times, alchemy has been investigated as a means of supplying cheap energy and for the potential creation of 'super metals'. At the Palladian Academy's conference in January 1997, near Vichenze, Italy, Professor Christopher McIntosh, author of *The Rosicrucians* (Samuel Weiser Publications), and member of UNESCO's Educational Office, Hamburg, Germany, mentioned that the United Nations had recently sponsored a conference of its own in which alchemy was considered as a possible tool for the creation of new alloys.

Along similar lines, Dubuis offered some insights into the phenomena of UFO's.

"First of all, there are two hypothesis for extra-terrestrials. The first hypothesis says, that on earth, if you are close to the North Pole, there is some kind of fraternity of advanced people that checks on the global functioning of humanity, and that the flying saucers are theirs. The second hypothesis is that you cannot come from distant systems to earth in everyday physical conditions, so I think that things happen thus. In the system that they start from, they put advanced people onboard, and the speed of energy is multiplied by a hundred thousand or a million, they can come here rapidly, and when they enter the aura of the earth, they are brought back level by level and re-materialize. I don't know, and don't want to know if the Rosswell (New Mexico) story is true, but the details that have been given lead me to believe it is true, because they found material that go back to the invisible where they should be. They said the brain of the person had no barrier,

this means that they are people that have no barrier between the visible and the invisible worlds. I don't know about the other organs. If it is a fake, then the people who have produced it have a very big knowledge of the occult. Dubuis stated.

On Becoming an Alchemist

If you are interested in becoming a laboratory alchemist, then get prepared for a long haul. The experts say that to become involved in the "Royal Art involves the synthesis of several Hermetic disciplines, among them, traditional kabbalah, astrology, tarot, and Renaissance magical theories and practice. Plant work is the first 'matter' worked on, because the principles used are the same as in the more famous, and dangerous, metallic and mineral experiments.

There are few organizations offering courses in practical alchemy, although several graduates of the famous, but now defunct, Paracelsus Research Society, teach what they have learned, if you can find them. PRS was established by Albert Reidel, or "Frater Albertus", author of the now classic work for beginners, "The Alchemists Handbook". Manfred Junius, has combined Indian Ayurveda and Western alchemy in his more technical book, "A Practical Handbook of Plant Alchemy". Although his techniques require a little more laboratory equipment than those of Albertus'. Other texts exist, but are either difficult to obtain, or deal with metallic aspects of alchemy.

Those wishing more personal instruction can contact the Rosicrucian Order, AMORC in San Jose, California. However, their summer course in alchemy is often open to members only and is run irregularly. The Philosophers of Nature (PON) offer a correspondence course covering all aspects of "the Great Work including a highly informative two-year course on plant work, followed by a six-year course on metals and minerals. PON also sponsors an annual week long conference, in the spring or summer, offering practical instruction, as well as a 'traveling seminar' for interested groups. Both organizations can be contacted via their Websites or traditional correspondence.

The Philosophers of Nature

<http://www.mcs.net/~alchemy/>

email, alchemy@mcs.com.

125 West Front Street, Suite 263 Wheaton, IL 60187.

AMORC

<http://www.rosicrucian.org>.

Rosicrucian Park, San Jose, California 95191

1-800-882-6672.

<http://www.hermetic.com/stavish/alchemy/plant1.html>

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About this capture
Practical Plant Alchemy -- Part One

Mark Stavish, M.A. Copyright Mark Stavish, M.A. 1996

Alchemy, or "Divine Chemistry", has for centuries fascinated practitioners and armchair enthusiasts alike. The possibilities of experiencing an actual transmutation of a base metal into gold, achieving long and healthy life, or immortality, are the legendary promises that await the successful alchemists in their search for the Philosopher's Stone.

The Gross from the Subtle

Despite numerous misconceptions about alchemists and their practices, both in ancient and modern times, the true art of alchemy is best described by Stanislas Klossowski de Rola in his pictorial work on the Great Work:

"Alchemy is a rainbow bridging the chasm between the earthly and heavenly planes, between matter and spirit...alchemy, the royal sacerdotal art, also called the hermetic philosophy, conceals, in esoteric texts and enigmatic emblems, the means of penetrating the very secrets of Nature, Life, and Death, of Unity, Eternity and Infinity.

Viewed in the context of these secrets, that of gold making is, relatively speaking, of little consequence: something comparable to the super-powers (siddhis) sometimes obtained by Great Yogis, which are sought not after for their own sake, but are important by-products of high spiritual attainment." - Alchemy by S.K. de Rola.

The Stages of the Work

The Great Work, or Magnum Opus, of spiritual and physical regeneration as suggested by the works on alchemy say that the process consists of seven or twelve stages, which are repeated over and over again until perfection is obtained. These stages are first done in the World of Plants, the Metals, and finally Minerals. Some schools, including that of Paracelsus, suggest work in the animal realm, however, this is often shunned by many practitioners.

The stages are said by many to represent the stages Nature herself took during the initial stages of creation. This is also represented in the Cosmos by the twelve signs of the zodiac, in the human organism by the seven major, and five minor (for a total of twelve), psycho-spiritual centers called chakras in Sanskrit. These centers are also linked to the endocrine and nervous systems in human beings.

Thus, both the study of astrology, the astrological timings of experiments (at least in the beginning), and esoteric meditations, similar to yoga, for the rising of spiritual energy known as kundalini, are part of the alchemists discipline. The alchemist is in essence, a

mystic, astrologer, and magician.

This is the critical point, for to attempt to separate out the physical actions of the alchemist without the interior exercises and projections of them on or into the physical realm of the laboratory, is to reduce it to mundane chemistry.

For alchemy to be alchemy, the Al, or divine aspect, must always be present in the consciousness of the operator.

The Early Years

While Egypt is attributed with being the home of alchemy, and its god Thoth, or Hermes in his Greek incarnation, being the Father of Alchemy, other lands have contributed as well. China and India both have highly developed laboratory alchemical traditions that have been practiced in unbroken lines since their inception.

It is in the West however, that we see some of the most fascinating aspects of the Art developed. Here, Babylonian, Chaldean, Egyptian, Greek, Hebrew, and Arabic methods were worked side by side. Through Arab trade, Chinese and Indian methods most likely were also introduced into the Middle East, and ultimately Europe. These diverse traditions were ultimately amalgamated in an attempt to discover the process for creating the Philosopher's Stone.

This is the Stone of the Wise said to confer the ability to transmute base metals into gold, prolong life, and cure all diseases. With it, the Elixir of Immortality could be attained.

This idea of a Stone, of actual physical object as a means of bringing about dramatic changes in the health and well being of an individual, is the basis for most experiments in all three Kingdoms that the alchemist will progressively work through.

Sulphur, Salt, and Mercury

In alchemy everything is composed of three parts: Sulphur (Soul or individualized essence), Mercury (Life Force), and Salt (Physical Body). It is the Work of the alchemist to separate and recombine these three basic principles as often as necessary until are in perfect proportion and harmony with each other. When this harmony is achieved, the creation of a 'stone' of physical object used in the transformation of the alchemist, or another, via a medium, such as water, wine, or direct contact will be produced.

In the Plant Kingdom, the physical body of the plant itself is the Salt, its essential oil are the Sulphur, and alcohol (and occasionally water) is the Mercury.

Thus, the aspiring alchemist seeks to separate these three parts and recombine then, giving rise to the phrase used by Paracelsus, spagyrics. Spagyrics is Greek for "separate and recombine" and is the term given to plant work, or the Lesser Circulation.

The Greater Circulation consists of metallic and mineral work, its process follows the same principles as plant work, and is generally undertaken only after a certain degree of plant mastery has been attained.

While much can be gained from the theoretical study of spagyrics, it is only in the actual conducting of experiments that any meaningful degree of insight and growth can be attained. For this reason, the following experiments have been given so that would be alchemists can try it for themselves, without the heavy investment in laboratory equipment during their trial period. The methods given and time for completion reflect this simple, low-tech, approach. In some cases, however, with proper glassware and heat source, the time required can be dramatically reduced.

Experiments for the Beginning Student of the Art

The production of a spagyric tincture is the first and easiest of all operations. It requires no special equipment, and can be done by anyone anywhere, needing only patience and perseverance as its primary tools.

For the sake of brevity, an example of a tincture will be given, with a specific herb - Lemon Balm (*Mellissa Officianalis*), although any plant can be used. Careful consideration must be taken into account as to the plants toxicity; as such, those listed at the end of this work are those most commonly used and are non-toxic.

For each operation one (1) ounce (52 grams) of the dried herb will be needed. Unless otherwise stated, the bulk herb will consist mostly of leaves, some stem, and occasionally the roots of the plant specified. If you are unsure as to the content, either ask the herbalist you are purchasing it from, or grow your own and pick it yourself. I say grow your own herbs, then you will know positively the identity of the plant. While very few people die each year from plant mis-identification while wild crafting, picking plants in the wild, it does one no good to be among those dozen or so who make a fatal error. Be safe, buy it dried, or grow it yourself.

If dried herbs are not available, fresh plants may be substituted. Alchemists have personal preferences as to when and where to use fresh versus dried plants. Experience will help you sort this out later on. For now, either plant will suffice for this experiment.

In addition, four (4) to eight (8) ounces of pure grain alcohol will be needed. In some states purchasing grain alcohol is illegal, and in others, only 190 proof, or 95% pure alcohol, is available. The 190 proof is sufficient, and the most commonly used in plant work for beginners. If neither of these is available, vodka can be substituted, or alcohol can be distilled from red wine, or strong brandy.

Note: Distilling alcohol from wine maybe illegal in some states. Check if you think this may be a problem.

A wide mouthed jar, such as used in canning, along with a lid, and plastic food wrap,

aluminum foil, fine mesh filter, and/or coffee filter and funnel. A mortar and pestle are optional, but desirable. A coffee grinder is also helpful.

Basic Spagyric Tincture

Begin the operation in the planetary hour of the ruling planet of the herb. Here, that is Jupiter, since *mellissa* is traditionally ruled by that planet. While planetary hours come several times a day for each planet, the first, and often easiest, is to begin with in a few minutes of sunrise on the day of the ruling planet. Since *Mellissa* is ruled by Jupiter, and Jupiter rules Thursday, the first planetary hour of Jupiter would occur immediately after sunrise on Thursday. Start with prayers to God that the mysteries may be revealed to you and your place in the Universe restored. After interior preparation has been completed, take the herb and begin grinding it by hand, or in the small quantities in the mortar and pestle. Make it as fine a powder as possible, focusing on the idea that you are releasing the Divine Power in the herb as well as within yourself through the Work. If there is not enough time to grind all of the herb by hand, or it is too tough, such as a seed or root, then grind it partially in the coffee grinder. Here it is important that you spend some time with the herb in physical contact with you, as well as in the beneficial contact with your energy field or aura. If you must grind it entirely by machine, then place it in the mortar and grind it with the pestle anyhow, focusing on developing the energetic relationship between yourself, the herb, the planet ruling it, and that planet's counterpart in your psyche and body.

When the powder is finished, place it in the jar, and slowly, with concentration, pour the grain alcohol over the herb, until it is saturated with fluid and an additional equal to that (2 -4 'fingers') is also in the container. The jar should not be more than $\frac{1}{2}$ to $\frac{2}{3}$ full of fluid at most, as room is needed for expansion as the contents heat during the maceration process.

The fluid inside will evaporate as it heats, and condense as it is not capable of escaping. This will cause the fluid to get darker with each passing day. This coloration, or tincturing, is the extraction of the Sulphur-Soul property, from the Salt-physical plant matter, by the Mercury-alcohol medium.

The fluid should not touch metal, and if needed, cover the mouth of the jar with food wrap prior to sealing it tightly with the lid. Wrap it in foil, as it can see no light, and place it somewhere warm, and shake it vigorously once or twice a day. Continue this process for one to two weeks, until the color of the tincture is dark.

Remember, that this is your 'Philosophical Child' and must be treated with love and respect. Each time you handle it, for inspection, shaking, or in any fashion, remember that it is a physical representation of your soul-personality. Treat it no different than you would treat yourself, or better, a small animal, child, or house guest. As you separate the Sulphur from the murky sludge of the herbal mass, so are you separating your Soul from the constraints of physical life and incarnation.

It is the attitude of the operator, more than the process itself, that makes alchemy divine. This attitude is literally transferred to the matter being acted upon, just as if it were a patient receiving magnetic or spiritual healing. When the final product is then consumed, we are taking into ourselves a veritable consumable talisman, like that which is suggested by the Christian Mass, only this our Body (Salt) and Blood (Mercury) regenerated, to receive the power of Christ (spiritual power, or Sulphur).

Each time we repeat the process, we are regenerated by minute degrees closer to perfection.

After the color of the liquid is sufficiently dark, pour it off, being careful to strain or filter it, then press out the remaining fluid from the plant matter.

This tincture now contains the Sulphur (essential oils, waxes, and vegetable fats) and the Mercury (alcohol and some water) of the Lemon Balm.

Take the plant mass, or feces, also called the caput mortum or dead head, outside and ignite it in a heat resistant container outside. Place the container upon some bricks if needed, to act as a heat shield for the surface area underneath, such as grass or even exterior carpeting. Have on hand a pair of oven mittens and a large pot lid. The pot lid is to smother the flames if necessary, as well as to protect the dried ash from blowing away in a sudden breeze. For this operation, a large, deep container used for baking, is ideal. Metal can also be used here, as our concern is not with what may be drawn out of the ashes, but out of the tincture.

The smoke released from the burning plant residue will be significant, as such, if it is done inside, make sure that the exhaust fan on your stove is functioning.

After the matter (Salt) has cooled, place it in a heat proof dish, covered if possible, and heat it in the oven at 500 or more degrees Fahrenheit until it has turned to a grey-white, or completely white powder. Frequent grinding of the Salt will assist in this process. The finer the particles during the maceration process, the more Sulphur extracted; the finer the particles during the heating, or calcining, process, the easier it is to get the grey-white or white stages of purification..

Keeping the Salt separate, place a few grains of it in a teaspoon (or 1-2ml/10-20 drops) of the tincture, in a glass of distilled water. This should be during the planetary hour, on the planetary day ruling the herb, in this case, Thursday.

While the Salts need not be consumed with the tincture, they will assist in the overall effects of the operation.

Above all, remember the sacredness of the operation you have performed. Its intended regeneration: physically, psychologically, and spiritually, through the assistance of the tincture as a manifestation of your spiritual power. Some alchemists combine this aspect of the Work with kabbalistic or astrological invocations, similar to what is done

for talismans, to intensify the desired effects.

In our next article, we will examine the preparation of the Ens Tincture, another simple and highly beneficial experiment. In our third and final article in this series, we will explore the preparation of the Vegetable Stone.

The articles in this series are excerpts from the forthcoming title, A Short Course in Plant Alchemy by Mark Stavish.

<http://www.hermetic.com/stavish/alchemy/plant2.html>

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About this capture
Practical Plant Alchemy -- Part Two

by Mark Stavish, M.A. Copyright Mark Stavish, M.A. 1996

The Ens

According to Paracelsus, the Ens is among the most powerful medicines, and yet one of the easiest to make. The ens, or entia (plural), is an influence, or principle that effects us, and is a definite spiritual, psychic, or physical thing. While five such principles are designated as creating illness within us, the ens tincture, created from the Vegetable Kingdom, can be used to correct these imbalances and bring us physical and psychic health.

One author writes, "The Ens manifests the highest initiatic virtue of the plant it is made from."

Spiritual Initiation

"The only initiation which I preach and seek with all the ardour of my soul is that by which we may enter into the heart of God and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery to arrive at this holy initiation than to go down into the depths of our being, and not let go till we can bring forth the living vivifying root, because then all the fruit will be produced within us and without us naturally."

-Louis Claude de St.-Martin, 18th century French mystic and philosopher.

It is this initiatic aspect then, that we seek when we create and ingest the Ens of a particular plant. Authorities seemingly disagree on the nature of spagyric medicines when it comes to this point. At least one authority claims that initiation is the sole goal of alchemical product. Others, particularly Frater Albertus, Bacstrom, and Manfred Junius

suggest that powerful medicines for physical illness may be produced using the alchemical process. A middle ground has also been offered, stating that the creator of the product realizes more of a spiritual benefit from its ingestion, while another may realize more of a physical benefit from its use. Hermetic tradition and tales also suggest this, as well as the possibility of the recipient, who has not assisted in the medicines creation, reacting much more strongly at the sudden increase in their overall vibratory rate, some even violently in the case of the higher and more potent metallic and mineral medicines. As a qualifier, it might be that anyone who does not involve themselves in spiritual or esoteric activities on a regular basis will find either a more physical reaction, or a more violent shock to the effects of the medicine.

If initiation then is the goal objective of the ens, what then is initiation? Why should we seek it?

The nature of esoteric initiation is often mis-construed by those who seek, and even often, by those who would pretend to grant it! It is suffice to say the initiation is the beginning of a new aspect of our interior development. One may have interior experiences, initiation however sets them apart, by making them progressive in their function, intensity, and purpose. Thus, one can say, that the whole of initiation is to assist us in having and understanding our progressive interior experiences. This however can be a bit of a stumbling block. Many schools, orders, and societies offer initiations into their various degrees, complete with beautiful rituals, titles, and what not. However, the student of alchemy, will most likely have realized by the time they begin their alchemical studies, that these exterior initiations are but ritualized shadows, imitations, promises of things to come, for real, true, and lasting initiation is only had from within.

But then we ask, are the two always separate? Are all external rituals essentially poor imitations of an interior state? No, by no means is that an absolute. Unfortunately, for a ritual initiation to work, to have its intended effect, the initiator, or initiators if it is a large ceremony, must be higher in psychic vibration than the one receiving the psychic impulse. In our modern society, this is rarely the case.

Since alchemy has no set rituals, no lodges, or methods of advancement other than the Work itself, all initiation is said to be interior in this form of esotericism. We initiate ourselves into the Work, and the Work initiates us to higher (and deeper) levels of consciousness. To those who would object to this statement, ponder just this one question: "Are we not always our own initiator?" That is, are we not solely responsible for our starting, progressing, and finishing the Path? Is it not our own Higher Self that prompts us onward? It is from this Higher Self that in meditation, dreams, and sudden flashes of lucidity and clarity that we are initiated; initiated that is, back into the presence of our True Self, the center and origin of our Being.

In this light, an initiation may come to us, and it may be completely devoid of ritual or ceremony. It may be a sudden event that changes our life completely, and directs inward. It may even be a veritable incarnation of a kabbalistic or alchemical

pathworking, unfolding around us. In the end however, as the word implies, initiation is only the beginning of the new stage of development, and that phase is only completed when we have been initiated into the next phase, at the hand of our Interior Master, our very Soul. It gives us little good to go around collecting ritual initiations at the hands of would be, or even authentic masters, as these are not things which one can hang on the wall like a diploma. It is best if we focus our energies on a singular path, and complete it, instead of running around looking for short cuts, and getting nowhere.

We then, as ego's seeking the interior state of the spiritual, can only prepare ourselves for initiation, present ourselves at the door of the interior Temple, and knock. It is said, "Knock and it shall be opened to you; ask and it shall be given." We may knock, ask, wait in patience and silence, but never demand. True interior initiation comes but once, and is experienced only once, for that is all that is needed, as it creates within us a permanent change in consciousness. A permanent change that is at once expansive, unitarian, comprehensive, and evolutionary in nature. It is an ever expanding upward spiral of what Israel Regardie called, Light, Life, Love, Law, and Liberty.

How many initiations we experience is dependent upon our chosen path, be it alchemical, kabbalistic, or both. But even here, the idea of division is more of a function of our exterior consciousness than our interior awareness. We consume both spiritual food and material food in small doses so that we do not choke or get indigestion, yet at the end of the meal, all of the needed food for our growth and survival is consumed. Initiation is the same, in that it is a small chunking of a larger piece of Life Consciousness. We receive in interior initiation exactly what we need for our growth, no more, or less. How many of these small spoonfuls of life we swallow depends on our chosen interior Path and the degree of progress we make on it. Thus, once again, the obligation and responsibility is ours.

In summary though, it might be said that we can be expected to experience an initiation for each plane of Awareness, and one for each of its sub-planes. How this works out mathematically is up for debate. One school of thought suggests that there are twelve planes, seven major, five minor, with each having its own sub-division of five planes, for a total of sixty levels of Being progressively available to us. However, each time we experience an initiation, there is in reality only One Being that is experienced, and our awareness of that One is expanded. To be concerned with the numbers or one's place in creation before it is revealed to you is to feed the ego, not the soul.

Kabbalistic schools suggest ten planes of awareness, as do some Buddhist schools, with each one divided into four sub-planes, with a singular unifying plane at the end. Thus, each sphere can be said to have its own Earth, Water, Air, Fire, and Spirit aspects. Each plane corresponds to a planetary level, quality, or power, with the exception of the first two. In kabbalah, they represent the original primordial unity, and its expansion as the first phase of creation. Hereafter, they take on the symbolic planetary titles of Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon, and the Earth.

The nature of spagyric tinctures, and in particular the ens, is to clear out the blocks in

our psychic makeup and anatomy, similar to what is called nadis in yoga or the meridians in acupuncture. This subtle anatomy allows for the exchange of information between the dense physical world of matter, the end point of creation, and the subtler psychic world of which it is an extension. In creation there are no breaks, gaps, or holes, such exist only in our knowledge or realization of Nature. By effecting change on this subtle in-between level, often called etheric, we can increase the flow and quality of energy from these slightly finer worlds 'above', to our physical world 'below'.

With each corresponding increase in intensity, an initiation can be said to have taken place, if of course, the energy become permanently available to us, and is no just a temporary jump to a higher level.

W.E. Butler states that the these psychic nerve channels exist in the planet as well as humanity, in the form of ley lines. The natural power of creation, or kundalini, as it is called in Sanskrit, is the force which continually changes all of creation, moving it forward to more and more refined levels. When we create and ingest spagyric or alchemical products, we are assisting Nature, in the quickening of our personal evolutionary process.

"Kundalini works in the prematter on the etheric levels; and, as all substances, and all elements have their bases in this prematter, they can be approached from that angle if you know how to adjust and direct Kundalini."

Elsewhere he adds:

"Kundalini power allows us to have control over what we call inanimate nature. Not that there is anything really inanimate. There is life in all matter; nothing is dead. There are simply degrees of life: it's in a trance in the rock; it sleeps in the vegetable; it awakens in the animal; and it becomes consciousness in mankind. One Life behind all things. So you see we carry a lot of potentiality within us."

Creation of the Ens

Like our basic tincture previously described, an Ens tincture can be made for each of the seven planetary rulers, for each day of the week. Thus, it is through the herb, ruled of influenced by a particular planet, that we seek initiation into the sphere or world ruled by that planet. However, unlike a plant stone, which we discuss next, the Ens has a lesser initiatic power, although it is still quite surprising. In the plant stone, the four aspects of or elements of Earth, Air, Water, and Fire are in balance. In the Ens, the Fire element is predominant, for reasons which we shall see. The advantage lies however, in the simplicity of their creation, allowing anyone, regardless of their level of experience, to create and Ens tincture.

From another perspective, the Ens may be seen as comparable to Elixers, in which the tincture has been 'exalted' through repeated processing and in which its calcined Salts have been added to the procedure. However, elixers almost always contain several

species of plants as well.

While several methods exist for the creation of the Ens, the following method is easy, safe, and requires no special equipment.

The same materials are used as previously described. In addition, about 1 ½ pounds of potassium carbonate will be needed, and a glass dish no less than one inch deep.

Spread the potassium carbonate in a thin layer inside the glass dish, no more than ¼ of an inch thick (1-2 cm.).

Caution should be taken to avoid exposure to the potassium carbonate in either its dry state or when it becomes liquified through exposure to the night air. It is toxic and can cause a rash, or burning of the mucous membranes. Wash your hands thoroughly after handling to avoid any accidental exposure or contamination of your eyes or other sensitive areas. The potassium carbonate will also etch the sides of the glass container it used during this experiment.

Place the tray in an area where it will be exposed to the night air. As potassium carbonate (or Salt of Tartar) liquefies (becomes deliquescent), it absorbs the water carried in the night air. This water, or humidity, is the vehicle of Universal Fire, called prana (in Sanskrit), and is most easily obtained in the spring and summer months.

This Universal Fire is what sets both our personal and planetary Kundalini into action on various levels.

Those with kabbalistic training in ritual magic will see a similarity in the idea presented here with the Elemental attributes of the so-called magic circle. The Prana, (Ruach in Hebrew, Spiritus in Latin) is the Vital Life energy carried in the Air (the East) from which we extract the vital principle, or experience it as Fire (the South) by means of Water (the West) and capture it in the physical medium of the Earthly herb (the North).

Decant or filter off the liquid each morning, being sure to avoid its exposure to the sun, or a direct water source, such as rain. To do this, use either a syringe, large dropper, turkey baster, or lab pipette.

Caution: Never pipette by mouth!!

When four to five ounces (150-200ml) have been collected, you can begin the first ens tincture. To avoid too much loss of this precious liquid, through filtering, you may want to collect it in a jar or flask and then filter it all at once prior to use. Remember: it will etch the glass it is stored in as well. Make sure you seal the storage jar tightly to prevent the liquid from absorbing any additional fluid from the surrounding air.

Place one ounce (52 grams) or between 50 and 60 grams of finely ground herb in a fresh jar and pour in the clear fluid you have collected and filtered. Once again,

remember that beginning the operation on the planetary day and/or hour of the planet ruling the herb will assist you in your Work. Pour in enough fluid to cover the top of the herb and to allow for thorough shaking. Depending on the dryness absorbent nature of the herb chosen, this can be from 100ml to 200ml of the collected "Oil of Tartar" per herb for adequate coverage. If any "Oil of Tartar" remains save it for future use.

Pour in an equal amount of grain alcohol and shake daily to insure the two liquids mix as the lighter alcohol will float on top. This alcohol will be the Ens tincture that is removed after the fluid turns a dark reddish color. Remember! The "Oil of Tartar" is caustic and will be unpleasant if swallowed.

Because of the magnetic nature of the deliquescence, it is important that the lid be non-metallic, or that the mouth of the jar be wrapped in plastic food wrap prior to sealing. You may also wish to wrap it in aluminum foil to limit or reduce the amount of psychic contact the liquid receives.

How to Use the Ens

Take ten or at most twenty drops in a glass of preferably distilled water on the day ruled by the planet of the plant in the hour following sunrise. If this is not possible, then in any of the other three planetary hours occurring that day. As before, you may consecrate it prior to consumption with kabbalistic or astrological rituals, as you would do for a talisman.

Because the ens is an initiatic product, it will have an effect on subtle or astral body of the user. Note carefully your dreams in a notebook, as well as the phases of the moon, and any other psychic or coincidental occurrences that may happen.

How to Pick a Plant

For those not wishing to create all seven of the Ens at once, the following may be taken into consideration when picking a plant for your first time.

You may pick a plant based upon its planetary sign, such as one for a quality that you are deficient in.

A Moon ens will open up the psychic world, that of Yetzirah, and Yesod in particular. It may also be used with Pathworkings involving the Moon, the 32nd, 30th, 28th, and 25th.

An Ens of Lady's Mantel (Alchemia) will open up Netzach-Venus, and give information regarding plant alchemy, hence its official name - Alchemia.

An ens of the Sun will assist in awakening intuition, self-mastery, and the sphere of Tiphareth in Yetzirah. It may even give glimpses of the Briatic World (the World of Archetypes/Higher Mind). It may also be used in Pathworkings involving the Sun.

An ens of Saturn, particularly Horsetail, may be used in the 32nd Path, opening of Briah-Saturn in Yetzirah, and may even give glimpses of the Briatic World and Eternity itself.

Notes on the Ens attributed to Paracelsus

In his biography of Paracelsus, Franz Hartman quotes an unknown manuscript, allegedly in private possession, in which Paracelsus described the creation of the Melissa Ens and its virtues.

"But the Primum Ens Melissae is prepared in the following manner: Take half a pound of pure carbonate of potash, and expose it to the air until it is dissolved (by attracting water from the atmosphere). Filter the fluid, and put as many fresh leaves of the plant melissa into it as it will hold, so that the fluid will cover the leaves. Let it stand in a well-closed glass and in a moderately warm place for twenty-four hours. The fluid may then be removed from the leaves, and the latter thrown away. On top of this fluid absolute alcohol is poured, so that it will cover the former to the height of one or two inches, and it is left to remain for one or two days, or until the alcohol becomes of an intensely green color. This alcohol is then to be taken away and preserved, and fresh alcohol is put upon the alkaline fluid, and the operation is repeated until all the coloring matter is absorbed by the alcohol. This alcoholic fluid is now to be distilled, and the alcohol evaporated until it becomes of the thickness of a syrup, which is the Primum Ens Melissae; but the alcohol that has been distilled away and the liquid potash may be used again. The liquid potash must be of great concentration and the alcohol of great strength, else they would become mixed, and the experiment would not succeed."

In a footnote to the above material, Hartman quotes Lesebure, a physician of Louis XIV of France, and his "Guide to Chemistry" (Chemischer Handleiter, printed in Nuremburg, 1685, page 276), in which Lesebure describes the following account of an experiment he claims to have witnessed regarding the extended use of the Primum Ens Melissae.

"One of my most intimate friends prepared the Primum Ens Melissae, and his curiosity would not allow him to rest until he had seen with his own eyes the effects of the this arcanum, so that he might be certain whether or not the accounts given of its virtues were true. He therefore made the experiment, first upon himself, then upon an old female servant, aged seventy years, and afterwards upon an old hen that was kept as his house. First he took, every morning at sunrise. A glass of white wine that was tintured with this remedy, and after using it for fourteen days his finger- and toe- nails began to fall out, without however, causing any pain. He was not courageous enough to continue the experiment, but gave the same remedy to the old female servant. She took it every morning for about ten days, when she began to menstruate again as in former days. At this she was very much surprised, because she did not know that she had been taking a medicine. She became frightened, and refused to continue the experiment. My friend took, therefore, some grain, soaked it in that wine, and gave it to the old hen to eat, and on the sixth day that bird began to lose its feathers, and kept losing them until it was perfectly nude, but before two weeks had passed, new feathers

grew, which were much more beautifully colored; her comb stood up again, and she began again to lay eggs."

According to one modern manuscript on alchemy, a similar experiment with melissae using a different method of extraction, produced a milder and less violent reaction in the hens it was given to, while increasing their egg weight and production.

While this is not being said to encourage extended use of the tincture, it is from stories such as these that we have the legendary healing and rejuvenating qualities of alchemical products.

This is part two in a three part series of articles on simple and practical plant alchemy adopted from the forthcoming book A Short Course in Plant Alchemy by Mark Stavish, M.A.

<http://www.hermetic.com/stavish/alchemy/plant3.html>

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About this capture
Practical Plant Alchemy -- Part Three

Mark Stavish, M.A. Copyright Mark Stavish, M.A. 1996

Creating an alchemical or spagyric product is among one of the highest and most rewarding activities that a student of esotericism can accomplish.

In the creation of a "Stone" even in the Vegetable Kingdom, the symbolic balancing of the "Elements" is the basis for the functional reality.

With the harmonizing of Sulphur, Salt, and Mercury of the parent plant, the herb is perfected in its potential use as a medium of etheric and astral energy.

A Vegetable Stone

In the creation of a "Stone" even in the Vegetable Kingdom, the symbolic balancing of the "Elements" is the basis for its functional reality. With the harmonizing of the plant's Sulphur, Salt, and Mercury, the herb is perfected in its potential use as a medium of etheric and astral energy.

There are many ways of making a Vegetable Stone. Some of them run from the simple to the complex, each with its own advantages and drawbacks. For brevity, and the increased possibility of success, several brief methods will be outlined.

The effects of the Stone, as suggested previously, are initiatic. While physical health may be effected, their primary purpose, at this stage, is to open up a wider range of consciousness to the student. They also represent, in their own fashion, a certain degree of mastery of the 'Vegetable' (or animal-Nephesh soul) nature of the individual who created them. They can be a profound and powerful gateway to the astral-Yetziric realm, and take us to the doors of Briatic (Solar-Archetypal) initiation.

The creation of all seven planetary stones, and their perfection, represents a physical demonstration of the student's mastery of the Astral-Yetziric World.

The process of making a vegetable Stone is similar to that of making a spagyric tincture as previously described. However, instead of having the option of disposing of Salt, here it must be calcined, and kept for future use. If the Salt obtained from the plant matter is insufficient, in some instances, Sea Salt may be used.

Leaching of the Salt may also yield up greater progress in the final stages of balancing the elements. Leaching is accomplished by placing the Salt in a moderate amount of distilled water, and allowing it to evaporate naturally, or with the assistance of a heat lamp or toaster oven. The Salt is then scraped off the container, ground, and re-calcined. Experience has shown that leaching can be done in 15-30 minutes if the Salt is finely spread, and the heat source is close by. A simple desk lamp, with as low as a 7 1/2 watt bulb, will be sufficient.

The Sulphur and Mercury which have previously been together in the tincture, in some instances are separated into their respective aspects. Thus, in the creation of a Stone, we have three separate materials that we will recombine in the alchemical laboratory.

If separation of the Sulphur-oil and Mercury-alcohol is not possible because of equipment limitations, then they may be used together, but this may effect the quality of the Stone produced. An 'artificial plant Stone' may also be made with Sea Salt, alcohol, and high grade essential oils of the desired plant. Above all, it is important to note that a Vegetable Stone takes time to produce, in some cases up to several months, and will change in color and texture after it is created. Patience, dedication, and confidence are the needed attributes at this stage.

Method I

Preparation is the key to success in alchemical work. Preparation of the materials needed, the place of working, and above all, of the attitude of the worker. The attitude must be a mixture of humility and unswerving confidence in the ultimate success of the undertaking. An image, if possible, and a feeling to accompany it, of the final moment the product is realized, from beginning to end can only help in its final material realization.

Remember the words of Khunrath, "Ora et Labora" - Prayer and Work; and the aphorism on the fourteenth plate of the Mutus Liber: Ora, lege, lege, lege, relegere, labora

et invenies - Pray, read, read, read, reread, work and (you will) discover (it).

Note the order of the directions: Prayer comes first, then reading and re-reading, and finally the material operations.

While the alchemist works alone, or at best with a mate, they do the Work not for themselves alone, but to assist in the relieving of pain and suffering. Their motive is well expressed in the motto of the Knights Templar. It is taken from the 115th Psalm and was sung by them in victory: "Non nobis Domine! Non nobis, sed nomini tuo da Gloriam." That is, "Not unto us, O Lord! Not unto us, but unto Thy name give Glory."

The Stone

The Salt may be calcined ahead of time, or you may wait until the planetary hour on the day of the ruling planet of the herb.

The process of calcining is more complicated than it appears, as the simple burning off of the alcohol will not produce enough heat to ashen the residue. The embers must be made to glow by gently blowing on them, until they are bright orange. Be very careful not to blow hot ashes into your eyes or hair if you chose to increase the heat in this way! Safety goggles should be worn if you are unsure of your ability to control the ash, and a small, fine wire mesh screen placed over the dish used for calcining will help hold the ashes down. This is important as the finer, lighter ash will easily be blown away, and this ash is important for the creation of a Vegetable Stone.

You may also place small amounts of the ash in a crucible and allow the heat from your gas stove to envelope the crucible. Tongs will be needed as the crucible will grow very hot.

Several kitchen hot pads and gloves will also be helpful to have on hand.

Let the ashes cool, then grind them. Soak them in alcohol again, and repeat the process. By the fourth or fifth burning you might achieve the proper white, or grey-white color needed to proceed.

If the Salt has been prepared ahead of time, that is before the planetary hour, place it in a heat resistant dish or crucible on a low heat source. The heat may be modulated, but under no circumstances let it burn or scorch the herb.

Slowly, drop by drop begin to place the tincture into the heated Salt until it is completely absorbed. This is called imbibition, or imbibing the Stone with life (Mercury) and Soul (Sulphur). You are in essence, reincarnating the vegetable power of the plant.

Continue this process for as long as you like, or stop after one full hour, either planetary or secular. Begin again either next week, or on another day, preferably Saturday, on the planetary hour of the plant. If this is inconvenient, then any hour when the Work can be

done. Between the phases of imbibition, keep the Stone in a place away from prying eyes, and if possible sunlight. Whether it be in the womb or under the earth, many good things like to grow in the dark.

When the Stone will accept no more liquid then place it where you can observe the changes that may take place over the next few months. If possible, store it near a heat source, such as an incubator, or even a gas range oven with a running pilot light if it is available.

If the Stone suddenly jells, quickly pour it out of the crucible into a thimble, as it will harden and difficult to get out of the porcelain crucible. This is desirable, over the softer, easily consumable Stones that may appear. If the Stone is soft like liquorice, then it may be ingested in small slivers under the tongue, or with a glass of distilled water.

If the Stone is hard, then place it in a glass of distilled water for several minutes so that it may transfer its power to the water, then drink the water. If the Stone is perfected, repeated immersion will not degrade or 'attack' the Stone. Otherwise, expect it to dissolve over time.

It is imperative that you keep a careful record of the days, times, and phases of the moon, during which the Work is done. It is strongly urged that Work not be done during the 'dark phase' of the moon. New and full moon periods are most beneficial, as with most psychic activities or projects.

In this regard, Dion Fortune states:

"It is the light of the moon which is the stimulative factor in these etheric activities, and as the Earth and Moon share one etheric double, all etheric activities are at their most active when the Moon is at its full. Likewise, during the dark of the Moon, etheric energy is at its lowest, and unorganized forces have a tendency to rise up and give trouble. The Dragon of the Qliphoth raises his multiple heads. In consequence, practical occult work is best let alone during the dark by all but experienced workers. The life giving forces are relatively weak and the unbalanced forces relatively strong; the results, in inexperienced hands, is chaos.

While Dion Fortune was a Qabalist and a ritual magician and not a laboratory alchemist, her words are still applicable. As we will later see, the relationship between kabbalah and alchemy is very close.

Method II

If Salts from the plant used to make the tincture are not available, then an 'artificial Stone' may be made in its place using a similar process.

In place of the calcined residue, sea salt is soaked in rain water and dried several times, being crushed with mortar and pestal between cycles. The aura and energy radiating

from the hands of the alchemist are most crucial in the Work. That is why during the handling of the Salt and tincture, the attitude of the alchemist is so important; as well as why alchemists work alone undisturbed by inquisitive and disruptive thoughts of others.

While it should not have to be said to someone interested in alchemical, kabbalistic, or hermetic work, we will state again to drive the point home: thoughts are real things on their way to becoming tangible in our material world. It is for this reason that we mentally wrap ourselves in a blanket or veil to psychically isolate ourselves from the disruptive psychic energy from others, and our products in aluminum foil when they are completed. Alcohol is very susceptible to psychic vibrations, as is cold water, and both act as storage mediums for those concentrated energies.

Consider this the next time your are in a bar, or drinking an alcoholic beverage. In Alcoholics Anonymous, it is said that the recovering addict must avoid 'stinking thinking' as that is what drives them back to drinking and drugging. When you consider that many alcoholics sit and stew over what is bothering them, ice cold drink clutched between their hands, deep in an inner contemplation of failure, anger, and self-destruction, and then consume their 'desecrated talisman's' one after the other, is it any surprise that alcohol and drug abuse is so destructive to the body and soul of individuals and society?

If you chose not to soak the sea salt, then crush it, imagining that it, like the plant Salt, is opening itself up to the creative powers of the tincture, or Cosmic Energy and Consciousness.

On the appropriate planetary day and hour, begin the imbibing process with a dropper, first with grain alcohol until saturated, and then essential oil. Repeat several times, and proceed as discussed in the previous method.

Sea Salt and Alchemy

Modern salt refining techniques are indebted to the ancient alchemists for much of their methods. The sea and its symbols have been rich inspiration for alchemist and mystics of all periods. It is not surprising then to learn, that the ocean itself, the very source from which our physical bodies have arisen, is also the source of much of our food stuffs, as well as potential medicines. The salty waters of Eaux-Meres, or "Mother Waters", is the basis of our plasma, amniotic water, and all of our body fluids. For this reason, only sea salt, and only sea salt which is naturally refined and collected (i.e. organic) is suitable for this work. Salt mined from deep inland, or strip mined off the beaches is "alchemically polluted" and will not do for this work of rejuvenation. Salt produced in the slow, natural manner contains over 84 trace minerals, many of which are absent when the speedier more economically methods of mass production are employed.

Suggestions for Study

Before engaging in any of the experiments outlined here, read and re-read the material

several times with a notebook nearby. Outline the steps in each technique, and place them on the front page of your notebook. When performing the experiments, pay attention to your notes, and write down each step as you take it. Compare your list with master list your notebooks, as well as the steps listed here. This may seem trivial, but it is designed to get you in the habit of noting down what you do, as you do it, so that later on, if you decide to do more complex experiments, the required safety and notation habits will have already been formed. As stated earlier, plant work is relatively safe, if you mislabel something you can throw it out or test it under your tongue, metallic work is much less forgiving. Good habits formed early last a lifetime. Not to mention, they save a lot of work later!

Conclusion

Alchemy is a lifelong process. The procedures outlined here are sufficient to keep an aspiring spagyrist busy for at least a year or more. Spagyric medicines when taken over time have an accumulative effect. While the individual dose may wear off after a week or so, each time it is ingested the organs of spiritual perception are flexed a little more. Like any study worth undertaking, patience, confidence, faith, and Grace are the tools needed. In the, it is ourselves we transmute, the plants are just our helpers along the Way of Return.

Special thanks to Russ House, F.R.C., vice-president of The Philosophers of Nature (PON) and former RCUI Alchemy Instructor for his invaluable technical help in the review and preparation of this series. "That which as good was made better". Thanks.

The articles in this series are adapted from the forthcoming title, A Short Course in Plant Alchemy by Mark Stavish, M.A.

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MAGICK and QABALAH No. 1

Spells, Rituals, Devices, Qabalistic methods & Information

presented during a class by Bill Heidrick for O. T. O.

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THE DESIGN ON THE BACK OF THE COVER is from the "Heptameron of Petrus de Abano" who was a magician and medical doctor in Italy in the late 13th century.

The manuscript from which this seal comes is a 17th century copy in the British Museum: Sloane 3850 ff 13b - 23.

The seal itself is that of the Sun. It forms the basic type for all the planetary seals of this work by d'Abano. In the center circle and ring, the one with the cross, are the words: Agla, Eloy, Adonay and Tetragrammaton. Inside these are "Alpha" --- name of the first letter of the Greek Alphabet, and the infinity symbol. The two outer rings list the names of various spirits of the planet (here spirits of the Sun) and the mark of the Archangel (in this case Michael). For the other planets, the inner ring and circle are the same but the names in the outer two rings and the Archangel's mark are those of the particular planet.

This solar seal can be used to work any spell that has to do with the Sun. It is of value in rituals and spells for gathering strength, for general health improvement (not for serious illness or injury), for masculine beauty, for gaining honor and for any general working on Sunday, the traditional day of the Sun. Note that the four names in the inner ring are almost the same as the divine names used in the Lesser Pentagram Ritual of the G.'.D.'. of O.T.O. and of A.'.A.'.

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MAGICK and QABALAH No. 1
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THE PRELIMINARY INVOCATION OF THE GOETIA or THE BORNLESS RITUAL
(see also O.T.O. Newsletter #6)

Thee I invoke, the Bornless one.
Thee, that didst create the Earth and the Heavens:
Thee, that didst create the Night and the Day.
Thee, that didst create the Darkness and the Light.
Thou art Osorronophris: Whom no man hath seen at any time.
Thou art Jabas:
Thou art Iapos:
Thou has distinguished between the just and the unjust.
Thou didst make the female and the male.
Thou didst produce the Seed and the Fruit.
Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the
Ceremonies of Ishrael.

Thou didst produce the moist and the Dry, and that which nourisheth all created life.

Hear Thou Me, for I am the Angel of Paphro Osorronophris; this is Thy True Name,
handed down to the Prophets of Ishrael.

Hear Me: ---

Ar: Thiao: Rheibet: Atheleberseth:
A: Blata: Abeu: Ebeu: Phi:
Thitasoe: Ib: Thiao.

"Hear Me, and make all Spirits subject unto Me: so that every Spirit of
the Firmament and of the Ether: upon the Earth and under the Earth: on
Dry Land and in the Water: of Whirling Air, and of Rushing Fire: and every
Spell and Scourge of God may be obedient unto Me."

-2-

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit.

Arogogorobrao: Sothou:
Modorio: Phalarthao: Doo: Ape, The
Bornless One:
Hear Me ("repeat the refrain").

Hear me: ---

Roubriao: Mariodam: Balbnabaoth:
Assalonai: Aphniao: I: Thoteth:
Abrasar: Aeouu: Ischure,
Mighty and Bornless One!
Hear Me ("repeat the refrain").

I invoke Thee: ---

Ma: Barraio: Ioel: Kotha:
Athorebalo: Abraoth:
Hear Me ("repeat the refrain").

Hear Me!

Aoth: Abaoth: Basum: Isak:
Sabaoth: Iao:

This is the Lord of the Gods:
This is the Lord of the Universe:
This is He Whom the Winds fear.

This is He, Who having made Voice by
His Commandment, is Lord of All Things;
King, Ruler and Helper
Hear Me ("repeat the refrain").

-3-

Hear Me: ---

leou: Pur: Jou: Pur: Iaot: laeo: loou:
Abrasar: Sabriam: Do: Uu: Adonai: Ede: Edu:
Angelos ton Theon: Anlala Lai: Gaia: Ape:
Diathana Thorun.

I Am He! the Bornless Spirit! having sight in the Feet: Strong, and the Immortal Fire!

I am He! The Truth!

I Am He! Who hate the evil should be wrought in the World!

I am He, that lighteneth and thundereth.

I am He, from whom is the Shower of the Life of Earth:

I am He, whose mouth ever flameth:

I am He, the Begetter and Manifester unto the Light:

I am He, the Grace of the World:

THE HEART GIRT WITH A SERPENT is My Name!

Come Thou forth, and follow Me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether: upon the Earth and under the Earth: on Dry land, or in the Water: of whirling Air or of rushing Fire: and every Spell and Scourge of God, may be obedient unto Me!

Iao: Sabao:

--- Such are the words ---

This form of the ritual is from the Mathers "translation" of the Goetia portion of the "Lesser Key of Solomon," also called the "Lemegeton."

-4-

In its original form this ritual is very old. Many of the "barbaric names" used in it are from the Ancient Egyptians. Others are to be found among the Greek Gnostics. Most of the more identifiable ones are from Merkabah Qabalah. In the original form, "The Bornless One" is called the "headless One" --- meaning "The One with no Beginning". The original form of this ritual was used for exorcism, but this and other later forms have been used to attain the Knowledge and Conversation of the Holy Guardian Angel.

This ritual should always be preceded by a Lesser Pentagram Banishment, or similar rite of purification of the place and mind. The ritual is useful in all magical workings, especially those of a difficult nature or those involving danger to mind or body. Crowley was extremely fond of this ritual, calling it "my favorite..." The Bornless Ritual is most effective when chanted in a manner like the blowing of the wind --- with a sort of Howling quality in the voice. The Bornless Ritual is not an original part of the "Lesser Key of Solomon," but was added to that work in the early 20th century. It originates in

the Gnostic traditions of the first six centuries of the present dating system. Similar works of Magick and Magic are to be found in the "Leyden Papyrus" (Published by Dover Press).

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Abra-Melin MAGIC SQUARES

M	I	L	O	N
I	R	A	G	O
L	A	M	A	L
O	G	A	R	I
N	O	L	I	M

Chapter I, Sq. 1:

"To know things Past and
Future in General

{Hebrew transliteration}

N	V	L	Y	M	In a place of rest
a'a	G	A	R	Y	Tremble
L	A	M	A	L	Before (the) God (of Solomon)
Y	R	A	G	a'a	And strangely utter
M	Y	L	V	N	Concerning mortal things.

Exposition of the Method:

MLON ----- HB:MLVN --- a night's lodging or rest; and Inn.

RGO ----- HB:RGa'a --- to tremble.

LMOAL ---- HB:LMVAL --- "to God" --- a proper name, perhaps of Solomon.

OGR ----- HB: a'aGR --- to cry or make a shrill sound.

NOLIM --- HB: NVLYM --- the soiled ones.

The above magical square was studied with the aid of a Hebrew Lexicon. Roots of words (usually three letters long) were identified, with an eye toward making sense with the intention of the square and with the scansion of the resulting statement in mind. Letters that could be introduced by vowel points in the Hebrew were either ignored or

considered to be very unimportant. When a translation of sorts was obtained, these vowels were assigned in a manner at the same time symmetrical and in close agreement with the Latin letter original.

It would be remarkable if anyone independently translated this square in the exact same manner. This is a meditation technique, not scholarship.

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MAGICK and QABALAH No. 1

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S	A	Th	A	N	Chapter 3, Sq. 4. "To cause any spirit to appear and take the form of a bird."
A	D	A	M	A	
Th	A	B	A	Th	
A	M	A	D	A	
N	A	Th	A	S	

{Hebrew transliteration}

G	A	T	A	Sh	The Adversary
A	M	A	D	A	(of) Man
T	A	B	A	T	Becomes Pleasant
A	D	A	M	A	In a Garment
Sh	A	T	a	N	Extended

STN ----- HB:ShTN --- Adversary (Satan)

ADM ----- HB:ADM --- Adam (human being)

TBT ----- HB:TBTh --- Garment

NTS ----- HB:NTSh --- to stretch out, to spread out or to extend.

In using AbraMelting Squares, it is very important to engage in some careful meditation that is correct for the nature of the system. The Abra-Melin system is NOT Astrological, but directional (up, down, E, W, N & S) in systematic structure. To use planetary energies in consecrating these square is to make them very dangerous to the magician. The proper method is banishment, study of the square, Bornless ritual, analysis and writing of the square, enclosure of the square in a safe manner, and then final

banishment of the place after the square has been removed --- in that order. Actual consecration of the square should be co-temporal with writing the square, not later. A prolonged meditation on the letters of the square should be done as part of the consecration --- not less than one hour.

-7-

H	O	R	A	H
O	S	O	M	A
R	O	Th	O	R
A	M	O	S	O
H	A	R	O	H

Chapter 10, Sq. 4.
"To Discover Magic."

{Hebrew transliteration}

H	A	R	V	H	The Mother
A	M	V	Sh	V	Names (the)
R	V	T	V	R	Trembling enclosures
V	Sh	V	M	A	Of the Night's
H	V	R	A	H	Increase.

Use this square as an exercise in identifying the roots in a Hebrew Lexicon. The middle word can also be found in Latin, with a similar meaning.

On the next page, an "incomplete" square has been "completed through meditation". This is a highly variable technique that depends both on a Lexicon and on the idea of symmetry in the completed square. Such work is not necessary to the use of the square, but it increases control of the resulting Magick. The completion of a square is a highly individual action. Much depends on the state of the Magician, and therefore the final result is more likely to be conformal to the nature of the Magician than it would be without completion. Naturally the results of working the square are more limited in that manner, but this is usually very desirable.

If completion proves difficult, a more advanced method can be used. Pages 10 to 13 show new squares (not from Abra-Melin's book) obtained through this advanced method. In this method, determine the purpose to the new square. Establish a blank square of the correct size, and get high until you can see the letters --- using a ritual method. Planetary considerations can be used to determine the size of the square, but they should not be used in consecration.

-8-

C	E	D	I	D	A	H
E						
D						
I						

Chapter 12, S1. 5.
"To know the Secrets of Love."

D	E	R	A	R	I	D
A						
H	A	D	I	D	E	C

{Hebrew transliteration & completion}

H	A	D	Y	D	H	K
A	K	Y	D	H	R	H
of sadness.						
D	H	Th	A	R	Y	D
Y	D	A	R	A	D	Y
D	Y	R	A	R	H	D
H	R	H	D	Y	K	A
K	H	D	Y	D	A	H
wretchedness.						

According to need, speak praise.
Become pregnant with a fullness

For a vision requires descending.
Praise the vision of desire.
Let it endure as a worthy gift.
Thus, bind together the course.
Behold! Sexual love from

{Completed, showing Latin letters}

C	E	D	I	D	A	H
E	R	E	D	I	C	A
D	I	R	A	R	E	D
I	D	A	R	A	D	I
D	E	R	A	R	I	D
A	C	I	D	E	R	e
H	A	D	I	D	E	C

In this case, most of the work was done through symmetry. The small number of squares that had to be filled in within the larger square were obtained by looking up a few words in the Lexicon. Other incomplete squares are more difficult.

-9-

I	A	L	D	A	H
A	Q	O	R	I	A
particular person."					
L	O	Q	I	R	E
D	R	I	I	D	E
A	I	R	D	R	O
H	A	F	E	O	N

Chapter 19, Sq. 12
"To obtain the friendship of some

{Hebrew transliteration}

H	A	D	L	A	Y	Divine Maid
H	Y	R	V	Q	A	Beautiful of breath
H	R	Y	Q	Y	L	Grant us the Lordly pearl
H	D	Y	Y	R	D	Protect us from harm
a,a	R	D	R	Y	A	We exclaim
N	V	D	V	A	H	at Thy Holy Breath.

Some of the squares, such as this one, seem to contain a definite element of Goddess worship. This is unmistakable in the Abra-Melin book. The lists of servitors to the demon princes include a list under the name "Kore" --- a widely known Greek Goddess. In other places the magical squares contain lines that are exact feminine names.

The various square which follow this point are new ones, obtained through the agency of meditation on one or more of the 231 Gates of the Yetzirah. The particular Gate used is noted in each case. This form of meditation is only one of many that would do the job. The 231 Gates are dangerous to use for this purpose unless they can also be used LASH TAL.

-10-

T	H	O	B	A new Square:
H	L	B	I	To heal one afflicted in the pursuit of Magic (not
I	B	L	H	Magick).
B	O	H	T	

{Hebrew version}

B	V	H	T	Beauty in
Y	B	L	H	The Bright Covenant
H	L	B	Y	Wealth of the Lord fails not
T	H	V	B	Enter the shining light

Note: while meditating on this square, don't let the Beth's become Reshss. The square would change to produce drunkenness and trembling.

This square was obtained 6/4/76 e.v. while meditating on the mystical significance of the Gate Samekh-Resh. A battery of ritual exercises was performed astrally as the principal preparation for the meditation: Lesser Pentagram Banishment, Tree of Life ascension and descent, projection of the Yetziratic Cube of Space, recitation of the 231 gates by verbal projection while the gate Samekh-Resh was held constantly as a visual projection and a final period of working that concentrated on the correspondences of the gate itself.

A piece of paper was then ruled into a grid of four squares on a side (four is the number

of Jupiter, the planet of healing the higher spirit --- the ONLY use of astrological symbolism in this working). Then the grid was meditated upon until letters appeared astrally in individual sections of the grid. Each time a letter (in Hebrew) appeared, it was marked down with a pen and ink at the point of appearance and at symmetrical points on the grid. Finally the resultant was translated with a Lexicon --- in that an intelligible result issued, the working was held to be confirmed. Had the translation produced nonsense, the working would have been aborted. This was a single attempt. No repetition of the working on the same day would have been attempted, if the translation had not made sense.

-11-

A	O	H	I	A new Square:
Z	A	B	R	To bathers seekers to the covenanting.
R	B	A	Z	
I	H	O	A	

{Hebrew version}

Y	H	V	A	There is a need for a place
R	B	A	Tz	The strong shall gather in light
Tz	A	B	R	A resting place for many
A	V	H	Y	With the living one.

Note: too many people or too many goals produce chaos through the third row. The value of the letters in the top and bottom rows is each 22.

This square was obtained 6/4/76 e.v. while meditating of the gate Samekh-Resh, on the same occasion as the previous square.

In each of these two examples, study of the Lexicon provided the information given in the note. Minor variations or suggestions obtained in individual lines of the squares made these observations significant.

In the related system of Enochian Magick, Dr. John Dee and Sir Edward Kelly used a shiew stone to obtain the necessary degree of abstraction required for receiving the images of the letters.

In the original Abra-Melin working, wind and animal marks made in a layer of white sand were used to obtain the letters --- this is traditional Geomancy, not necessarily related to the more familiar form using figures of two columns of up to four dots each.

Cartomancy with Tarot would also work, as would a host of other methods. The trick of doing this is simply one of getting to a sufficient mental state and having a means of inducing a vision of letters at command. The methods using some interpretation depend on a limited prior knowledge of Hebrew words for efficiency, but they can work without

it. The methods using automatic result (Cartomancy especially) require psychokenetic ability.

-12-

K	I	I	M	O	S	M	I	S	A new Square:
A	K	A	D	B	H	N	I	M	
Q	A	K	H	M	H	P	A	T	To send away
allergies to pets.									
N	A	Z	R	A	L	O	D	H	
O	A	D	A	T	A	D	A	O	
H	D	O	L	A	R	Z	A	N	
T	A	P	H	M	H	K	A	Q	
M	I	N	H	B	D	A	K	A	
S	I	M	S	O	M	I	I	H	

{Hebrew version}

Sh	I	M	Sh	V	M	Y	Y	Ch	Live each day in the
Sun.									
M	Y	N	H	B	D	A	Ch	A	Join in kinship with
the Sea.									
Th	A	P	H	M	H	K	A	Q	Abandon sadness
and confusion --- Read aloud the Square.									
H	D	a'a	L	A	R	Tz	A	N	A blooming
shoot-Divine adornment.									
V	A	D	A	T	A	D	A	V	A mist conceals the
sickness.									
N	A	Tz	R	A	L	a'a	D	H	Shout joyfully. In
the world delight at plenty.									
Q	A	K	H	M	H	P	A	Th	Bring this sign to
the nose while music plays.									
A	Ch	A	D	B	H	N	Y	M	All kinds of
falsehood flee the friend									
Ch	Y	Y	M	V	Sh	M	Y	Sh	A gift to deal with
smells is this square of the Most High.									
obtained 6/4/76 e.v. through the gate Samekh-Resh.									

This square was chosen to be of nine squares owing to a distinct feeling that a Lunar matrix would be the best approach to what was after all a rather odd question. Note that the study of the square produced an instructed process for its use. This is generally to be expected in cases where squares of a great many letters are produced by the method used here. These squares often deal with complex matters, even picayune ones! When something diverges so far from simplicity, more is often needed to put the thing into practice.

The next square is an extreme example.

-13-

B	D	H	I	L	D	M
A	N	Q	O	I	B	O
Z	O	I	H	K	O	T
I	O	C	N	C	O	I
T	O	K	H	I	O	Z
O	N	I	O	Q	N	A
M	K	L	I	H	D	B

A new Square:

To make barren ground burst
forth with growing things.

{Hebrew version}

M	D	L	Y	H	D	B
V	B	Y	V	Q	N	A
Tz	a'a	K	H	Y	a'a	Tz
counsel.						
Y	N	Ch	N	Ch	V	Y
land.						
Tz	a'a	Y	H	K	a'a	Tz
A	N	Q	V	Y	B	V
B	D	H	Y	L	D	M

fullness will come.

The generation is worthless
Abandon sorrow and expectancy.
For the need to strike out, take

God is kind to those who tend the

Ask around for advice.
Entreat the line of red glow.
From buckets of blessed water,

A ritual is indicated in these lines:

At the place that is barren, say that it is fruitless.
Release the feeling that something useful will grow there.
Calm down.
Say "God is kind to those who tend the land."
Ask about the soil and the history of the barren place.
Mark a red line (circle) about the barren place.
Water well --- with any chemical or prayer the soil needs.
Here the square tends to be a draft of a combination ritual and lesson on horticulture.
For all I know, the "red line" could be an instruction to surround a planting with snail pellets! These new squares may be a bit harder to pronounce. Study of Gaelic glide consonants can be of help. Crowley's advice on Enochian pronunciation given in the Equinox would also be of service.

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About this capture

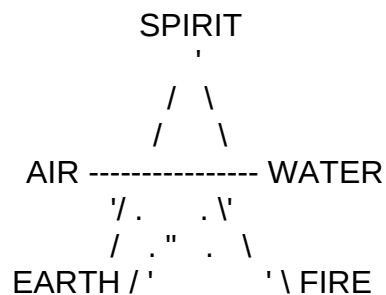
MAGICK and QABALAH No. 1

-14-

THE THELEMIC LESSER PENTAGRAM BANISHMENT

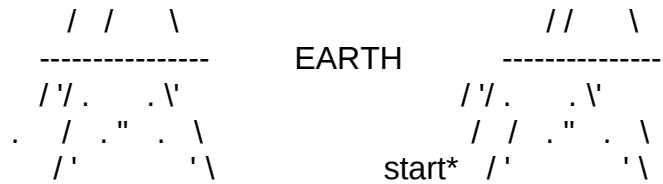
----- 1st Part: the Qabalistic Cross -----

1. Stand Facing East, body straight, feet together and hands at sides.
2. Touch fore-head with right hand and say "Ateh."
3. Touch chest at the level of the heart and say "Aiwass" (personal variation: If you know it, say the name of your Angel.).
4. From the chest, move your right hand directly vertically downward as low as possible without bending the body, touch the base of the pelvic area and say "Malkut."
5. Touch left shoulder with right hand and say "Ve Gedulah."
6. Touch right shoulder with right hand and say "Ve Geburah" (frequent variation to #5 & 6: These two gestures and words are reversed).
7. Clasp hands flatly, palm to palm in front of the body at the level of the heart. Say "Le Olahm."
8. Pause, say "Amen" and bring hands back down to sides as in #1.



INVOKING
start* '
// \

BANISHING
'
// \



-15-

---- 2nd Part: The Pentagrams and the Archangels ----

9. Take three steps to the East. With the right hand trace the Earth Banishing Pentagram (see page 14). This may be done by; first, placing your right hand before your body on a level with your left hip; second, move right hand directly to a point above your head; third, move right hand directly to the level of right hip; fourth, move right hand to level of right shoulder; sixth, return hand directly to starting point before left hip. In doing this, maintain some simple gesture of the hand in a direction outward from the body. You may hold a knife, direct three fingers outward, make a fist with the thumb pointed outward between the two fingers nearest the thumb or you may make any similar gesture of direction of force away from your body.

10. Say "Jahovah." At the same time WILL that the God of the Israelites stand before you and anything harmful from the East. Imagine the pentagram glowing with a fiery and potent force.

11. Return to center. Turn to South. Take three Steps. Trace the same pentagram. Say "Adonai." WILL that the Lord of all that exists stand before you and ward off anything that is harmful from the South. The Pentagram glows.

12. Return to center. Turn to West. Take three steps. Trace the pentagram. Say "Eheieh." WILL that the God who Exists and who spoke to Moses from the burning bush stand before you and ward off anything that is harmful from the West.

13. Return to center. Turn to the North. Take three steps. Trace the pentagram. Say "Aglā." WILL that the mighty and eternal God stand before you and anything harmful from the North.

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14. Return to Center. Face East. Spread your legs and hold your arms parallel to the ground so that your body assumes the shape of a pentagram.

15. Say "Before me Raphael." Imagine a vast column of yellow light. Imagine a cool and refreshing breeze coming from the East.

16. Say "Behind me Gabrael." Imagine a vast column of blue light. Imagine a rushing of waters in the West. An archangel stands behind you toWARD the West.

17. Say "On my right hand Michael." Imagine a vast column of red light. Imagine a great heat and a roaring of flames in the South. An Archangel stands to your right hand toward the South.

18. Say "On my left hand Uriel." Imagine a vast column of mixed browns and greens. An Archangel stands at your left hand toward the North.

19. Still holding the form of the pentagram and facing East, say "For I am the flaming pentagram in the column of the six-rayed Star." On the words "flaming pentagram" visualize a band of white light connecting the previously traced pentagrams in a circle about you at the height of your heart. This is the magical circle. On the words "six-rayed Star" imagine the variously colored columns of the four archangelic powers bending together above you and below you. You are now surrounded by three mutually perpendicular circles which form a sphere of protecting force. There are alternatives to the words and visualizations of this instruction --- experiment for various effects. In some instances, it is best to allow an open space above and below to permit the descent and rise of power. The visualizations given here permit maximum protection, but do not greatly aid externally directed Magick.

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---- 3rd Part: the Qabalistic Cross ----

This is done in exactly the same manner as the first part of this ritual.

-oOo-

Postscript to the ritual

This full ritual is easily changed and elaborated according to the whim of the magician. The Hebrew portions should not be changed until the ritual is well learned through practice. After this ritual is fully learned, divine and lesser names from other pantheons (e.g. Greek, Egyptian, Roman, Celtic etc.) can be substituted with interesting effect. The way of tracing the pentagrams should not be changed until this first form is well learned (minimum practice time before use of other pentagrams is 3 months of daily use --- don't rush this). Later, other methods of tracing for invoking as well as banishing and for the four elements and spirit can be used. The vertical and horizontal motions in the first and last part should be retained. All else is subject to immediate elaboration and eventual alteration. Almost every user has a special variation of the statements and visualizations in

part 19. One can expand around the Hebrew names: "By the name and in the name of Jehovah the gates of the East are closed and sealed." Any other fitting modification can be made, so long as it tends to strengthen the ritual. Notwithstanding this, it is best to begin and practice this ritual with the simple words given here. The Hebrew names in the second part should be uttered with an entire breath drawn out into a vibration like singing with a sustained note. Some prefer to associate a particular note of the 12-tone

scale with each letter in the Hebrew names --- this works, but takes much practice.

In banishing it is not advisable to name a particular thing to be banished after forming the { -18- next page starts } pentagrams. Such a naming may be done before the pentagrams are traced. When time does not permit the use of the entire ritual, a thing to be banished is visualized or imagined to be some distance away and a pentagram is traced between yourself and the thing to be banished. This may be done mentally instead of physically. In any event, WILL the dissolution of the thing to be banished and visualize it melting away behind the pentagram.

Hebrew Words Used in the Lesser Pentagram Ritual:

Ateh ----- HB:AThH --- Thine
Malkut ----- HB:MLKVTh --- Kingdom
Ve-Gedulah ----- HB:V-GDVLH --- and the Greatness
Ve-Geburah ----- HB:V-GBVRH --- and the Strength
Le Olahm ----- HB:L-a'aVLs --- for Ever
Amen ----- HB:AMN --- Truth
Jehovah ----- HB:YHVH --- He (or She) Is
Adonai ----- HB:ADNY --- Lord
Eheieh ----- HB:AHYH --- I Am
Agla ----- HB:AGLA --- Thou art mighty forever O'Lord!
Raphael ----- HB:RPAL --- Healing of God
Gabriel ----- HB:GBRYAL --- Might of God
Michael ----- HB:MYKAL --- Likeness of God
Urael ----- HB:AVRYAL --- Light of God

Aid in pronunciation of these words can be obtained from O.T.O. Newsletter #4. Members of O.T.O. may obtain tape cassette #M-6 for further instruction. {N.B. Tape M-6 is no longer available} The entire set of pentagrams and much additional matter on this ritual may be found in O.T.O. Newsletter #4 --- available from O.T.O. at the address shown on the cover page of this booklet. Cost is {\$2.00}.

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There are many other sources for this ritual in the literature, Levi, Crowley, Regardie and Fortune have all written at length on the subject. Ophiel has also published on this subject, but with gross errors in Hebrew.

The Pentagram ritual is capable of very great alterations and adaptations. This one ritual is the most instructive operational ritual other than initiation known to the Western tradition. It has served as a basis for many of Crowley's shorter rituals, including The Star Ruby, Liber Reguli and many others. In adapting the ritual to other uses, note that it is the pentagram traced in a particular manner that makes this a banishment. Other tracings of the pentagram produce distinctly different effects. These various effects cannot be expected until the first use of the earth banishment pentagram is firmly

impressed on the unconscious associations of the magician --- thus the admonition to practice this first form at great length and with particular visualizations. After this imprinting of the habit of the magician has occurred, the later elaborations become very open to experiment. If this initial practice is not followed, it is possible that the associations to the pentagrams will never be attained on a sufficiently subtle level.

When the time comes to elaborate or to transform this ritual to a Lunar or a Feminine current, the magician will find value in consulting the tables in Liber 777 . Other sources will be of help in obtaining new uses for the basis provided through a full learning of this primary ritual. Just as houses are built of common materials, so also are the greatest workings built up from rituals as fundamental as the Lesser Pentagram banishment. This ritual is used throughout the life of the Magician.

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About this capture

MAGICK and QABALAH No. 1

-20-

RITUAL ALEPH HB:Aleph

A Ma'aseh Merkabah ritual constructed from traditional sources and from the angelic pantheon adopted by the Order of the Golden Dawn, by Ordo Templi Orientis in the Hebrew and by A.'.A.'. , a body continuing the lineage of the G.'.D.'. in the Hebrew Words of Power.

by Bill Heidrick, IXth Degree O.T.O.

This ritual is to be performed in conjunction with a study of the Tree of Life. It should be used once a day in the evening or just before bed. In addition to the powers noted and a general attainment of the Merkabah vision, this ritual is particularly suited to the attainment of the Knowledge and Conversation of the Holy Guardian Angel.

First Part

Face East, compose yourself, and say aloud and in a manner as though speaking to a King with the Power of Life and Death:

"May the Holy Angel Raziel (Resh-Zain-Yod-Aleph-Lamed) grant a safe and fruitful fulfillment of this Ritual."

"May the fifteen abilities that change Abdach (Aleph-Bet-Dalet-Heh) into Abgadach (Aleph-Bet-Gemel-Dalet-Heh) be freely given and received."

"To ascend on high."

Lamed-Mem-Yod-Samekh-Qof Lamed-Ayin-Yod-Lamed-Aleph

"To descend below."

Lamed-Mem-Yod-Chet-Taw Lamed-Taw-Taw-Aleph

"To drive on wheels."

Lamed-Mem-Resh-Koph-Bet Gemel-Lamed-Gemel-Lamed-Yod-Nunfinal

"To explore the world."

Lamed-Mem-Chet-Qof-Resh Taw-Bet-Lamed

"To walk on dry ground."

Lamed-Mem-Heh-Lamed-Koph-Aleph Bet-Yod-Bet-Shin-Taw-Aleph

"To contemplate the Splendour."

Lamed-Mem-Samekh-Taw-Koph-Lamed-Aleph Bet-Zain-Yod-Vau-Aleph

"To dwell with the Crown."

Lamed-Aleph-Yod-Shin-Resh-Aleph-Heh Bet-Taw-Gemel-Aleph

To praise the Glory."

Lamed-Mem-Shin-Bet-Heh-Chet-Aleph Bet-Aleph-Yod-Qof-Resh-Aleph

"To say praise."

Lamed-Mem-Yod-Mem-Resh Shin-Bet-Chet-Aleph

"To combine the letters."

Lamed-Mem-Dalet-Bet-Qof-Aleph Aleph-Taw-Yod-Yod-Nunfinal

"To say names."

Lamed-Mem-Yod-Mem-Resh Shin-Mem-Heh-Nunfinal

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"To behold what is on High,

Lamed-Mem-Tzaddi-Peh-Yod Lamed-Ayin-Yod-Lamed-Aleph

and to behold what is below."

Vau-Lamed-Mem-Tzaddi-Peh-Yod Lamed-Taw-Taw-Aleph

"To know the meaning of the living.

Lamed-Mem-Yod-Dalet-Ayin Bet-Peh-Yod-Resh-Vau-Shin Chet-Yod-Yod-Aleph

and to see the vision of the dead."

Vau-Lamed-Mem-Chet-Zain-Yod Bet-Chet-Zain-Vau-Taw Mem-Taw-Yod-Yod-Aleph

"To walk in rivers of fire,

Lamed-Mem-Heh-Lamed-Koph-Aleph Bet-Gemel-Heh-Resh-Yod Nun-Vau-Resh-Aleph

and to know the lightning."

Vau-Lamed-Mem-Yod-Dalet-Ayin Bet-Bet-Resh-Qof-Aleph

"To behold Truth."

Lamed-Mem-Tzaddi-Peh-Yod Aleph-Mem-Taw

Pause and consider what has just been said. If these powers are sought in their own right, they will not come. These powers are only granted for the attainment of higher purpose: This is the Discovery of the True Will and the Completion of the Great Work" as Crowley put it; and for leading "the Creator back to His (Her) Throne again" in the words of the Sepher Yetzirah --- in plain terms, Enlightenment. The magical powers are a gift along the way and an aid to attainment. Only LASH TAL, freedom from lust of result, can be the way of doing this Work.

Second Part.

For Purification.

Perform the Lesser Pentagram Earth Banishing Ritual. Make one change in this ritual:

For the purpose of Ritual Aleph, the positions of the Archangels must be given in this manner:

Before (East) is Raphael

Behind (West) is Uriel

At Right (South) is Michael

At Left (North) is Gabriel

This change is made to align the ARCHangels in the pattern as Angels of the ARK, or Throne Angels. The usual attribution of the ritual is to the prevailing winds, and changes depending on East or West coast location and position North or South of the Equator. This allocation is to the Kerubic Signs and is less geographically dependent.

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The pentagram ritual should be well learned in its usual form before applying it in this fashion. In this use, the banishment is directed toward all earthly things.

Third Part.

This is the ascension up the Tree to Chesed with invocation of the blessings of Binah, Chokmah and Keter --- this manifests as a reception of Da'at preliminary to the completion of the Great Work. Read aloud each of these statements in a manner of announcing your intentions to all beings physical and spiritual.

10. "I invoke Da'at in Malkut that my senses fail me not. May the Aishim (Aleph-Shin-Yod-Memfinal), the flames, foundations, the angels of existence, bring me to ride in the Chariot of Shabbatai (Shin-Bet-Taw-Aleph-Yod), Saturn in this world."

9. "I invoke Da'at in Yesod that my imagination deceive me not. May the Kerubim (Koph-Resh-Vau-Bet-Yod-Memfinal), the angelic Cherubs of four ways, winds and forms, bring me to ride in the Chariot of Lebanah (Lamed-Bet-Nun-Heh), the Moon in this world of Yesod."

8. "I invoke Da'at in Hod that my intellect guide me well. May the Beni Elohim (Bet-Nun-Yod Aleph-Lamed-Heh-Yod-Memfinal), the angelic sons of the gods and goddesses who followed after the children of Adam, bring me to ride in the Chariot of Kokab (Koph-Vau-Koph-Bet) Mercury in this world of Hod."

7. "I invoke Da'at in Netzach that my emotions bear me up. May the Elohim (Aleph-Lamed-Heh-Yod-Memfinal), the angelic gods and goddesses who formed the world, bring me to ride in the Chariot of Nogah (Nun-Vau-Gemel-Heh), Venus in this world of Netzach."

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6. "I invoke Da'at in Tipheret that my life be fulfilled. May the Melakim (Mem-Lamed-Koph-Yod-Memfinal), the royal angels of the middle place, bring me to ride in the Chariot of Schemesh (Shin-Mem-Shin), the Sun in this world of Tipheret."

5. "I invoke Da'at in Geburah that my life be ordered. May the Seraphim (Shin-Resh-Peh-Yod-Memfinal), the burning ones, the exalted angels of wrath, permit me to ride in the Chariot of Madim (Mem-Aleph-Dalet-Yod-Memfinal), Mars in this world of Geburah."

4. "I invoke Da'at in Chesed that my life be blessed. May the Chashmalim (Chet-Shin-Mem-Lamed-Memfinal), the shining angels of divine love, carry me to ride in the Chariot of Tzedeq (Tzaddi-Dalet-Qof), Jupiter in this world of Chesed."

Continue with these statements. Project positive feeling that the angels named are your friends and companions.

"Through the aid of the great angels of the lesser chariots who are my friends and companions"

Cassiel (Koph-Samekh-Aleph-Lamed) above my reach (Saturn).

Sachiel (Samekh-Koph-Aleph-Lamed) the tabernacle (Jupiter).

Samael (Samekh-Mem-Aleph-Lamed) the spice (Mars).

Michael (Mem-Yod-Koph-Aleph-Lamed) the likeness (Sun).

Anael (Aleph-Nun-Yod-Aleph-Lamed) the ship (Venus).

Raphael (Resh-Peh-Aleph-Lamed) the healing (Mercury).

Gabriel (Gemel-Bet-Resh-Yod-Aleph-Lamed) the mighty (Moon).

Cassiel (Koph-Samekh-Aleph-Lamed) the throne as it appears below

(Saturn as Earth).

"I shall become worthy of the great Vision of the Merkabah (Mem-Resh-Koph-Bet-Heh) in Binah beyond Proket Zohar (Peh-Resh-Koph-Taw Zain-Heh-Resh), the veil of Splendour, when Da'at (Abdah) becomes Abgadah."

"From the Vision I shall pass to the Throne's Voice, the voice of the one who wears the pure linen garment in Chokmah, --- by the gift of dew."

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"In hearing the Voice, may it be granted that I dwell with the Crown in Keter and yet know the Kingdom in Malkut."

Note: as a death prayer or prayer at the moment of death, the words "and yet know..." are not used unless the person dying wishes to reincarnate with conscious memory of the previous life --- a most painful event."

Introduction to the Second Half of Ritual Aleph:

Up to this point all is preparation and atunement. Beyond this point the part taken by the worker of this ritual becomes increasingly personal.

The fourth part employs the fifty gates of understanding in a way quite similar to the "negative confession" of the Egyptian Book of the Dead. In this, seven statements of purity are made for each of the seven lower worlds or hells. These are not to be memorized, but a made up on the spot by the worker of the ritual. This fourth part is very nearly the most important part of the entire ritual. When the worker can say all forty-nine truths, declarations of purity or conscience, the fiftieth gate opens and the rest of the ritual becomes Truth. Until this point is reached, the rest can only be empty words and the summoning of earth-bound spirits. The depth of inner searching reflected in the 49 Truths then determines the success or failure of the rest of the ritual. The names of the Door angels of Part Four describe feelings of failure or guilt in the utterance of the corresponding Truths. To abate such feelings, refrain from saying "... and enter ..."

Resolve to make the cause of failure vanish from your life by the power of the particular angel of that door acting through you in the days to come. { -25- page top }

After Part Five, the remaining parts are in outline only. These will be given to you in vision and

dream through The Knowledge and Conversation of the Holy Guardian Angel.

Second Half of Ritual Aleph

In the following you will perform a sort of examination of conscience. This is in the form of a ritual descent through the seven lower levels of consciousness. At each of seven "doors" two angels are confronted. Their names in Hebrew are spoken and Seven Declarations of Purity are made. Each of these begins: "I have not..." and should be made up on the spot. Each declaration should be of a fault (for example: "I have not broken the law of this city." or "I have not cheated anyone." or "I have not abused myself unduly." &c.). The seven statements are different for each of the seven doors. There will be forty-nine in all. Use caution in choosing what to say. Don't say something that seems ridiculous or too painful. These statements will develop with practice. The intensity of each set of seven should increase as you go on; so that the first set is the easiest to say and the last the hardest.

A word of advice. Try to keep aware that you are a different person in the midst of this ritual than you are in everyday life. Theoretically, there should be no problem in saying something like "I have not stolen." just after accepting change for ten dollars in a market when you actually paid five. In practice, of course, this ritual state of consciousness will influence your everyday mental state and vice-versa.

Fourth Part.

Say the following, remembering to include the seven statements ("I have not..." in the places { -26- page top} where "..." appears in the text. Where "N" appears, don't say "N", but say your own name. In time, you may wish to use a different name for yourself at each of these seven doors. Such names come through Vision and Dream.

There are correspondences between the seven ancient planets and these seven doors. These have been indicated above each passage. They should not be said, but they may be of help in making the seven statements at each door.

Say this: "I descend in purification that Da'atim (masculine knowledge) and Da'atot (feminine knowledge) become one Da'at (pure knowledge)."

"Jupiter"

"At the Door of Hismael (Heh-Samekh-Mem-Aleph-Lamed), the Likeness, and Iophiel (Yod-Vau-Peh-Aleph-Lamed), the Beauty, I, "N", declare seven truths "..." and enter."

"Mars"

"At the Door of Bartzabel (Bet-Resh-Tzaddi-Bet-Aleph-Lamed), the Soldier, and Graphiel (Gemel-Resh-Aleph-Peh-Yod-Aleph-Lamed), the Might, I, "N", declare seven truths ... and enter."

"Sun"

"At the Door of Sorath (Samekh-Vau-Resh-Taw), the Banisher, and Nakhiel (Nun-Koph-Yod-Aleph-Lamed), The Smiting, I, "N", declare seven truths ... and enter."

Venus"

"At the Door of Kedemel (Qof-Dalet-Mem-Aleph-Lamed), the Ancient, and Hagiel (Heh-Gemel-Yod-Aleph-Lamed), the Cutter, I, "N", declare seven truths ... and enter."

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"Mercury"

"At the Door of Taptartarat (Taw-Peh-Taw-Resh-Taw-Resh-Taw), the Derision, and Tiriell (Tet-Yod-Resh-Yod-Aleph-Lamed), the Wall, I, "N", declare seven truths ... and enter."

"Moon"

"At the Door of Schar Barschemoth Ha--Shartathan (Shin-Resh Bet-Resh-Shin-Mem-Ayin-Taw Heh--Shin-Resh-Taw-Taw-Nunfinal), the Prince who is the Son of the Names of the Serving Ones, and Malkah (Mem-Lamed-Koph-Heh), the Bride, I, "N", declare seven truths ... and enter."

"Saturn"

"At the Door of Zaziel (Zain-Zain-Aleph-Lamed), the Destroyer, and Agiel (Aleph-Gemel-Yod-Aleph-Lamed), the one called Flee, I, "N", declare seven truths ... and enter."

"Thus is opened the fiftieth gate on high."

Fifth Part.

Say these things, being especially careful to say the names with reverence. Those names that follow the phrase "... who between them bear..." are names of the Divinity. Such divine names should be said inwardly and with awe.

Say this: "Being purified outwardly and inwardly I call upon the Archangels who stand before the Holy One, bearing the names of the Ways in which Truth is perceived:"

"Metatron (Mem-Tet-Tet-Resh-Vau-Nunfinal) the Youth and Sandalphon (Samekh-Nun-Dalet-Lamed-Peh-Vau-Nunfinal) the Twin who between them bear Adonai Melekh Ha-Aretz (Aleph-Dalet-Nun-Yod Mem-Lamed-Kophfinal Heh--Aleph-Resh-Tzaddifinal)."

"Gabriel (Gemel-Bet-Resh-Yod-Aleph-Lamed) the Might of God who bears Shaddai El Chi (Shin-Dalet-Yod Aleph-Lamed Chet-Yod).

"Michael (Mem-Yod-Koph-Aleph-Lamed) the Likeness of God who bears Elohim Tzabaot (Aleph-Lamed-Heh-Yod-Memfinal Tzaddi-Bet-Aleph-Vau-Taw)."

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"Haniel (Heh-Aleph-Nun-Yod-Aleph-Lamed) the Ship of God who bears Jahovah Tzabaot (Yod-Heh-Vau-Heh Tzaddi-Bet-Aleph-Vau-Taw)."

"Raphael (Resh-Peh-Aleph-Lamed) the Healing of God who bears Jahovah Elohim Va-Da'at (Yod-Heh-Vau-Heh Aleph-Lamed-Vau-Heh Vau--Dalet-Ayin-Taw)."

"Kamael (Koph-Mem-Aleph-Lamed) the Longing of God who bears Elohim Gibor (Aleph-Lamed-Heh-Yod-Memfinal Gemel-Bet-Vau-Resh)."

"Tzadqiel (Tzaddi-Dalet-Qof-Yod-Aleph-Lamed) the Righteousness of God who bears El (Aleph-Lamed)."

Sixth Part.

In the practice of the ritual, pause slightly here. Then go on as before. The statement made here is only a model. The actual content of this part and parts Seven and Eight will come to you in the progress of your Work.

"O'h Tzaphqiel (Tzaddi-Peh-Qof-Yod-Aleph-Lamed), Hidden Voice of God, who bears Yahweh Elohim (Yod-Heh-Vau-Heh Aleph-Lamed-Heh-Yod-Memfinal), I behold the Vision and hear the Voice by thy revealing and concealing."

Seventh Part

"O'h Raziel (Resh-Zain-Yod-Aleph-Lamed), Secret of God, who bears Yah (Yod-Heh), I understand the Vision and Voice. Grant me Wisdom."

Eight Part.

"O'h Metatron (Mem-Tet-Tet-Resh-Vau-Nunfinal), Ever Young, Never Born, Without Beginning, who art called Jahoel (Yod-Heh-Vau-Aleph-Lamed), who bears Eheieh (Aleph-Heh-Yod-Heh), Grant What is to be Granted."

Ninth Part.

It is desirable to have a closing ritual. This may be done in various ways; but, for now, say this:

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"Berashit Bara Elohim At Ha-Shmim Va-at Ha-Aretz." Bet--Resh-Aleph-Shin-Yod-Taw
Bet-Resh-Aleph Aleph-Lamed-Heh-Yod-Memfinal Aleph-Taw
Heh--Shin-Mem-Yod-Memfinal Vau--Aleph-Taw Heh--Aleph-Resh-Tzaddifinal

Alternately, one may write down the thoughts that pass within one's mind. To this end it is best to use a secretary for oral dictation during the meditation, or a tape-recorder. The transcription or the play-back can end the working.

Important! When working this ritual after much practice, make sure someone knows

what you are doing. Tell that person to wake you after a set time, should you need it."

On to the Next Page

<http://hermetic.com/heidrick/mq/29.html>

41 captures

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About this capture

MAGICK and QABALAH No. 1

-oOo-

Perhaps a few words should be added for the benefit of those who obtain this little book, but have not received the in-class instruction for which it was written. These many things that blend Magick and Qabalah at times seem wholly to be Magick and at times only to be of Qabalah. The truth behind this confusion is a simple one. Magick is a discipline of many parts that conceals one whole. Qabalah is an artful measure that is one in its nature but manifold in its means. Thus we have parts of Qabalah that become goals in Magick; and we have methods in Magick that are the essence of the goal of Qabalah. Rightly approached, both studies are to the same end: be it the Great Work, the entrance into Pardes or any other Gnostic illumination.

Love is the law, love under will.

<http://hermetic.com/heidrick/mq/magickandqabalah.htm>

57 captures

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About this capture

MAGICK and QABALAH No. 1

Spells, Rituals, Devices, Qabalistic methods & Information

presented during a class by Bill Heidrick for O. T. O.

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by Bill Heidrick

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THE DESIGN ON THE BACK OF THE COVER is from the "Heptameron of Petrus de Abano" who was a magician and medical doctor in Italy in the late 13th century.

The manuscript from which this seal comes is a 17th century copy in the British Museum: Sloane 3850 ff 13b - 23.

The seal itself is that of the Sun. It forms the basic type for all the planetary seals of this work by d'Abano. In the center circle and ring, the one with the cross, are the words: Agla, Eloy, Adonay and Tetragrammaton. Inside these are "Alpha" --- name of the first letter of the Greek Alphabet, and the infinity symbol. The two outer rings list the names

of various spirits of the planet (here spirits of the Sun) and the mark of the Archangel (in this case Michael). For the other planets, the inner ring and circle are the same but the names in the outer two rings and the Archangel's mark are those of the particular planet.

This solar seal can be used to work any spell that has to do with the Sun. It is of value in rituals and spells for gathering strength, for general health improvement (not for serious illness or injury), for masculine beauty, for gaining honor and for any general working on Sunday, the traditional day of the Sun. Note that the four names in the inner ring are almost the same as the divine names used in the Lesser Pentagram Ritual of the G.'.D.'. , of O.T.O. and of A.'.A.'.

-1-

THE PRELIMINARY INVOCATION OF THE GOETIA or THE BORNLESS RITUAL (see also O.T.O. Newsletter #6)

Thee I invoke, the Bornless one.
Thee, that didst create the Earth and the Heavens:
Thee, that didst create the Night and the Day.
Thee, that didst create the Darkness and the Light.
Thou art Osorronophris: Whom no man hath seen at any time.
Thou art Jabas:
Thou art Iapos:
Thou has distinguished between the just and the unjust.
Thou didst make the female and the male.
Thou didst produce the Seed and the Fruit.
Thou didst form Men to love one another, and to hate one another.

I am Mosheh Thy Prophet, unto Whom Thou didst commit Thy Mysteries, the Ceremonies of Ishrael.

Thou didst produce the moist and the Dry, and that which nourisheth all created life.

Hear Thou Me, for I am the Angel of Paphro Osorronophris; this is Thy True Name, handed down to the Prophets of Ishrael.

Hear Me: ---

Ar: Thiao: Rheibet: Atheleberseth:
A: Blata: Abeu: Ebeu: Phi:
Thitasoe: Ib: Thiao.

"Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on Dry Land and in the Water: of Whirling Air, and of Rushing Fire: and every

Spell and Scourge of God may be obedient unto Me."

-2-

I invoke Thee, the Terrible and Invisible God: Who dwellest in the Void Place of the Spirit.

Arogogorobrao: Sothou:
Modorio: Phalarthao: Doo: Ape, The
Bornless One:
Hear Me ("repeat the refrain").

Hear me: ---

Roubriao: Mariodam: Balbnabaoth:
Assalonai: Aphniao: I: Thoteth:
Abrasar: Aeouu: Ischure,
Mighty and Bornless One!
Hear Me ("repeat the refrain").

I invoke Thee: ---

Ma: Barraio: Ioel: Kotha:
Athorebalo: Abraoth:
Hear Me ("repeat the refrain").

Hear Me!

Aoth: Abaoth: Basum: Isak:
Sabaoth: Iao:

This is the Lord of the Gods:
This is the Lord of the Universe:
This is He Whom the Winds fear.

This is He, Who having made Voice by
His Commandment, is Lord of All Things;
King, Ruler and Helper
Hear Me ("repeat the refrain").

-3-

Hear Me: ---

Ieou: Pur: Jou: Pur: Iaot: Iaeo: Ioou:
Abrasar: Sabriam: Do: Uu: Adonai: Ede: Edu:

Angelos ton Theon: Anlala Lai: Gaia: Ape:
Diathana Thorun.

I Am He! the Bornless Spirit! having sight in the Feet: Strong, and the Immortal Fire!

I am He! The Truth!

I Am He! Who hate the evil should be wrought in the World!

I am He, that lighteneth and thundereth.

I am He, from whom is the Shower of the Life of Earth:

I am He, whose mouth ever flameth:

I am He, the Begetter and Manifester unto the Light:

I am He, the Grace of the World:

THE HEART GIRT WITH A SERPENT is My Name!

Come Thou forth, and follow Me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether: upon the Earth and under the Earth: on Dry land, or in the Water: of whirling Air or of rushing Fire: and every Spell and Scourge of God, may be obedient unto Me!

Iao: Sabao:

--- Such are the words ---

This form of the ritual is from the Mathers "translation" of the Goetia portion of the "Lesser Key of Solomon," also called the "Lemegeton."

-4-

In its original form this ritual is very old. Many of the "barbaric names" used in it are from the Ancient Egyptians. Others are to be found among the Greek Gnostics. Most of the more identifiable ones are from Merkabah Qabalah. In the original form, "The Bornless One" is called the "headless One" --- meaning "The One with no Beginning". The original form of this ritual was used for exorcism, but this and other later forms have been used to attain the Knowledge and Conversation of the Holy Guardian Angel.

This ritual should always be preceded by a Lesser Pentagram Banishment, or similar rite of purification of the place and mind. The ritual is useful in all magical workings, especially those of a difficult nature or those involving danger to mind or body. Crowley

was extremely fond of this ritual, calling it "my favorite..." The Bornless Ritual is most effective when chanted in a manner like the blowing of the wind --- with a sort of Howling quality in the voice. The Bornless Ritual is not an original part of the "Lesser Key of Solomon," but was added to that work in the early 20th century. It originates in the Gnostic traditions of the first six centuries of the present dating system. Similar works of Magick and Magic are to be found in the "Leyden Papyrus" (Published by Dover Press).

-5-

Abra-Melin MAGIC SQUARES

M	I	L	O	N	Chapter I, Sq. 1:
I	R	A	G	O	
L	A	M	A	L	"To know things Past and
O	G	A	R	I	Future in General
N	O	L	I	M	

{Hebrew transliteration}

N	V	L	Y	M	In a place of rest
a'a	G	A	R	Y	Tremble
L	A	M	A	L	Before (the) God (of Solomon)
Y	R	A	G	a'a	And strangely utter
M	Y	L	V	N	Concerning mortal things.

Exposition of the Method:

MLON ----- HB:MLVN --- a night's lodging or rest; and Inn.

RGO ----- HB:RGa'a --- to tremble.

LMOAL ---- HB:LMVAL --- "to God" --- a proper name, perhaps of Solomon.

OGR ----- HB: a'aGR --- to cry or make a shrill sound.

NOLIM --- HB: NVLYM --- the soiled ones.

The above magical square was studied with the aid of a Hebrew Lexicon. Roots of words (usually three letters long) were identified, with an eye toward making sense with the intention of the square and with the scansion of the resulting statement in mind. Letters that could be introduced by vowel points in the Hebrew were either ignored or considered to be very unimportant. When a translation of sorts was obtained, these vowels were assigned in a manner at the same time symmetrical and in close agreement with the Latin letter original.

It would be remarkable if anyone independently translated this square in the exact same manner. This is a meditation technique, not scholarship.

-6-

S	A	Th	A	N	Chapter 3, Sq. 4.
A	D	A	M	A	"To cause any spirit to
Th	A	B	A	Th	appear and take the form
A	M	A	D	A	of a bird."
N	A	Th	A	S	

{Hebrew transliteration}

G	A	T	A	Sh	The Adversary
A	M	A	D	A	(of) Man
T	A	B	A	T	Becomes Pleasant
A	D	A	M	A	In a Garment
Sh	A	T	a	N	Extended

STN ----- HB:ShTN --- Adversary (Satan)

ADM ----- HB:ADM --- Adam (human being)

TBT ----- HB:TBTh --- Garment

NTS ----- HB:NTSh --- to stretch out, to spread out or to extend.

In using AbraMelting Squares, it is very important to engage in some careful meditation that is correct for the nature of the system. The Abra-Melin system is NOT Astrological, but directional (up, down, E, W, N & S) in systematic structure. To use planetary energies in consecrating these square is to make them very dangerous to the magician. The proper method is banishment, study of the square, Bornless ritual, analysis and writing of the square, enclosure of the square in a safe manner, and then final banishment of the place after the square has been removed --- in that order. Actual consecration of the square should be co-temporal with writing the square, not later. A prolonged meditation on the letters of the square should be done as part of the consecration --- not less than one hour.

-7-

H	O	R	A	H	Chapter 10, Sq. 4.
O	S	O	M	A	"To Discover Magic."
R	O	Th	O	R	
A	M	O	S	O	
H	A	R	O	H	

{Hebrew transliteration}

H	A	R	V	H	The Mother
A	M	V	Sh	V	Names (the)
R	V	T	V	R	Trembling enclosures
V	Sh	V	M	A	Of the Night's

H V R A H Increase.

Use this square as an exercise in identifying the roots in a Hebrew Lexicon. The middle word can also be found in Latin, with a similar meaning.

On the next page, an "incomplete" square has been "completed through meditation". This is a highly variable technique that depends both on a Lexicon and on the idea of symmetry in the completed square. Such work is not necessary to the use of the square, but it increases control of the resulting Magick. The completion of a square is a highly individual action. Much depends on the state of the Magician, and therefore the final result is more likely to be conformal to the nature of the Magician than it would be without completion. Naturally the results of working the square are more limited in that manner, but this is usually very desirable.

If completion proves difficult, a more advanced method can be used. Pages 10 to 13 show new squares (not from Abra-Melin's book) obtained through this advanced method. In this method, determine the purpose to the new square. Establish a blank square of the correct size, and get high until you can see the letters --- using a ritual method. Planetary considerations can be used to determine the size of the square, but they should not be used in consecration.

-8-

C	E	D	I	D	A	H
E						
D						
I						
D	E	R	A	R	I	D
A						
H	A	D	I	D	E	C

Chapter 12, S1. 5.
"To know the Secrets of Love."

{Hebrew transliteration & completion}

H	A	D	Y	D	H	K
A	K	Y	D	H	R	H
of sadness.						
D	H	Th	A	R	Y	D
Y	D	A	R	A	D	Y
D	Y	R	A	R	H	D
H	R	H	D	Y	K	A
K	H	D	Y	D	A	H
wretchedness.						

According to need, speak praise.
Become pregnant with a fullness
For a vision requires descending.
Praise the vision of desire.
Let it endure as a worthy gift.
Thus, bind together the course.
Behold! Sexual love from

{Completed, showing Latin letters}

C	E	D	I	D	A	H
E	R	E	D	I	C	A
D	I	R	A	R	E	D
I	D	A	R	A	D	I
D	E	R	A	R	I	D
A	C	I	D	E	R	e
H	A	D	I	D	E	C

In this case, most of the work was done through symmetry. The small number of squares that had to be filled in within the larger square were obtained by looking up a few words in the Lexicon. Other incomplete squares are more difficult.

-9-

I	A	L	D	A	H
A	Q	O	R	I	A
L	O	Q	I	R	E
D	R	I	I	D	E
A	I	R	D	R	O
H	A	F	E	O	N

Chapter 19, Sq. 12
 "To obtain the friendship of some

particular person."

{Hebrew transliteration}

H	A	D	L	A	Y
H	Y	R	V	Q	A
H	R	Y	Q	Y	L
H	D	Y	Y	R	D
a,a	R	D	R	Y	A
N	V	D	V	A	H

Divine Maid
 Beautiful of breath
 Grant us the Lordly pearl
 Protect us from harm
 We exclaim
 at Thy Holy Breath.

Some of the squares, such as this one, seem to contain a definite element of Goddess worship. This is unmistakable in the Abra-Melin book. The lists of servitors to the demon princes include a list under the name "Kore" --- a widely known Greek Goddess. In other places the magical squares contain lines that are exact feminine names.

The various square which follow this point are new ones, obtained through the agency of meditation on one or more of the 231 Gates of the Yetzirah. The particular Gate used is noted in each case. This form of meditation is only one of many that would do the job. The 231 Gates are dangerous to use for this purpose unless they can also be used LASH TAL.

-10-

T	H	O	B
H	L	B	I
I	B	L	H
B	O	H	T

A new Square:
To heal one afflicted in the pursuit of Magic (not
Magick).

{Hebrew version}

B	V	H	T
Y	B	L	H
H	L	B	Y
T	H	V	B

Beauty in
The Bright Covenant
Wealth of the Lord fails not
Enter the shining light

Note: while meditating on this square, don't let the Beth's become Reshss. The square would change to produce drunkenness and trembling.

This square was obtained 6/4/76 e.v. while meditating on the mystical significance of the Gate Samekh-Resh. A battery of ritual exercises was performed astrally as the principal preparation for the meditation: Lesser Pentagram Banishment, Tree of Life ascension and descent, projection of the Yetziratic Cube of Space, recitation of the 231 gates by verbal projection while the gate Samekh-Resh was held constantly as a visual projection and a final period of working that concentrated on the correspondences of the gate itself.

A piece of paper was then ruled into a grid of four squares on a side (four is the number of Jupiter, the planet of healing the higher spirit --- the ONLY use of astrological symbolism in this working). Then the grid was meditated upon until letters appeared astrally in individual sections of the grid. Each time a letter (in Hebrew) appeared, it was marked down with a pen and ink at the point of appearance and at symmetrical points on the grid. Finally the resultant was translated with a Lexicon --- in that an intelligible result issued, the working was held to be confirmed. Had the translation produced nonsense, the working would have been aborted. This was a single attempt. No repetition of the working on the same day would have been attempted, if the translation had not made sense.

-11-

A	O	H	I
Z	A	B	R
R	B	A	Z
I	H	O	A

A new Square:
To bathers seekers to the covenanting.

{Hebrew version}

Y	H	V	A	There is a need for a place
R	B	A	Tz	The strong shall gather in light
Tz	A	B	R	A resting place for many
A	V	H	Y	With the living one.

Note: too many people or too many goals produce chaos through the third row. The value of the letters in the top and bottom rows is each 22.

This square was obtained 6/4/76 e.v. while meditating of the gate Samekh-Resh, on the same occasion as the previous square.

In each of these two examples, study of the Lexicon provided the information given in the note. Minor variations or suggestions obtained in individual lines of the squares made these observations significant.

In the related system of Enochian Magick, Dr. John Dee and Sir Edward Kelly used a shiew stone to obtain the necessary degree of abstraction required for receiving the images of the letters.

In the original Abra-Melin working, wind and animal marks made in a layer of white sand were used to obtain the letters --- this is traditional Geomancy, not necessarily related to the more familiar form using figures of two columns of up to four dots each.

Cartomancy with Tarot would also work, as would a host of other methods. The trick of doing this is simply one of getting to a sufficient mental state and having a means of inducing a vision of letters at command. The methods using some interpretation depend on a limited prior knowledge of Hebrew words for efficiency, but they can work without it. The methods using automatic result (Cartomancy especially) require psychokenetic ability.

-12-

K	I	I	M	O	S	M	I	S	A new Square:
A	K	A	D	B	H	N	I	M	
Q	A	K	H	M	H	P	A	T	To send away
allergies to pets.									
N	A	Z	R	A	L	O	D	H	
O	A	D	A	T	A	D	A	O	
H	D	O	L	A	R	Z	A	N	
T	A	P	H	M	H	K	A	Q	
M	I	N	H	B	D	A	K	A	
S	I	M	S	O	M	I	I	H	

{Hebrew version}

Sh	I	M	Sh	V	M	Y	Y	Ch	Live each day in the
----	---	---	----	---	---	---	---	----	----------------------

Sun.

M	Y	N	H	B	D	A	Ch	A	Join in kinship with the Sea.
---	---	---	---	---	---	---	----	---	-------------------------------

Th	A	P	H	M	H	K	A	Q	Abandon sadness and confusion --- Read aloud the Square.
----	---	---	---	---	---	---	---	---	--

H	D	a'a	L	A	R	Tz	A	N	A blooming shoot-Divine adornment.
---	---	-----	---	---	---	----	---	---	------------------------------------

V	A	D	A	T	A	D	A	V	A mist conceals the sickness.
---	---	---	---	---	---	---	---	---	-------------------------------

N	A	Tz	R	A	L	a'a	D	H	Shout joyfully. In the world delight at plenty.
---	---	----	---	---	---	-----	---	---	---

Q	A	K	H	M	H	P	A	Th	Bring this sign to the nose while music plays.
---	---	---	---	---	---	---	---	----	--

A	Ch	A	D	B	H	N	Y	M	All kinds of falsehood flee the friend
---	----	---	---	---	---	---	---	---	--

Ch	Y	Y	M	V	Sh	M	Y	Sh	A gift to deal with smells is this square of the Most High.
----	---	---	---	---	----	---	---	----	---

obtained 6/4/76 e.v. through the gate Samekh-Resh.

This square was chosen to be of nine squares owing to a distinct feeling that a Lunar matrix would be the best approach to what was after all a rather odd question. Note that the study of the square produced an instructed process for its use. This is generally to be expected in cases where squares of a great many letters are produced by the method used here. These squares often deal with complex matters, even picayune ones! When something diverges so far from simplicity, more is often needed to put the thing into practice.

The next square is an extreme example.

-13-

B	D	H	I	L	D	M
A	N	Q	O	I	B	O
Z	O	I	H	K	O	T
I	O	C	N	C	O	I
T	O	K	H	I	O	Z
O	N	I	O	Q	N	A
M	K	L	I	H	D	B

A new Square:

To make barren ground burst forth with growing things.

{Hebrew version}

M	D	L	Y	H	D	B
V	B	Y	V	Q	N	A
Tz	a'a	K	H	Y	a'a	Tz

counsel.

The generation is worthless
Abandon sorrow and expectancy.
For the need to strike out, take

Y	N	Ch	N	Ch	V	Y	God is kind to those who tend the
land.							
Tz	a'a	Y	H	K	a'a	Tz	Ask around for advice.
A	N	Q	V	Y	B	V	Entreat the line of red glow.
B	D	H	Y	L	D	M	From buckets of blessed water,
fullness will come.							

A ritual is indicated in these lines:

At the place that is barren, say that it is fruitless.
 Release the feeling that something useful will grow there.
 Calm down.
 Say "God is kind to those who tend the land."
 Ask about the soil and the history of the barren place.
 Mark a red line (circle) about the barren place.
 Water well --- with any chemical or prayer the soil needs.
 Here the square tends to be a draft of a combination ritual and lesson on horticulture.
 For all I know, the "red line" could be an instruction to surround a planting with snail pellets! These new squares may be a bit harder to pronounce. Study of Gaelic glide consonants can be of help. Crowley's advice on Enochian pronunciation given in the Equinox would also be of service.

-14-

THE THELEMIC LESSER PENTAGRAM BANISHMENT

----- 1st Part: the Qabalistic Cross -----

1. Stand Facing East, body straight, feet together and hands at sides.
2. Touch fore-head with right hand and say "Ateh."
3. Touch chest at the level of the heart and say "Aiwass" (personal variation: If you know it, say the name of your Angel.).
4. From the chest, move your right hand directly vertically downward as low as possible without bending the body, touch the base of the pelvic area and say "Malkut."
5. Touch left shoulder with right hand and say "Ve Gedulah."
6. Touch right shoulder with right hand and say "Ve Geburah" (frequent variation to #5 & 6: These two gestures and words are reversed).
7. Clasp hands flatly, palm to palm in front of the body at the level of the heart. Say "Le Olahm."
8. Pause, say "Amen" and bring hands back down to sides as in #1.

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AIR ----- WATER

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EARTH / ' ' \ FIRE

BANISHING

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9. Take three steps to the East. With the right hand trace the Earth Banishing Pentagram (see page 14). This may be done by; first, placing your right hand before your body on a level with your left hip; second, move right hand directly to a point above your head; third, move right hand directly to the level of right hip; fourth, move right

hand to level of right shoulder; sixth, return hand directly to starting point before left hip. In doing this, maintain some simple gesture of the hand in a direction outward from the body. You may hold a knife, direct three fingers outward, make a fist with the thumb pointed outward between the two fingers nearest the thumb or you may make any similar gesture of direction of force away from your body.

10. Say "Jahovah." At the same time WILL that the God of the Israelites stand before you and anything harmful from the East. Imagine the pentagram glowing with a fiery and potent force.

11. Return to center. Turn to South. Take three Steps. Trace the same pentagram. Say "Adonai." WILL that the Lord of all that exists stand before you and ward off anything that is harmful from the South. The Pentagram glows.

12. Return to center. Turn to West. Take three steps. Trace the pentagram. Say "Eheieh." WILL that the God who Exists and who spoke to Moses from the burning bush stand before you and ward off anything that is harmful from the West.

13. Return to center. Turn to the North. Take three steps. Trace the pentagram. Say "Aglā." WILL that the mighty and eternal God stand before you and anything harmful from the North.

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14. Return to Center. Face East. Spread your legs and hold your arms parallel to the ground so that your body assumes the shape of a pentagram.

15. Say "Before me Raphael." Imagine a vast column of yellow light. Imagine a cool and refreshing breeze coming from the East.

16. Say "Behind me Gabrael." Imagine a vast column of blue light. Imagine a rushing of waters in the West. An archangel stands behind you toWARD the West.

17. Say "On my right hand Michael." Imagine a vast column of red light. Imagine a great heat and a roaring of flames in the South. An Archangel stands to your right hand toward the South.

18. Say "On my left hand Uriel." Imagine a vast column of mixed browns and greens. An Archangel stands at your left hand toward the North.

19. Still holding the form of the pentagram and facing East, say "For I am the flaming pentagram in the column of the six-rayed Star." On the words "flaming pentagram" visualize a band of white light connecting the previously traced pentagrams in a circle about you at the height of your heart. This is the magical circle. On the words "six-rayed Star" imagine the variously colored columns of the four archangelic powers bending together above you and below you. You are now surrounded by three mutually

perpendicular circles which form a sphere of protecting force. There are alternatives to the words and visualizations of this instruction --- experiment for various effects. In some instances, it is best to allow an open space above and below to permit the descent and rise of power. The visualizations given here permit maximum protection, but do not greatly aid externally directed Magick.

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---- 3rd Part: the Qabalistic Cross ----

This is done in exactly the same manner as the first part of this ritual.

-oOo-

Postscript to the ritual

This full ritual is easily changed and elaborated according to the whim of the magician. The Hebrew portions should not be changed until the ritual is well learned through practice. After this ritual is fully learned, divine and lesser names from other pantheons (e.g. Greek, Egyptian, Roman, Celtic etc.) can be substituted with interesting effect. The way of tracing the pentagrams should not be changed until this first form is well learned (minimum practice time before use of other pentagrams is 3 months of daily use --- don't rush this). Later, other methods of tracing for invoking as well as banishing and for the four elements and spirit can be used. The vertical and horizontal motions in the first and last part should be retained. All else is subject to immediate elaboration and eventual alteration. Almost every user has a special variation of the statements and visualizations in

part 19. One can expand around the Hebrew names: "By the name and in the name of Jehovah the gates of the East are closed and sealed." Any other fitting modification can be made, so long as it tends to strengthen the ritual. Notwithstanding this, it is best to begin and practice this ritual with the simple words given here. The Hebrew names in the second part should be uttered with an entire breath drawn out into a vibration like singing with a sustained note. Some prefer to associate a particular note of the 12-tone scale with each letter in the Hebrew names --- this works, but takes much practice.

In banishing it is not advisable to name a particular thing to be banished after forming the { -18- next page starts } pentagrams. Such a naming may be done before the pentagrams are traced. When time does not permit the use of the entire ritual, a thing to be banished is visualized or imagined to be some distance away and a pentagram is traced between yourself and the thing to be banished. This may be done mentally instead of physically. In any event, WILL the dissolution of the thing to be banished and visualize it melting away behind the pentagram.

Hebrew Words Used in the Lesser Pentagram Ritual:

Ateh ----- HB:AThH --- Thine